SOURCES OF ORIENTAL LANGUAGES AND LITERATURES

7

Edited
by Şinasi Tekin • Gönül Alpay Tekin

TURKISH SOURCES

VII

MAḤMŪD al-KĀŠΓARĪ

COMPENDIUM OF THE TURKIC DIALECTS

(Dīwān Luγāt at-Turk)

Edited and Translated with Introduction and Indices

by

ROBERT DANKOFF

in collaboration with

JAMES KELLY

Part I

Printed at the Harvard University Printing Office

1982

DOĞU DİLLERİ VE EDEBİYATLARININ KAYNAKLARI

7

Yayınlayan
Şinasi Tekin • Gönül Alpay Tekin

TÜRKÇE KAYNAKLAR

VII

MAḤMŪD el-KĀŞĠARĪ

TÜRK ŞİVELERİ LÜGATI

(Dīvānü Luġāt-it-Türk)

İnceleme • Tenkidli Metin
İngilizce Tercüme • Dizinler

ROBERT DANKOFF
JAMES KELLY

I. Kısım

Basıldığı yer
Harvard Üniversitesi Basımevi
1982

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Bütün telif hakları
yayınlayana âittir

Library of Congress Catalog Card Number: 70-131003

Distribution

Tekin • P. O. Box 1447 • Duxbury, Mass. 02332 • USA

Typesetting
by Carolyn Cross

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REMARKS OF THE SERIES EDITORS

As the seventh volume of our series we present Maḥmūd al-Kāšγarī's *Compendium of the Turkic Dialects (Dīwān Luγāt at-Turk)*. *CTD* will appear in three parts, of which the first contains a philological analysis and a translation of the first half of the text; subsequent parts will contain the remainder of the translation and extensive indices.

The *CTD* project originated with two Harvard PhD theses under the direction of Omeljan Pritsak: that of James Kelly (now at the University of Utah) in 1970, and that of Robert Dankoff (now at the University of Chicago) in 1971. Recognizing the inadequacy of previous editions and taking account of advances in Turkish studies over the past several decades, Dankoff and Kelly set out to produce an edition of the Turkish material and a translation of the Arabic text which would be both accurate and complete and which could serve as a reliable basis of further research. Through close study of the unique MS. in Istanbul they have succeeded in identifying, by an analysis of ink color and ductus, one or more later hands, and thus in restoring the author's system of spelling and vocalization. And through close attention to the author's own principles of arranging his material, as well as to contemporary principles of historical phonology and comparative linguistics, they have succeeded in recognizing the eliminating numerous scribal errors and ghost words.

A unique and valuable feature of the translation is the Running Marginal Index, which allows the reader to pinpoint immediately any item referred to elswhere; to see at a glance the contents of each page; and to follow the rather complex pattern arrangement of the author in grouping lexical items.

The introductory study brings to the scholarly community new interpretations in connection with dating, the history of the text, Middle Turkish phonology, and the interpretation of Kāšγarī's technical terminology. Further useful and innovative features are found in the indices, to appear in part III.

CTD is mainly the work of Robert Dankoff, who profitted at every stage from James Kelly's collaboration and partnership. Mr. Dankoff also assisted in the final preparation of the printed text. The formidable job of preparing the text for the press was undertaken by our beloved Carolyn Cross, of boundless energy, to whom we owe our sincerest thanks.

Harvard University
1982

YAYINLAYANLARIN ÖNSÖZÜ

Serimizin yedinci cildi olarak Maḥmūd el-Kāşğarī'nin *Türk Şiveleri Lügatı* (Dīvānü Lügāt-it-Türk) adlı eserinin İngilizcesini sunuyoruz. DLT üç ayrı kısım halinde yayınlanacaktır. Bunlardan ilkinde geniş ilmî açıklamalar ile Arapça metnin ilk yarısının tercümesi yer almaktadır. İkinci ve üçüncü kısımlarda ise metnin öbür yarısı ve ayrıntılı dizinler bulunacak.

DLT'ün bu İngilizce yayını, Harvard Üniversitesinde, Omeljan Pritsak'ın idare ettiği iki doktora tezine dayanmaktadır: Prof. Dr. James Kelly (1970, Utah Üniversitesi) ve Prof. Dr. Robert Dankoff (1971, Chicago Üniversitesi).

Eserin şimdiye kadar yapılmış olan yayınlarındaki yetersizlikler ve Türk Dili ve Edebiyatındaki son gelişmeler göz önünde bulundurularak eserdeki Türkçe ile ilgili malzeme yenibaştan ele alınmış, Arapça metin tam olarak İngilizceye tercüme edilmiştir. Bu suretle ileride yapılacak araştırmalar için tam ve güvenilir bir temel eser meydana getirilmiştir.

DLT'ün İstanbul'daki tek nüshasını baştan başa inceleyen J. Kelly ve R. Dankolff, değişik renkteki mürekkeplere ve değişik harf şekillerine bakarak sonradan esere birden fazla okuyucunun müdahele ettiğini görmüşler ve bu suretle asıl yazarın kullandığı imlâ ve hareke sistemini ilk defa bütün ayrıntılarıyla tesbit etmişlerdir. Bir yandan yazarın, malzemesini tasnifte tatbik ettiği usulleri, öte yandan günümüzdeki tarihî fonoloji ve mukayeseli dil kaidelerini göz önünde bulundurmak suretiyle araştırıcılar, birçok müstensih hatalarını ve bunlardan doğan hayalî kelimeleri bulup ortaya çıkarmışlardır.

İngilizce tercümenin son derece önemli bir husûsiyeti de her sayfanın kenarında devam eden dizindir. Bu suretle okuyucu, bir başka yere atıf yapılan bir maddeyi kolaylıkla yakalayabilecek, yazarın tasnifte kullandığı son derece karışık usûlü takip etmek yerine bir bakışta ilgili sayfanın muhteviyatını derhal kavrayabilecektir.

Girişteki inceleme, eserin tarihi, metnin tarihçesi ve Orta Türkçenin fonolojisi ile Maḥmūd el-Kāşğarī'nin kullundığı teknik terimler hakkında yeni açıklamalar ve yeni yorumlar getirmektedir. Ayrıca üçüncü kısımda yayınlanacak olan dizinlerde de faydalı başka husûsiyetler bulunacaktır.

DTL'ün bu İngilizcesi aslında Robert Dankoff'un eseridir. Fakat R. Dankoff, J. Kelly'den birçok hususlarda yardım görmüştür. R. Dankoff'a, eserin dizgisinde yaptığı değerli yardımlardan dolayı teşekkür ederiz. Serimizin her cildinde olduğu gibi, bu cildin dizgisinde de her türlü isteğimize sabırla koşan, modası geçmiş dizgi makinamızda harikalar yaratan sevgili Carolyn Cross'umuza candan teşekkürü bir borç biliriz.

Harvard Üniversitesi
1982

FOREWORD

Since its discovery just before W.W.I, the *Compendium of the Turkic Dialects (Dīwān Luγāt at-Turk)* has proven to be the cornerstone of modern Turcology. Kāšγarī's eleventh-century encyclopedic dictionary is the single most important source in Turkic historical linguistics, also a vital source for Central Asian history and ethnography, and a unique example of Islamic linguistic culture.

The present edition, including the first translation into a non-Turkic language, establishes the Turkic text according to rigorous philological principles, and provides detailed indices along lexicographic, topical and dialectal lines, plus a verse index and an outline of the grammar. The Editor's Introduction lays out the methodology embodied in the edition, and studies the work from the textual and linguistic viewpoints.

Of the contributors to this edition, Robert Dankoff was responsible for the final form of the translation; the Editor's Introduction; and the indices. James Kelly wrote the grammar outline; contributed substantially to the translation, especially in its early draft; and had a critical role in formulating the sections of the Editor's Introduction on ink color and the later hand, the structure of the Diwan, and phonology. All matters relating to methodology were decided jointly.

We both stand in debt to Omeljan Pritsak, our mutual mentor, who inspired us to conceive the project, and helped us see it through to completion. **Anin qut buldimiz.**

The American Research Institute in Turkey and the University Research Committee of the University of Utah provided us with grants, at different stages, to pursue research on the text. The staff of the Millet Genel Kütüphanesi, and of other libraries in Istanbul, were helpful and kind to both of us. To these institutions, and to other encouragers and well-wishers in the United States and in Turkey, we are grateful.

The typescript of this edition was completed in 1976, and it was possible to make only minor emendations after that date.

R. D.
Chicago/Cambridge, 1981-2

ABBREVIATIONS AND SELECTED BIBLIOGRAPHY

Atalay: see Dizin, Tercüme, Tıpkıbasım

Brockelmann: see GAL, MTW, Volkspoesie

Dilçin = D. Dilçin, *Arap alfabesine göre Divanü Lûgat-it-türk Dizini* (Ankara, 1957).

Diwan = *Dīwān Luγāt at-Turk*

Dizin = B. Atalay, *Divanü Lûgat-it-türk Dizini* (Ankara, 1943).

Doerfer: see TMEN

Dozy = R. Dozy, *Supplément aux Dictionnaires Arabes*, 2 vols. (Leyden, 1881).

DTS = V. M. Nadelaev, et al., *Drevnetʹurkskij Slovarʹ* (Leningrad, 1969).

ED = G. Clauson, *An Etymological Dictionary of Pre-Thirteenth-Century Turkish* (Oxford, 1972).

EI^2 = *Encyclopedia of Islam: New Edition*

EP = K. Rifat, ed., Maḥmūd al-Kāšγarī, *Kitāb Dīwān Luγāt at-Turk*, 3 vols.(Istanbul, 1333-35 mali/1917-19). [Editio Princeps]

GAL = C. Brockelmann, *Geschichte der Arabischen Literatur*, I, II (second ed., Leiden, 1943-49); S I, II, III (Supplementband, Leiden, 1937-42).

Idrāk = A. Caferoğlu, ed., Abû Hayyân, *Kitâb al-İdrâk li-lisân al-Atrâk* (Istanbul, 1931).

Kelly I, II, III = J. Kelly, "Remarks on Kāšγarī's Phonology," pt. I in *Ural-Altaische Jahrbücher* 44 (1972); pt. II in *UAJ* 45 (1973); pt. III in *UAJ* 48 (1976).

Lane = E. W. Lane, *An Arabic-English Lexicon . . .*, 8 vols. (London, 1863-93).

Lisān = Ibn Manẓūr, *Lisān al-ʿArab* (several editions).

Menges, Glossar = K. H. Menges, *Glossar zu den volkskundlichen Texten aus Ost-Türkistan II* (Akademie der Wissenschaften und der Literatur: Abh. d. Geistes- und Sozialwiss. Kl., 1954, no. 14).

MS. = The unique manuscript of Diwan: Millet Genel Kütüphanesi, Ali Emiri, Arabi, no. 4189. [Published herewith in facsimile; cf. Tıpkıbasım]

MTW = C. Brockelmann, *Mitteltürkischer Wortschatz nach Maḥmūd al-Kāšγarīs Dīwān Luγāt at-Turk* (Budapest-Leipzig, 1928).

Muḥīṭ = Buṭrus al-Bustānī, *Muḥīṭ al-Muḥīṭ*, 2 vols. (Beirut, 1867-70).

Mutallibov: S. Mutallibov, *Turkij sozlar devoni*, 3 vols. (Tashkent, 1960-63).

QB = R. R. Arat, ed., *Kutadgu Bilig* I: Metin (Istanbul, 1947).

Rifat: see EP

Schinkewitsch I, II = J. Schinkewitsch, "Rabγūzīs Syntax," pt. I in *Mitteilungen des Seminars für orientalische Sprachen . . . WS* 29 (1926); pt. II in *MSOS/WS* 30 (1927).

Steingass = F.J. Steingass, *A Comprehensive Persian-English Dictionary* (London, 1892).

Taymas I, II = A. Taymas, "Divanü Lûgat-it-türk Tercemesi," pt. I in *Türkiyat Mecmuası* 7-8 (1940-42); pt. II in *TM* 11 (1954).

Tercüme I, II, III = B. Atalay, *Divanü Lûgat-it-türk Tercümesi*, 3 vols. (Ankara, 1939-41).

Tıpkıbasım = B. Atalay, ed., *Divanü Lûgat-it-türk Tıpkıbasımı* (Ankara, 1941).

TMEN = B. Doerfer, *Türkische und mongolische Elemente im Neupersischen*, 4 vols. (Wiesbaden, 1963-75).

Volkspoesie I, II = C. Brockelmann, "Altturkestanische Volkspoesie," pt. I in *Asia Major*, Probeband (Hirth Anniversary Volume, 1923); pt. II in *Asia Major* 1 (1924).

WB I, II, III, IV = W. Radloff, *Versuch eines Wörterbuches der Türk-Dialecte*, 4 vols. (St. Petersburg, 1893-1911).

Wright I, II = W. Wright, *A grammar of the Arabic Language*, 2 vols. (Cambridge, 1859-62).

Note special issues devoted to the Diwan of the following journals:

Sovetskaja T'urkologija, No. 1 (Baku, 1972)

Türk Dili, Vol. 27, no. 253 (Ankara, 1 Ekim 1972)

Bilimsel Bildiriler 1972 (I. Türk Dili Bilimsel Kurultayına Sunulan Bildiriler. Ankara, 1975), pp. 379-496.

TRANSLITERATION AND TRANSCRIPTION SYSTEM

	Arabic *(italics)*	Transliteration of Turkic (CAPS)	Transcription of Turkic (bold)
Consonants:			
أ	’ (see note 1)	’ (see note 3)	---
ب	b	B	b, p
پ	---	P (see note 4)	p
ت	t	T	t
ث	ṯ	--- (see note 5)	---
ج	j	J	č, j
چ	---	Č (see note 4)	č
ح	ḥ	--- (see note 6)	---
خ	x	X	x
د	d	D	d
ذ	ḏ	Ḏ	ḏ
ر	r	R	r
ز	z	Z	z
ژ	---	Ž	ž
س	s	S	s
ش	š	Š	š
ص	ṣ	--- (see note 7)	---
ض	ḍ	---	---
ط	ṭ	--- (see note 8)	---
ظ	ẓ	---	---
ع	‘	---	---

	Arabic	Transliteration of Turkic	Transcription of Turkic
غ	γ	Γ	γ
ف	f	F	f, w
ڤ	. . .	W	w
ق	q	Q	q
ك	k	K	k, g
ڭ	. . .	G (see note 4)	g
ل	l	L	l
م	m	M	m
ن	n	N	n
ه	h (see note 2)	H	h
و	w	V	v
ي	y	Y	y

Ligatures:

نك	. . .	NK	ŋ
كق	. . .	-K-Q (see note 9)	-k, -q

Matres lectionis; Vowels; Diacritics

آ	*(madda)*	ā-	’Ā- (see note 10)	ā-, ǟ-
ا		ā	’ (see note 11)	ā, ǟ
ـَـ	*(fatḥa)*	a	A	a, ä, e
و		ū	V (see note 12)	ō, ȫ, ū, ǖ
ـُـ	*(ḍamma)*	u	U	o, ö, u, ü
ى		ī, ā *(alif maqṣūra)*	Y (see note 13)	ī, ē
ـِـ	*(kasra)*	i	I	i, e

Arabic		Transliteration of Turkic	Transcription of Turkic
ـً ـٌ ـٍ	—un, an, in	--- (see note 14)	
◌ْ *(sukūn)*	(not indicated)	—·	(not indicated)
◌ّ *(tašdīd)*	(doubling)	~ (see note 15)	(doubling)

(see notes 16-18)

Notes

1. Initial *hamza* is not indicated.

2. *Tā' marbūṭa* is indicated simply by *-a*, including words that are in construct; but in the latter case, the following word beginning with the article is indicated by *al-*, etc., showing lack of elision.

3. Initial *alif* normally lacks the *hamza* (where it occurs in the text it is usually by a later hand). See "Structure of the Diwan," discussion of *Kitāb al-hamz*.

4. P, Č and G are rare, and the diacritics are probably added by a later hand in most cases.

5. Ṯ is interpreted t (?) at its sole occurrence (499 **tūf**).

6. Ḥ is interpreted x at its sole occurrence (407 **xoč**).

7. Ṣ occurs once: 219 **sabrān** N — **ṣabrān** is the "colloquial" pronunciation.

8. Ṭ occurs twice: 611 **soŋqur** — **toγril** spelled **ṭoγril**. (Also, **xitāy** is spelled **xiṭāy** at 228 tawγāč N.)

9. In most if not all cases, this is not a true ligature; the copyist has written an infinitive as **-māq**, and he or a later hand wishes to alter it to **-māk** (or vice versa). See "Phonology," discussion of -K-Q.

10. Kāšγarī sometimes indicates initial 'Ā by two *alifs* and either *madda* or *fatḥa* (thus: "A-, 'A'). See "Structure of the Diwan," discussion of *Kitāb al-miṯāl*.

11. Transcribed **a**, **ä** at the end of a word; **ē** in the word **bēg**. See "Phonology," discussion of /ē/ and of vowel length.

12. Transcribed **u**, **ü** at the end of a word.

13. Transcribed **i** at the end of a word.

14. Two *fatḥas* indicating nunation (e.g. **-dan** instead of **-da**) occasionally occur and are transliterated thus: Ā. The invariable interpretation is that one of them is by a later hand.

15. E.g.: بّ *-tt-* (Ar.), T̃ (Tk. transl.), **-tt-** (Tk. transcr.).

16. Letters occurring singly as headings are given in caps (B, etc.); the names of letters are given as they appear (*bā'*, etc.).

17. In the transliteration of the Turkic, the following further conventions are followed:

a) A stroke lacking dots and indicating either B, T, N or Y is given as a raised question mark; e.g. 223 **tamāta** (?): ?M'T'.

b) Letters dotted variously are given with one of the variants in parentheses; e.g. بٓ : T(B) or B(T).

c) Letters (particularly vowel signs) crossed out in MS. are given with a line through them; thus: A̸, U̸, I̸

d) Letters (particularly vowel signs) judged to be by the later hand are given underlined; thus: A̲, U̲, I̲, ◌̲ *(sukūn)*. This pertains especially to the following MS. pages: 26-120, 124-200, 442-445, 481-516. See "Ink color and the later hand."

18. Wherever exact transcription is not required, proper names beginning with *xā'* are spelled Kh-, and Uyγur is spelled Uighur.

EDITOR'S INTRODUCTION

1. Description of the Manuscript; Previous Editions and Lexica

MS. is a unicum, preserved in Istanbul in the Millet Genel Kütüphanesi (Ali Emiri, Arabi, no. 4189). The old-fashioned black leather binding belongs to the twentieth century. The thick Oriental paper was originally sized and is a beige color, taking on a light brown cast in places due to moisture or oxidation. The folios have been cut, repaired with tape, and folded at the outside edges to fit the binding. The average size of each folio is 239 x 165 mm. The average size of writing on each page is 175 x 115 mm. There are seventeen lines to the page. The text, in a remarkably clear *naxx* script, is completely vocalized, though there is good evidence that much of the vocalization, as well as emendations, are by a later hand than the original copyist. There are also numerous marginal notes and glosses by several later hands. The title page at the beginning includes a long note, not part of the main text, but written by the same hand as the main text. According to the colophon, the author completed his autograph in 466/1074 (probably an error for 469/1077), and the present text was copied from the autograph in 664/1266. There are 319 folios; their numbering as 638 pages belongs to the twentieth century. As presently bound, the folio containing pp. 463-464 and the one containing pp. 477-478 are in each other's place.

The Editio Princeps, published by Kilisli Rifat in three volumes (EP, 1917-19), contains no critical apparatus.

Carl Brockelmann's glossary (MTW, 1928) was based entirely on EP, since Brockelmann did not have access to MS. Accordingly, the glossary suffers from all the shortcomings of EP, in addition to numerous misprints, faulty references, and other inaccuracies.

Diwan studies advanced a giant step with the publication of Besim Atalay's Turkish translation in three volumes (Tercüme, 1939-41), followed by a facsimile of MS. (Tıpkısasım, 1942) and an index volume (Dizin, 1943). Atalay's edition is methodical and complete. It lacks control, however, in that Atalay only occasionally and inconsistently cites the original form of the text, and in most cases he simply follows EP. The facsimile is unclear in parts, difficult to read, and cuts off material in the margins.

Atalay's work was supplemented by an index according to the Arabic script (Dilçin, 1957). It depends solely on the form of the Turkic words as they appear in Tercüme, not as they appear in MS. Also, as in Dizin, the references are only to Tercüme; this entails a cumbersome cross-reference in order to check the original.

The Uzbek translation by Mutallibov in three volumes (1960-63) appears to be based primarily on Tercüme.

The lexicon of Old Turkic published by the Soviet Academy of Sciences (DTS, 1969) includes all the vocabulary in the Diwan. Citations are for the most part to Tercüme, though occasionally to MS. For the most part, DTS is content to be a compilation, with material from the Diwan based squarely on Tercüme.

The same cannot be said of Sir Gerard Clauson's "Dictionary" (ED, 1972), which represents the first important advance in Diwan studies since Atalay's work. Clauson cites the text of the Diwan according to Tıpkıbasım (although he refers the citations to the volume and page of Tercüme). He generally

gives the complete text of the main entry of a word (including the Arabic); and sometimes cites other instances, or else informs how many other occurrences of the word there are in the Diwan. Most importantly, he attempts to establish the correct vocalization according to historical principles, and thus corrects numerous erroneous forms that are found in MTW, Tercüme, and DTS. He is not thoroughgoing in this regard, however; also he frequently mis-cites the Arabic, and very often mistranslates. The significance of ED is that it is the first attempt to think through all the problems relating to the lexicological material in the Diwan.

2. Features of the Present Edition; Principles of the Translation

The following features have as their common aim to produce a text and translation of the Diwan that is accurate and complete, and that can serve as a reliable basis for further research.

(1) *Closeness to the original.* A critical apparatus, combined with a clear facsimile of MS., effectively establishes the correct text of the Diwan, and eliminates the need for an edition of the Arabic text. This critical apparatus is contained in the footnotes to the translation. All references to the Diwan are to the page number of MS. Within the English text all of the Turkic material is given, both in exact transliteration (in caps) and in transcription (in bold type); this facilitates comparison between the original and our interpretation. In the definitions of Turkic entry words we incorporate the Arabic key-word or key-phrase;[1] this key-word, in turn, provides one of the touchstones for grouping words in the Base Index.

(2) *Methodology in establishing the Turkic material.* The present edition is based on methodological principles determined inductively through intense study of the text. (See "Ink color and the later hand," and "Scribal errors, ghost words, and textual emendations.") Applying these principles systematically, we have been able to pinpoint numerous copyist's errors and erroneous forms belonging to a later hand, and to correct them.

(3) *Running marginal index.* This includes: entry words (i.e. the nouns or verbal stems that appear in order according to the patterning system of the Diwan); presence of dialect information (indicated by "D"); presence of grammatical information ("G"); presence of verses ("V") and proverbs ("P"); and presence of names, both personal and geographical ("N"). The purpose of the running marginal index is to direct the reader to a specific entry or to specific pertinent material. Many of these materials are resumed in appropriate indices (Dialect Index, Topical Index, etc.).

(4) *Indices.* The Base Index lists all occurrences of all the Turkic words in the Diwan, and is arranged in such a way as to show the relationship between any word and the other words from the same root, not only phonologically, but also morphologically and semantically. The Topical Index groups the entire lexicon on a thesaurus principle, to facilitate finding words according to concepts; it also includes

---

1. The vocalization of Arabic words, which often does not agree with the classical standard, is generally left un-"corrected," since it is prime data for Arabic (as opposed to Turkic) historical lexicography. Thus, for example, "plum" is consistently vocalized *ajāṣ* in the Diwan, classical Arabic *ijjāṣ*; "melon" *baṭīx* instead of *biṭṭīx*; "dried fruit" *falīq* instead of *fullayq*; "smith's hammer" *fuṣ* instead of *fiṭṭīs*; etc. It should be kept in mind that much of Arabic vocalization is due to the later hand, not to the original copyist or to Kāšγarī. See "Ink color and the later hand."

indices of all proper and geographical names, and of Arabic quotations. The Dialect Index arranges together all the data in the Diwan relating to dialectal and other variants in the lexicon, and to dialectology in general. The Grammatical Index of Proverbs and Verses and the Appendix on the grammar of the Diwan present all of Kāšγarī's grammatical material in a coherent form.

The Turkic material (which in MS. is overlined throughout) is given, first in transliteration (in CAPS), then in transcription (in **bold**). The transliteration is a one-to-one rendering in Latin characters of the Arabic graphemes. The transcription represents what we believe is the phonemic system of the language Kāšγarī is describing, with some allowance also for phonetic peculiarities as indicated by the orthography (see section on Phonology, discussion of /d,ḍ/ and /ē/). To a large extent, especially in the vocalism, it is a reconstruction based on historical principles.[2] Vowel "length" is indicated in the transcription exactly as in MS. (i.e., vowel plus mater lectionis transcribed by vowel plus macron except in final position; see section on Phonology), although in many cases this is probably to be interpreted as indicating stress and not length. Parentheses in the transcription enclose words in the text that probably ought to be omitted, and words not in the text that probably ought to be added.

The presence of a dotted circle is indicated throughout (both at the end of entries, where it usually occurs, and elsewhere) by a circle (0). For the Arabic term *yuqālu* introducing an illustrative sentence we substitute two colons (::). And for the term *qāla* introducing a verse we substitute the word "Verse."

The English throughout is a translation of the Arabic, not the Turkic. Where Kāšγarī is translating from the Turkic, this is indicated by quotation marks in the English. Within the quotation marks, any additional comments of the author, not directly translating the Turkic, are put in parentheses. Where Kāšγarī's translation is elliptical or inadequate, our own rendering of the Turkic is given in brackets.[3] Everything in brackets is our own; and nothing that Kāšγarī says is omitted. Stray question marks (in parentheses) indicate a doubt on our part, either as to the vocalization or meaning of a Turkic word, or the sense of the Arabic.

Internal references to other parts of the Diwan are given in brackets, and refer in the first instance to the running marginal index.

Footnote numbers begin anew for each MS. page. The footnotes contain a critical apparatus for the Arabic text, as well as occasional explanatory notes.

At the beginning of each MS. page there is also a reference to the corresponding volume and page number of EP and of Tercüme.

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2. Here we must acknowledge our debt to the industry and judiciousness of Sir Gerard Clauson; but we must also note that in numerous instances we have departed from Clauson's interpretation.

3. In some entries Kāšγarī first glosses the Turkic word by an Arabic word, and then proceeds to define the Arabic word, introduced by *wa-huwa*; in most of these cases we take the first gloss as the key word, and indicate the rest by the word "defined" in brackets. E.g.: 33 **irk** "A four-year-old sheep (*ḍa'n* [defined])." In this case, the complete Arabic definition reads: *aḍ-ḍa'n min al-γanam wa-huwa iḏā ṭa'ana fī r-rābi'a.*

The word "Turk" is spelled "Türk" where it is used to indicate a dialect group (generally as opposed to Oγuz = Türkmān).

Translations from the Qur'ān (cited as Q.) are those of A. J. Arberry, *The Koran Interpreted* (New York, 1955).

3. General remarks: Author, Title, Contents

The discovery before 1917 in Istanbul of the unique manuscript of the *Dīwān Luγāt at-Turk*, and its subsequent publication, gave the scholarly world its richest source for the language and the ethnography of medieval Turkdom.[4]

The author of the Diwan, Maḥmūd ibn al-Ḥusayn ibn Muḥammad, known as al-Kāšγarī,[5] was born in Barsγān near Lake Issik-kul (now in the Kirghiz SSR) some time in the first half of the eleventh century. He was a scion of the Qarakhanid dynasty, then ruling in Central Asia and in Transoxania.[6]

Kāšγarī travelled among the Turkic peoples, "throughout their cities and their steppes," as he tells us, "learning their dialects and their rhymes" (MS. p. 3). Being a Turk of noble stock and a Muslim deeply educated in the Arabic humanities, he was able to understand both the native tribal tradition and the court Islamic tradition; his aim, indeed, was to interpret the former in terms of the latter. By the second half of the eleventh century the Turks had become the dominant group in the political life of the Islamic community; or, as Kāšγarī puts it, "God Most High had caused the Sun of Fortune to rise in the Zodiac of the Turks" (MS. p. 2). Since the Diwan is dedicated to the caliph al-Muqtadī (1075-94), its immediate purpose was perhaps to explain to the Abbasid court at Baghdad the language and customs of their Seljuk overlords.

The meaning of "Diwan" in the title might best be expressed by the phrase "encyclopedic lexicon." There is first an introductory section, explaining the principles of Turkic lexicography and dialectology, and including a world-map illustrating, among other things, the geographical position of the dialect groups.[7] The bulk of the Diwan is a lexicon, structured according to an elaborate patterning system, and modelled on the great Arabic lexicons. The language described is called "Turkiyya" (here translated "Turkic"); it is basically the dialect of the important Čigil tribe, belonging to the Qarakhanid confederation.

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4. Kilisli Rifat related the story of the purchase of the MS. by Ali Emiri Efendi, and the publication of the text under his own editorship, in the newspaper *Yeni Sabah* in 1945 (Sept. 30, Oct. 4, 7, 11, 14, 18). The report is given verbatim in M. Şakir Ülkütaşır, *Kâşgarlı Mahmut* (Istanbul, 1946), pp. 39-62.

5. For a list of all occurrences of the name in the text, see Topical Index, Section XII. The *nisba*, al-Kāšγarī, is only found on the title page (MS. 2), and is suspect, since the author was not from Kāšγar but from Barsγān. For the life of the author, see O. Pritsak, "Mahmud Kâşgarî kimdir?" in *Türkiyât Mecmuası* X (1951-53), pp. 243-6.

6. See EI², articles "Ilek-Khānids" (Bosworth); "al-Kāshgharī" (Hazai).

7. Most of the Introduction was translated by C. Brockelmann, "Maḥmud al-Kašgharī über die Sprachen und die Stämme der Türken im 11. Jahrh." in *Körösi Csoma-Archivum* I.1 (1921), pp. 26-40. The map occurs at MS. 22-3; for a discussion, see A. Herrmann, "Die älteste türkische Weltkarte (1076 n. Chr.)" in *Imago Mundi* I (1935), pp. 21-8.

Several words are labelled "Khāqāniyya" meaning that they were peculiar to the Qarakhanid court;[8] and several other dialect groups are distinguished (see Dialect Index). In particular, Kāšγarī gives equal weight to two main dialect groups: that of the "Turks" (including Čigil, Tuxsi, etc.), and that of the "Turkmān" or "Oγuz" ("Ghuzziyya," often including the dialect of Qifčāq, etc.). The latter includes the Seljuks, who belonged to the Oγuz tribe of Qiniq (MS. p. 40, s.v. *oγuz*); and indeed, most of the information on tribal organization which Kāšγarī gives is with reference to the Oγuz tribes.

As part of the entries, Kāšγarī cites a large number of illustrative sentences and also proverbs and verses of poetry. In doing so, he follows the model of the Arabic lexicographers.[9] In addition, the grouping of the lexical material according to patterns means that words containing a given suffix will often be found together; and this gives Kāšγarī an opportunity to intersperse sections on grammar, especially morphology. Noteworthy is the long section in Book II (MS. 279-304) which sets forth the entire verbal system.[10] The dialectal information in the introduction, the lexicon, and grammatical excurses, together with the geographic data, give us a remarkably full picture of the various Turkic groups in the eleventh century and their linguistic relationships.

The Diwan is also important for its non-linguistic information, especially that relating to ethnography and folklore. There is a treatise on the Oγuz subtribes and their brands (MS. 40-1), and another treatise on the twelve-year animal cycle calendar (MS. 173-5, s.v. bars). There are narrative sections devoted to folk-etymologies of important terms, most of them in connection with the Central Asian Alexander saga tradition (see especially the long narrative at MS. 622-5, s.v. türkmān).[11] There is much data on social organization and kinship structure; there are recipes and folk remedies, and accounts of popular beliefs and customs.[12]

All of this is prime data on medieval Turkdom, collected on the spot by an expert "field investigator" who was convinced of the supremacy of the Turks in God's design and of the need for non-Turkic Muslims to know the language and the traditions of their Turkic brothers. Indeed, Kāšγarī succeeded in doing for the Turks what the Arabic philologians in the first centuries of Islam did for the Arabs: to organize and elucidate their linguistic, genealogic, and cultural traditions.

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8. See C. Brockelmann, "Hofsprache in Altturkestan," in *Donum Natalicum Schrijnen* (Utrecht, 1929), pp. 222-7.

9. It was the practice of the Arabic lexicographers to illustrate certain words by quoting Bedouin usage, especially as preserved in proverbs and old verses. See J. Fück, *Arabiya*, tr. Cl. Denizeau (Paris, 1955), p. 46. For the verses in the Diwan, see C. Brockelmann, "Altturkestanische Volkspoesie," pt. I in *Asia Major*, Probeband (Hirth Anniversary Volume, 1923), pp. 1-22; pt. II in *Asia Major* I (1924), pp. 24-44; and I. V. Stebleva, *Razvitie tjurkskix poetičeskix form v XI veke* (Moscow, 1971). For the proverbs, see C. Brockelmann, "Altturkestanische Volksweisheit," in *Ostasiatische Zeitschrift* VIII (1920), pp. 50-73; and F. Birtek, *En Eski Türk Savları* (Ankara, 1944).

10. Translated by C. Brockelmann, "Maḥmūd al-Kāšgharīs Darstellung des türkischen Verbalbaus," in *Keleti Szemle* XVIII (1918-19), pp. 29-49. Kāšγarī states (MS. 18) that he has written a book on grammar entitled *Kitāb Jawāhir an-Naḥw fī Luγāt at-Turk*; this is unfortunately not preserved.

11. See R. Dankoff, "The Alexander Romance in the *Dīwān Lughāt at-Turk*," in *Humaniora Islamica* I (1973), pp. 233-44.

12. See R. Dankoff, "Kāšγarī on the Tribal and Kinship Organization of the Turks," in *Archivum Ottomanicum* IV (1972), pp. 23-43; and "Kāšγarī on the Beliefs and Superstitions of the Turks," in *JAOS* 95.1 (1975), pp. 68-80.

4. Date of the Work

Kāšγarī mentions or implies dates at four points in the Diwan as follows:

(1) Dedication (MS. 3) to the caliph al-Muqtadī. We know from Islamic sources that al-Muqtadī began his reign on 13 Ša'bān 467 (4 April 1075) and died in Muḥarram 487 (February 1094).

(2) Discussion of Calendar s.v. bars (MS. 174 toward end): "The year in which I wrote this book was in Muḥarram 466 [Sept.-Oct. 1073], during which began the year of the serpent, yilān yili. When this year ends, and the year '70 [marginal correction in later hand: the year '67] begins, then will begin the year of the horse, yond yili."

(3) At 513 nāg: "The year in which I wrote this book, '69, was such a year" (i.e. nāg yili or Year of the Dragon).

(4) Colophon (MS. 638 toward end): "The composition of the book was begun on the first day of Jumādī l-ūlā in the year '64 [i.e. 464; Wednesday 25 January 1072] and was completed, after revising, correcting, and redacting it four times, on Monday the tenth of Jumādī l-āxir in the year 466 [10 February 1074]."

The contradiction in (2) above was resolved by Ahmet-Zeki Validi (Togan).[13] He showed that the year of the serpent actually began in 469, and the year of the horse in 470. Therefore 466 is simply a copyist's error for 469 (Muḥarram 469 = Aug.-Sept. 1076). The marginal "correction" of '70 to '67 was then a mechanical construction based on the first error.

Louis Bazin offered a refinement of Togan's thesis.[14] Bazin suggested that the mention of "Muḥarram 466" represented a vestige of an earlier redaction of the Diwan, that is also preserved in the colophon (4 above). Bazin went on to suggest that 464, 466, and 469 represent the first three of the four redactions of the Diwan which Kāšγarī mentions in the colophon; and that the date 466 given in the colophon as the year of the completion of the Diwan must be an error for 476 (1083). Bazin's arguments were as follows: 466 cannot be the date of the final redaction for two reasons: a) that date must be later than 469 mentioned elsewhere in the Diwan as "the year in which I wrote this book" (2 and 3 above); b) that date must be later than 467, the year in which al-Muqtadī began his reign (1 above). Nor can 466 in the colophon be a copyist's error for 469 since the year of the serpent, which Kāšγarī (in Bazin's interpretation) mentioned had begun *before* the 469 redaction (2 above, emended), did not begin until Rajab of that year,[15] and the Diwan was completed in Jumādī l-āxir, which would still be in the year of the dragon.

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13. A. Validi (Togan), "*Dîvân-ı Lugât üt-Türk*'ün telif senesi hakkında," *Atsız Mecmua* 16 (1932) 77-78.

14. L. Bazin, "Les Dates de Redaction du ≪Divan≫ de Kāšγarī," *Acta Orientalia. . . Hungaricae* 7 (1957), 21-25

15. This is based on the "orthodox" Chinese calendar (see L. Bazin, *Les calendriers Turcs anciens et médiévaux*, Lille, 1974, p. 554). I see no reason to doubt Kāšγarī's statement that the year began at Navrūz (MS. 175: Nayrūz), which in 469 would have been 15 Ša'bān = March 14 (extrapolating from Wüstenfeld-Mahler, p. 39). (Togan, p. 78, wrongly assumed that Navrūz = March 22, which in 469 was 23 Ša'bān.)

Bazin's proposal of 476 as correction of 466 in the colophon cannot be accepted. The phrase giving the day of the month reads as follows (638:15): *yawm al-iṯnayn al-ʿāšir min jumādī l-āxir sana sitt wa-sittīn.* Bazin understood this to mean "12 Jumādā-al-aḫīr [sic] 466" — but this would be *yawm al-iṯnay ʿašara min* etc. The phrase *yawm al-iṯnayn* can only be "Monday" and *al-ʿāšir* "the tenth." Checking chronological tables, we find the 10th of Jumādī l-āxir was indeed a Monday in 466, and again in 469 (also 474, 477, 482); but in 476 it was a Wednesday.

It is here proposed, therefore, that 466 is an error for 469 in the colophon (4 above) as well as in the discussion of the calendar (2 above). The difficult phraseology at 174:14-17 (2 above) should be understood as follows: "The year in which I wrote this book *began* (Ar. kāna fī) in Muḥarram 469, during which *will have begun* (kānat daxalat) the year of the serpent; when this year ends, the year 470 will begin (yadxulu), during which *will begin* (wa-hiya) the year of the horse." In this way all the apparent contradictions of the text are resolved.[16]

If this is correct, then the date given in the colophon of the final redaction of the Diwan should be emended to Monday the tenth of Jumādī l-āxir in the year 469 (9 January 1077).

Day of Week	A. D.	A. H.	Comment
Wednesday	25 January 1072	1 Jumādī l-ūlā 464	Book begun
	14 March 1073	2 Rajab 465	Year of the Ox
	Sept.-Oct. 1073	Muḥarram 466	Error for 469
Monday	10 February 1074	10 Jumādī l-āxir 466	Error (?) for 469
	4 April 1075	13 Šaʿbān 467	Reign of al-Muqtadī
	14 March 1076	5 Šaʿbān 468	Year of the Dragon
	14 March 1077	15 Šaʿbān 469	Year of the Serpent
	14 March 1078	26 Šaʿbān 470	Year of the Horse
	Aug.-Sept. 1076	Muḥarram 469	
Monday	9 January 1077	10 Jumādī l-āxir 469	Proposed here as date of final redaction
Wednesday	25 October 1083	10 Jumādī l-āxir 476	
Friday	27 October 1083	12 Jumādī l-āxir 476	Bazin's proposal for date of final redaction

5. Title Page

Nothing on the title page (MS. 1) belongs to Kāšγarī, and so our translation of the text does not include it. It does contain much of interest for the history of the text, however, and requires a thorough discussion, especially as it has been misinterpreted up till now.

The first two lines, giving the title and author, are without question in the same hand as the copyist of the main text. The title, in line one, is given thus: *Kitāb Dīwān Luγāt at-Turk.* Line two states: "Composition of Maḥmūd ibn al-Ḥusayn ibn Muḥammad al-Kāšγarī, may God have mercy on him."

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16. One should note the compound error in EI^2, art. "al-Kāshgharī" (G. Hazai), Vol. IV, p. 699, giving the date of the final redaction recorded in the colophone as 476/1094 [sic].

Below this, after a double line, is a note consisting of fifteen lines of text, bringing the total number on this page to seventeen, the same as in the other pages of MS. Judging by the ductus alone, it seems certain that it was written down by the copyist of the rest of the MS., though perhaps with a different pen (somewhat thinner). It may be surmised that he, or his patron, composed this note after the copying of the text was complete, and decided to fit it onto the title page. The contents of this note will be discussed below.

There are two marginal additions to this page by later hands. One, in the right margin between lines two and three, is an explanatory note to the first few words of the long note.[17] The other, in the upper margin, states: "Belonging to Muḥammad ibn Aḥmad Khaṭīb Dārayyā, may God forgive them both [i.e., father and son]"; then there is a blank space, then a *sīn* (standing for *sana* "year"?). This is clearly an Ex Libris, a signature of the owner of the book. The hand is quite different from that of the title, the title-page long note, and the rest of the MS. (note, for example, the shape of the final *hā'* in *allāh*). Just next to the Ex Libris, in the same hand, is the word *bi-l-qāhira* ("in Cairo"), and below this the word *sana* ("date") followed by the date 803 (1400-1401). Originally there seems to have been more than this, but if so it cannot be made out.

Kilisli Rifat (Bilge) identified this Dārayyā with Muḥammad ibn Aḥmad ibn Sulaymān al-Anṣārī ad-Dimašqī ad-Dārānī, 745-810 (1344-1407).[18] There is no doubt that this is correct.

Rifat went on to assume, however, that this Dārayyā/Dārānī was the author of the long note on the title page; and for this there is no justification.

Ettore Rossi also devoted an article to the long note.[19] He improved on Rifat's interpretation of the contents (see below); but he accepted Rifat's assumption that the author of the note was Muḥammad ibn Aḥmad Khaṭīb Dārayyā — "though I must admit," Rossi stated, "that I had been unable to read the signature and date at the end [sic!]." The reason for this is, of course, that the signature and date are not at the end but before the beginning, in the upper margin, and in fact with no relation to the note at all. Rossi must have realized this when he examined the MS. in 1924, but have forgotten it when he wrote his article thirty years later, by which time he had learned of Rifat's own article, and was misled by it.

Both Rifat and Rossi gave readings of the Arabic text, with slight variations, and with several lapses on Rossi's part.

The merit of Rossi's interpretation was to show that for the author of the note the terms "Turk" and "Qifčāq" were synonymous, as opposed to "Turkmān"; that the language described in the Diwan

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17. The long note begins: *lā yanbaγī an yu'arraja 'alā man yaqūlu . . .* ; the marginal note reads: [*bi-ma'n*]*ā lā yanbaγī an yu'tamada 'alā man yaqūlu ilā āxirih.*

18. " ديوان لغات الترك ün başındaki makale," *Türkiyat Mecmuası* VI (1936-39), 355-360. Rifat cited MS. Es'ad Efendi no. 2196, folio 213 b, *Ḥadīqat ar-Riyāḥīn* by Abū l-'Abbās Muḥammad Hibatullāh Anṭākī, written before 1200 (1785-86). There is a notice devoted to him in the biographical dictionary of as-Sakhāwī (d. 902/1496-97), *aḍ-Ḍaw' al-Lāmi'* (Cairo, 1354/1935, Vol. 6, no. 1031, pp. 310-312). Sakhāwī states that he was known as Ibn Khaṭīb Dārayyā; he was famous for his wit and ready tongue; toward the end of his life he had to flee from Damascus after he made fun of a kadi; he remained in Cairo for a while, then returned to Baysān in Syria, where he died in Rabī' al-awwal or Ṣafar, 811 (1408).

19. "A note to the manuscript of the Dīwān Luġāt-at-Turk," *Charisteria . . . J. Rypka* (ed. Taner, etc., Praha, 1956), 280-284.

seemed to the author of the note close to that of the Turks/Qifčāq and far from that of the Turkmān; and that these features correspond to the situation in the Mamluk period, when the dominant Turkic group were drawn from Qifčāq tribes.

As we have seen, however, Rossi, like Rifat, assumed that the note was written in Cairo around 803/1400; whereas our own hypothesis is that it was written in Damascus around 664/1266 — i.e., that it was written down (though not necessarily composed) by the copyist of the main text, who names himself in the colophon (MS. 638) as Muḥammad ibn abī Bakr ibn abī l-Fatḥ, of Sava, then of Damascus.

Because the first folio of the MS. has been handled so much, the note, particularly the second half, is often difficult to make out. We give here the text in transcription based on an examination of the MS., followed by a fresh translation. Material in brackets [ ] cannot now be read with certainty; most of our readings follow Rifat.

lā yanbaγī an yu'arraja 'alā man yaqūlu inna hāḏā l-kitāb bi-luγa at-turkmān fa-inna hāḏā l-qā'il γayr 'ārif bi-luγa at-turk wa-la bi-luγa at-turkmān ayḍ^{an} wa-llaḏī yadulluka 'alā jahlihi bi-t-turkmāniyya huwa an yuḥḍara man ya'rifu t-turkmāniyya wa-yuqra'a 'alayhi min alfāẓihi fa-in ankarahā wa-qāla laysa hāḏā bi-kalāminā 'arafta anna l-qā'il innahu bi-luγa at-turkmāniyya jāhil bi-t-turkmāniyya 'alā anna l-lafẓa al-qifjāqiyya iḏā naṭaqat bihā t-turkmān lā yuxrijuhā ḏālika 'an kawnihi qifjāqiyya wa-qad waqa'a ḏālika fī alfāẓ kaṯīra ista'malahā t-turkmān wa-l-qifjāq [bi-ṣ] iγa wāḥida wa-amma ma yadullu 'ala jahlihi bi-l-qifjāqiyya wa-aš'ārihā wa-amṯālihā anna γālib man yajī'u min tilka l-bilād yajī'u ṣaγīr^{an} wa-ma' lūm anna ṣ-ṣaγīr lā yuḥītu bi-luγa qawmihi lā wa-lā l-kabīr ayḍ^{an} li-anna ra'ayna kaṯīr^{an} mimman yūladu fī bilād al-'arab wa-yašta'ilu bi-l-'ilm tamurru 'alayhi l-alfāẓ al-kaṯīra min al-'arabiyya lā ya'rifu lahā ma'n^{an} ḥattā yataṭallabahu fī l-kutub lā bal qad yasma'u l-lafẓa min al-kitāb al-'azīz [lā ya'rifu lahā ma'] n^{an} ḥattā yataṭallabahu fī l-kutub ayḍ^{an} wa-la-'umrī iḏā sa'alta kaṯīr^{an} min al-musta'ribīn bal min al-fuqahā 'an qawlihi ['azza wa-jal] la fa-ḍaḥikat fa-baššarnāhā bi-išḥāq wa-'an qawlihi 'azza wa-jalla wa- [*sic*] tabnūna bi-kulli rī'^{in} āyat^{an} ta'baṯūn lā ya'lamu a[nna] ḍ-ḍaḥi[k al-ḥayḍ] wa-rī' al-makān al-murtafi' wa-l-āya al-'alāma wa-amṯāl hāḏā kaṯīr wa-iḏā kāna t-taqassur (? ta'assur) qad waqa'a fī [ma'ānī] alfāẓ kitāb allāh 'azza wa-jalla ma'a anna llāh ta'āla ḥaḍḍa 'alā tadabburihi wa-ma'rifatihi fa-mā bāluka bi-luγa qawm āxarin [. . . (? ma'a annī)] ta'ammaltu muṣannafāt kaṯīra fī t-turkiyya ma' a 'ilmī bi-l-lisān fa-lam ara ajma' minhu wa-lā akṯar [īqān] min [. . .] wa-lā ya'rifu qadrahu illā man kāna muta-mayyiz^{an} fī luγa at-turk . fa-raḥima llāh [mu'allifahu] wa-jāwaza 'anhu . . .

We must disagree with the one who states that this book is in the language of the Turkmān. The person who states this does not know the language of the Turks, nor that of the Turkmān either.

It will prove his ignorance of Turkmāniyya to bring forward someone who knows Turkmāniyya and read to him some words of (the book). If he denies it, saying "this is not our speech," then you will know that the one who states it is in the Turkmān language is ignorant of Turkmāniyya.

Of course, when a Qifčāq word is uttered by a Turkmān, this does not mean that the word is no longer Qifčāqiyya. This has (in fact) happened to many words which the Turkmān and the Qifčāq use in the same form.

The proof that he is ignorant of Qifčāqiyya (as well), and of its verses and proverbs, is that the majority of those who come from those lands come when they are young, and it is well known that a young (boy) does not have a comprehensive grasp of the language of his people. In fact, an adult does not have either! For we often see people who are born in Arab lands,and who occupy

themselves with learning, who (nevertheless) come across many Arabic words which they do not understand at all, and have to look up in books. Not only this, but they might even hear words of the Holy Book itself which they do not understand and have to look up. I am sure that if you ask many native Arabs, even scholars, about the words of God: *fa-ḍaḥikat fa-baššarnāhā bi-isḥāq* (Q. 11:71/74 "she laughed, therefore We gave her the glad tidings of Isaac"), or: *a-tabnūna bi-kulli rī'in āyatan ta'baṯūn* (Q. 26:128 "do you build on every prominence a sign, sporting"), they will not know that *aḍ-ḍaḥk* ("laughter") [means *al-ḥayḍ* ("menstruation")], and that *ar-rī'* means "high place" and *al-āya* means "sign." There are many cases of this sort. And if such shortcoming (? difficulty) can occur with regard to [understanding] the words of the Book of God, Majestic and Exalted, even though God Most High has urged us to study and to learn it, then it should not surprise you (to find such shortcoming in regard to) the language of other people.

I have studied many compilations on (? in) Turkiyya, and I know the language well; but I have not seen any (book) more comprehensive [than this one]. Only he will understand its value who is well versed in the language of the Turks. May God have mercy [on its author] and forgive him.

6. Ink Color and the Later Hand

The copyist, Muḥammad ibn abī Bakr ibn abī l-Fatḥ, of Sava, then of Damascus, completed the text in 664/1266, presumably in Damascus. There is no reason to doubt his statement in the colophon (683:13) that he worked from the author's autograph. The rather large number of scribal errors are most likely due to his ignorance of the subject-matter (see section, "Scribal errors . . . "). He employed a very clear *naṣx* script, with seventeen lines to the page, using black ink and also, for special items, red ink. These special items include: headings and subheadings, including head-letters, throughout the text (beginning at 67:14 black headings are also found); overlining of the Turkic material, beginning with MS. 12:16; the Turkic words in the first twelve pages up to that point; the dedication to the Caliph at MS. 3; the Uighur lettering at MS. 8 (at MS. 6 and at 204 kälin G the Uighur letters are black, the Arabic letters red); the brands at 40-1 oγuz; a type of period, a single red dot, found sporadically at the end of verses, etc. (this is not indicated in our translation); decorative signs at the end of sections (four dots, a *hā'*, etc. ; not indicated). Occasionally there are also additions or corrections to the Turkic text in red, probably since the copyist went through the text (or a given page or section) to overline the Turkic after he had finished it, and noticed some omissions or errors. For the same reason the overlining is sometimes missing or is found where it does not belong.

Although the text as it now appears is almost completely vocalized, both in the Arabic and the Turkic, this was not the original situation. Originally there was much less vocalization, and that must reflect the situation in Kāšγarī's autograph. For example, of the first 100 *ḥarakāt* (vowel and quiescence signs) in Arabic words on MS. 58, 46 are in brown ink; two others are brown-ink emendations of original black. To take an example of the Turkic material, of the 81 *ḥarakāt* in the Turkic words at MS. 62, 22 are in brown ink, and two others are brown-ink emendations to *sukūn* of the original black dot of *ḍāl*. Another example: in the sample sentence at 103 igäš- only two vowel-signs are in the original black, namely the two indicating the pronunciation of the entry word ('IKAŠ-); all others are in brown ink, added later.

Ink color is only one criterion for judging different hands. Others are the shape and thickness of the pen point; and the ductus of the script (the shape of the letters and vowel-signs). On the basis of these criteria, more than one later hand is visible in the text. Our main hypothesis, however, is that most, perhaps 99%, of the additions and corrections to the main text belong to a single individual (we call him "later hand" or "the later hand" to distinguish him from others, whom we call "a later hand"). This person, who

probably lived in Damascus or Cairo in the late fourteenth century, filled out the vocalization of the Arabic and Turkic texts, and made emendations to both the Arabic and Turkic. For about a third of the text he mixed pigments in his ink which now appear as brown (perhaps because of oxidation or because of a chemical reaction with the sizing; the brown color is much clearer and lighter in the earlier part of the text); but his activity is apparent throughout. Failure up to now to distinguish this later hand has resulted in a distorted view of Middle Turkic vocalism. For he did not have another text of the Diwan before his eyes, but added to and emended the text out of his head — i.e. on the basis of his own dialect. The first editor of the Diwan, Kilisli Rifat, accepted the text as he found it. If he saw a black vowel-sign crossed out in brown and a brown sign above or next to it, he did not hesitate to take the brown one as genuine, based on the time-honored principle of Oriental scholarship that a person who emends a text has more knowledge about how that text should read than the original scribe. (Rifat also did not hesitate himself to emend the text based on how he thought it should read, though he was more reluctant to do this in the case of the Turkic than the Arabic.) Besim Atalay mainly followed Rifat's lead, though he did draw his readers' attention several times in footnotes to the problem of different ink color and multiple vocalization. Only Sir Gerard Clauson recognized that one or more later hands must have been very active, but his attempts to distinguish these remained conjectural since they were based on the 1941 facsimile (Tıpkıbasım). Our own attempt, in the following pages, is based on a close examination of the MS. And in the transliteration of the Turkic material, incorporated in our English text, all clear instances of the later hand are underlined (thus: A, I, U, ˙ [for *sukūn*]), or else are noted in the footnotes. It is an attempt to get behind the fourteenth-century additions and back to the original thirteenth-century copy which is as close as we can come to the eleventh-century autograph.

Brown ink occurs first in some of the tribal names at MS. 21:2-3. It is common, in both the Arabic and Turkic, from MS. 26 to 200, with the exception of 121-124 where we find only black. The brownish cast of the later ink suddenly reappears at 441:14 and lasts to the end of 445; then it is black again, but distinguishable for the most part, being much less dark and less clear than the original. Later ink is again visible on 481-516, and again toward the end of the book, around 570-600. As stated above, however, the very dark shade of the later ink on these pages make it difficult to distinguish in all cases from the original black, which also occasionally has a brownish tint.

The later hand did not like a single word to be broken up over two lines. At 135:10-11 *aqramanī* ("He made me desire meat") is originally over two lines, *aqra-* on line 10 and *-manī* on line 11; the later hand added a second *-manī* in the margin of line 10. Similarly at 104:11-12 unašdīlār; the later hand wrote in another -dīlār to complete the word in line 11.

He corrected several errors in the Arabic text. For example, he made good the omission of *d* in the word *šāḍḍ* at 30:5; added a dot to *ḥ* correcting it to *x* in the word *yaxtaliju* at 35:5; emended the ungrammatical *nafsihā* to *nafsahā* at 38:5 (but erroneously read *jīdahā* instead of the correct *jīduhā* in the translation of the verse at 43:8); made good the omission of *-qā-* in the word *al-iqāma* at 47:6 and the omission of *wa-* in the word *waṭabat* at 72:17; improved the reading of *bi-ẓahīr* at 76:16; restored the *w* of *az-zawjiyya* at 126:12; etc. He did not like *arā* ("he pretended") and "corrected" it to *uriya* throughout the text, first at MS. 14 (see n.); cf. *arā* unaltered at 585:14 and the feminine form *arat* at 131:15. He was learned in Arabic philology, as evidenced by his marginal glosses at 62:1 and elsewhere (discussed in the following section).

His emendations of the Turkic text are of several sorts, only a few of them being genuine corrections. He restored omitted dots (R to Z, etc.), but also put in dots where Kāšγarī was apparently content to do without them (K to G; F to W, especially in the word sūw). At 107 ürül- P he restored the final Q of yalnuq (perhaps the original text had been YALNKUVQ and the copyist simply left off the final Q rather

than misreading it as V). He filled out the vocalization, often in a pedantic manner, as in the Arabic. He added unwanted matres lectionis and other letters; he added A along with original I for the sound /e/ (see section, "Phonology"); and he crossed out original vowels and wrote in new ones.

These latter emendations reflect his own dialect. Thus, he read 53 **äw** as **öw**, a Qifčāq feature (cf. 560 *bäzä*-). He read **-dan** instead of **-din** in some ablatives, an Oγuz or Qifčāq feature.[20] He read **-dan** instead of **-da** with some postpositions (see 60 **öṇin**, 67 **üstün**, 77 **ašnu**, 102 **aγiš-**, 501 **tül** P, 515 **yāk** P, 523 **sanduvāč** V). He read **äs-** "stretch" as **äš-** (see 93 **äs-**, 102 **äsiš-**, 113 **äsit-**, 118 **ästür-**), and **iš** "soot" as **is** (see 151 **išlan-**, 305 **qopur-** P). He insisted on progressive vowel harmony, thus rounding or unrounding the second syllable vowel depending on whether the first syllable vowel was rounded or unrounded (thus tending to read the roots **ärü-** "melt" and **qori-** "protect" as **äri-** and **qoru-**; many examples below).

He wanted to read **yēn** "body" as Persian *tan* (e.g. at 159 **ärkäklän-**). He tended to break up consonant clusters, thus restoring the lost vowel in aorist forms (e.g. reading **ötnür** as **ötünür**, see below). This tendency resulted in a distortion on the morphological level as well. Thus he occasionally read the ending **-γān** as **-aγān** (see below); and the ending **-sa-** as **-isa-** (e.g. 141 **icsä-** as **icisä-**), meanwhile displaying that he did not understand Kāšγarī's patterning system.

One very distinctive feature of the later hand is his consistent addition of an extra U where Kāšγarī apparently intended to have only one. For example, at 46:16 **ütüg**, the original spelling was 'UTK; the U, placed well to the left of the *alif* ('), was apparently to serve for the T as well. The later hand, thinking that this U went with the T (since it seems to be placed over the T)wrote in a second U in brown ink directly over the *alif*; in other cases it is even to the right of the first letter. In our transliteration this is illustrated as follows: U̱'UTḴ. In the case of 75:13 **utru**, originally spelled 'UTRUV, he thought the first U was over the T, which would be incorrect, and so he crossed it out and wrote his own directly over the *alif* (the same at 131 **utrun-**). In this case the original copyist was indeed somewhat misleading for placing his first U so far to the left. Possibly it was Kāšγarī's original convention for both CuCu- and CuCC- to write only one U placed between the first two consonants. It is very clear, at any rate, that in such examples as 97 **öpür-** and ff., 108 **ükül-**, **ögül-**, etc., our later hand thought the U was over the second consonant only, and so he put another one over the first.

Judging by some of these U's we may conclude that the later hand represents a stage of the language when labial harmony had levelled out certain words originally distinct. A good example is 103 **ögiš-**. The original form in the MS. was 'UKIŠ-; the later hand crossed out the I and put U to the right of the *alif*; he presumably pronounced the word the same way as 103 **ögüš-**. Also there was progressive unrounding; thus he read 85 **azuqluγ** as **aziqliγ**. We may also conclude that he retained the middle vowel in aorist forms that Kāšγarī intended to describe as lost. Thus 108 **ötün-**, originally spelled 'UTNUVR **ötnür** in the aorist, now has another U at the beginning in brown ink (**ötünür**). Similarly in the entry following, 108-9 **ačin-**, the later hand has changed the original *sukūn* in the aorist form 'AJ'NUR **ačnur** to I (**ačinur**).

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20. E.g. at 88 **opitγān**, **azitγān**, 94 **il-**, 95 **öt-**, 502 **tīl**, etc. But at 98 **aḍir-**, **-tan** has a black A, and at 496 **būz** P, **-dan** has a black A, both on pages where brown ink is visible. It is possible that here and in many other cases **-dan** is due to the original copyist (i.e. a thirteenth-century dialect); at any rate, we have not read **-din** in these cases, though perhaps Kāšγarī did. The reading **-dun** at 355 **turγur-** 357 **čöktür-**, 361 **qoptur-**, 363 **qaḍγur-** V and 574 **sizla-** is probably due to a later hand.

An important characteristic of these brown U's is that they are clearly different from the black U's not only in color but also in shape.[21] This fact provides us with a criterion for judging additions to the text by our later hand on pages where we do not find brown ink. Apparently he used black ink, very similar to that of the original copyist, before MS. 21, also on 121-124, and after 200 (except for the pages listed above). The first indication of his activity is at MS. 8:17 in the word oq. The original text has 'Q˙ in red ink (it will be recalled that the original copyist used red ink for Turkic words until 12:16 where he changed to black); the later hand added a *hamza* above the *alif* (see section, "Structure of the Diwan") and V between *alif* and Q (thus ōq). Then beginning at 10:5 (ūrdi) we find some black U's (again where the original text had red); these U's also have the distinctive shape of the later brown ones, and this shape is also found in many of the *ḍammas* (= *u*) of the surrounding Arabic text.[22] Note at 11:8 the correction of yiγāč, originally YAΓA'J˙ to YA̲IΓA'J˙ — i.e., the later hand has crossed out the first A and substituted I.[23] At 13:14 (qoriγ), originally QURIΓ˙, the later hand again thought the U went with the R (despite the context, where Kāšγarī is saying that this word is the shortened form of qorīγ, spelled with the mater Y); he put a second U to the right of the Q (thus qoruγ). The middle A at 17:10-11, barγān, kälgān (BARA̲ΓA'N, KALA̲KA'N) is obviously by our later hand, even though the distinction in ductus for this vowel-sign is not as clear as with the U; compare 28:10-11, barγān, uryān, where the anomalous A in the same form is in brown ink.[24] At 19:8 the three dots of the G in anig ('ANIG) are surely also by our later hand; compare MS. 27, n. 1, etc. etc.

Beginning again with MS. 201 the brown ink ceases, but the characteristic features of our later hand (peculiar shape of *ḍamma* and *sukūn* (U,˙); different ductus and shape of pen point; alterations of the text) are still found. For example at 201:7 boγin, originally spelled BIN, the I is crossed out and two U's and a *sukūn* are put in, indicated thus: BU̲ΓU̲N˙ (thus boγun). At 201:12 V, apaṇ, originally simply 'ABNK, the later hand has added another A over a *hamza* to the right of the *alif*, also three dots above the K, indicated thus: A̲'ABNG. The ink is black but, for the most part, distinguishable from the original, which is deeper. And, as noted above, the brownish cast is again visible at 441:14-445, 481-516, and after 570. With regard to the all-black pages, however, it must be admitted that not all of the additions to the text can be detected; and that all the ones indicated in our transliteration are not 100% verifiable.[25] For twenty pages (201-220) we have attempted to indicate all those that were clearly distinguishable during an intensive examination of the MS. in June-July, 1976. In the main these are confined to *ḍamma* (U) and *sukūn* (˙). It should be remembered that very many of the other vowel-signs on these pages are also not

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21. The brown ones are rather up-and-down:  , whereas the black ones are broad:  . The shape of the *sukūn* is also distinctive, the black ones being for the most part a regular circle:  , the brown ones usually open at the top: .

22. For example, in the red-ink heading at 11:15 *wa-l-kāfu ṣ-ṣulbatu*, the final *u* in each word is in black ink, the other vowel-signs in red.

23. There is no instance in the Diwan of an unambiguous spelling with original I instead of A in the first syllable; this argues that the pronunciation of the copyist (of Kāšγarī?) was yaγāč, nevertheless, we have consistently transcribed the word yiγāč.

24. But note 414:8-9 G, tutγān, satγān (TUT˙ΓA'N˙ SAT˙ΓA'N), where the *sukūn* is apparently by later hand. At 603:17 müṇüz P, süsgān (SUSAKA'N), it cannot be determined whether the A is by later hand; we assume it is.

25. Ideally one should have a chemical or spectrographic analysis of all ink in the Diwan so that the date of a given vowel-sign, etc., could be determined unambiguously.

original; but we have dared to underline only those which were distinguishable from original ones on the basis of ductus or shape of pen-point. After MS. 221 we no longer indicate regularly the *sukūns*, most of which are apparently later additions; also we indicate later U's only sporadically and in striking cases, notably in the root or first syllable; and after MS. 226 we no longer note the change of K to G and of F to W (in the word sūw). In general we have tried to adhere to the principles that any later-hand addition should be indicated where it might make a difference in the reading, and that all such additions should be indicated within any given word. (Thus little attention was paid to *sukūns* where the pattern requires no vowel, to U before V, I before Y, A before ', and the like.)

The types of changes to the Turkic text made by the later hand may be summarized in the following eight categories.

1) Alterations made to clarify the text or which make no difference in the reading. E.g. at 122:17, **ündäšür**, he apparently thought the first U was over the N and so crossed it out and put in another U directly over the *alif*. At 294:9, **kälgüči**, he thought the U was over the V, crossed it out and wrote a new one directly over the K. At 305 **qutur-** and ff., added a second U where the original text sufficed with one. In this category may be put his preference for A to indicate /e/ where the original text has I.

2) Added an extra vowel. E.g. at 348:12, **sawlur**, he wrote a U over the W, ignoring Kāšγarī's point that the aorist of this word has unvowelled middle radical. Other examples above.

3) Rounded vowel of second syllable for vowel harmony. E.g. he read 313 **köpiš-** as **küpüš-**; 317 **qoriš-** and 344 **qorin-** as **qoruš-**, **qorun-**; 320 **toqiš-** as **toquš-**; 342 **sičin-** as **sičün-**; 416 **böḍit-** as **böḍüt-**; 516 **čivit** as **čivüt**, 625 **qorqliq, törtgil** as **qorqluq, törtgül**. At 461 **yaγmur** V he read **bulit** as **bulut**;[26] at 591 **qasiγla-** he read **qulin** (**qul** plus third possessive plus accusative) as **qulun**; and at 596:11 G he read **qusiq** as **qusuq**.

4) Unrounded vowel of second syllable for vowel harmony. E.g. he read 251 **qašuqluq** as **qašiqliq**; 321 **bäküš-** as **bäkiš-**, 431 **čiγrut-** as **čiγrit-**; 522 **qayγuq** as **qayγiq**; 592 **čaruqla-**, **qašuqla-** as **čariqla-**, **qašiqla-**.

5) Rounded vowel of second syllable due to labial consonant. E.g. he read 328 **täpil-**, **tapil-** as **täpül-**, **tapul-**; 517 **tavil** as **tavul**. (Possible **täwlüg**, **qapuš-**, etc. belong here; see Index.)

6) Altered vowel of the root. This has resulted in the introduction of some ghost words in lexica based on the Diwan (see section, "Scribal errors . . ."). E.g. he read 126 **ätläš-** as **ötläš-** (or **ütläš-**)(614 **sinḍ-** and 617 **siṇḍür-** as **siṇ-**, **siṇḍür-**; 618 **müṇäš-** as **miṇäš-**. To this category belongs his reading **äw** as **öw** (see above). The reading of **ätmäk** as **ötmäk** (see Index) is an ancient one (see ED, 60) and in the Diwan belongs to the original text.

7) Altered vowel of the suffix. E.g. he read 378-9 **käsläš-** as **käsliš-** (i.e. as from the verbal root **käs-**, **käsil-** rather than from the nominal root **käs**, **käslä-**). At 271 **säw-** P he read **yügrükin** as **yügürgänni** (?). In the case of 275 **täl-**, aorist **tälär**, in the meaning "join kid to milch-ewe," he read **täli-**, **tälir**; but it

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26. Cf. consistent spelling of **boyin**; but note two instances (see Index) of **boyūn**, with the mater V — these must reflect the pronunciation of the original copyist (or of Kāšγarī?).

is clear that in the language Kāšγarī was describing, this word had fallen together with täl- meaning "bore through," since he included it in the same entry (täli- would have appeared at MS. 563, in the Book of Final Weak Words; see section, "Structure of the Diwan").[27] In this category belong his readings of -dan for the the ablative; also, perhaps, of -isa- for -sa- and of -aγān for -γāń (see above).

8) Altered consonant, or added a consonant. This has resulted in the introduction of some ghost words. E.g. he read 190 bariq as yoriq; 423 yanut- as yitit-; 594 yarinla- as yaγrinla-. He apparently would have liked to read 473 yämür- as tomur-; and he knew 611 qirŋāq in its metathesized form of qiŋrāq. At 525 tōγ- V he read batrāq as bayrāq; and at 502 qōl he changed ōri to ōpri. To this category belong his reading iš as ïs, äs- as äš-, and yēn as tän (see above).

7. Glosses and Marginal Notes

As many as fifteen different hands are evidenced in the MS. as it now appears. These are discussed here in the chronological order hypothesized in the following section ("History of the Text").

(1) The main copyist, author of the colophon (MS. 638); also wrote the long note on the title page (see section above, "Title Page"). 1266. After completing the copy he went over the entire text, comparing it with the original, making corrections, and adding in the margins words and lines that he had skipped. These marginal additions are invariably marked *ṣḥ* (for *ṣaḥḥa* "correct"). In our translation they are incorporated without comment.

(2) The later hand (see above section, "Ink Color and the Later Hand"). Fourteenth century. In addition to his emendations of the text he also made marginal notes both to the Arabic and Turkic material. The longest one is at MS. 62 in the upper right corner, in brown ink. It refers to the Arabic word *al-arī* in line 3 (in the definition of utluq) and reads: "*al-arī* is 'manger' in colloquial speech and in the usage of the *fuqahā'*." The following is a list of other glosses and notes which can be attributed to the same hand with reasonable certainty: 16:7, 266:8, 267:8, 270:13, 275:14 (*ḍāri*^{an} — to replace *ḍāyī*^{an} in the text?); 292:5, 311:1 (*jahdī* — to replace *jundī* in the text), 314;5 (BILIK'LIKIN' biliglikin — to replace biligin), 361:5, 367:4,8,15 (latter two cases are emendations of Arabic words), 531:2, 556:7, 559:15, 611:11 (QINGR'Q qiŋrāq — to replace qirŋāq), 624:7, 625:11.

(3) Owner of the book, signed his name at MS. 1 in upper margin (see section above, "Title Page"). Early fifteenth century.

(4) A later hand, read the tribal name Basmil as Yasmil. (Evidence of one dot of the Y added later is more or less clear at 20:16, 242:2, and on the Map; appears as Y also at 25:2, 421:10, 600:4; original B lert unaltered at 231:3,5.) Before 1422 (see section below, "Badraddīn al-'Aynī").

(5) A later hand, perhaps the same as (4). Used dark black ink and a thin pen. He read the tribal name Oγrāq as Iγrāq at 25:4; therefore before 1422 (see section below, "Badraddīn al-'Aynī"). Other evidence of his activity can be found at 111:4,9, 114:3,4; also probably 306:16, and elsewhere.

(6) A refined hand, perhaps the same as (5). Emended the Turkic text at 93:7-8.

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27. Therefore we have not accepted the suggestion by Taymas, I,240, that täl- in the meaning "join kid to milch-ewe" is a ghost word.

(7) Writer of a Persian note at MS. 58 in the lower right corner. It refers to the Arabic word *iram* in line 15 and reads: "[Arabic] The word *iram* means 'sign'; [Persian] a sign that is in the desert, like the pyramids in the country of Egypt near the Nile River" *(qawluhu iram ay 'alāma nišānī ki dar bayābān buvad mānand-i hirāmān dar šahr-i miṣr nazdīk-i nahr-i nīl).*

(8) Writer of a Chagatay or Qifčāq (?) note at 54:15 below the Arabic words *ni'ma š-šay'* (translating ayiγ ädgü). It reads: YXŠY NSN' yaxši näsnä.

(9) Writer of an Arabic note at MS. 3 in the lower left margin. It refers to the Caliph al-Muqtadī mentioned in line 11 in Kāšγarī's dedication, giving the date of his proclamation as caliph *(bay'a)* and the length of his reign (13 Ša'bān 467 - Muḥarram 487/4 April 1075 - February 1094). The text is as follows:

būyi'a l-m[uqtadī]
bi-amr allāh [ibn muḥammad ibn]
al-qā'im bi-am[r allāh yawm ṯālāṯa]
'ašar ša'b[ān sana]
sab' wa-[sittīn]
wa-arba' mi['a . . . .]
xal[ī]f[a ? . . . .]
bi-amr allāh [. . . .]
sana (?) [. . .]
ašhur wa-[. . . .]
yawm^{an}

(10) Writer of an Arabic note at MS. 3 in the upper left margin; also of an Ottoman note at MS. 56. Possibly the same hand is also responsible for the explanatory gloss to the long note on the title page (see section above, "Title Page").

The Arabic note at MS. 3 is a fuller recounting of the life of the Caliph al-Muqtadī, mentioning his predecessor and successor, important events in his reign, character traits, etc. The text begins as follows:

wa-huwa l-xalīfa as-sābi' wa-l-'išrīn būyi'a bihi li-xilāfa ba'd mawt jaddihi al-qā'im bi-amr allāh yawm al-xamīs aṯ-ṯālit ʿašar min ša'bān sana 467 wa-ṭālat ayyāmuhu [wa-]ḥasunat dawlatuhu (?) . . . āṯār ḥasana . . . γayr annahu ḥadaṯat zalāzil bi-'idda aqālīm [wa-]dāma fī l-xilāfa ilā an tuwuffiya bi-baγdād . . . al-muḥarram sana 487 fa-kānat mudda xilāfatihi tis' 'ašra sana wa-ṯamāniya ašhur wa-taxallafa [ba]'dahu ibnuhu al-mustaẓhir bi-llāh wa-kāna 'umruhu ṯalāṯa wa-ṯalāṯīn sana wa-kāna . . . xayyir^{an} qawiyy an-nafs (?) 'ālī l-himma . . . min (? [pattern: fu'alā']) banī l-'abbās naqš xatmihi laqabahu (?) wa-min maḥāsinihi annahu etc.

The Ottoman note refers to 56 ari "hornet" which Kāšγarī states (line 10) "agrees" with the Arabic word *al-arī* meaning "honey." The text, difficult to read, begins as follows:

işbu ārī ile 'arabiyyede olan arī müvâfakatına . . . . ḳarîbe (?) zamân mürûrunda bu faḳîr (?) . . . . e mürâca'at eylediğimde 'asal ma'nâsına olan arī lafẓına gördüğüme mülâḥaẓaya gele- . . . . bu . . . . . muḥammad . . . . . raḥmet . . . faẓlihi

(11) A late hand. Made corrections to the text, some of which imply either that he had another MS. of the Diwan before his eyes, or else that he had made a very thorough study of our MS. At 404:15 **bürčäklän-** he filled in a blank in the MS. with the appropriate Turkic words. At 207:17 **bäzäk** he restored

the definition of the entry word, which definition had dropped from the text. At 119:16 öndür- he added to Kāšγarī's dialect label for the Uighur usage the information: "the Oγuz do not know it." At 420:12 **bulat-** he added a phrase to Kāšγarī's description of the phonetics, a phrase which Kāšγarī uses elsewhere in the same context. At 17:15 - 18:3, in a grammatical explanation, he made alterations to the word order of the Arabic text, apparently for the purpose of clarity. In three instances (57:7 izi, 61:17 aγrıγ, 157:5-6 öṇiklän-) his emendations of the Arabic are unhappy ones. Finally at 48:10 özäk he altered the text of a hadith. (For all of these, see footnotes in the text.)

(12) An Ottoman reader, perhaps nineteenth century. He is responsible for the great bulk of marginal material, consisting of Turkish or (occasionally) Arabic or Persian glosses. They add nothing to our understanding of the text, and a complete list of them would be fruitless. The following examples, drawn at random, are representative. (The Ottoman Turkish is given in modern Turkish transcription, modified to show the Arabic spelling.)

9:8 (to bilgä) bilgin
9:13 (to käsmä, käsdi) kesme, kesdi
9:15 (to örmä sač) örmek saç ma'nâsına
9:16 (to qačut, qačdi) ḳaçmaḳ
9:17 (to käḏüt, käḏti) giymek
10:3 biliš bi-ma'nâ dâneş
10:4 bildi 'alima ve dânest
10:9 (to qurīdi) kurudı
10:10 (to yaylāγ, yāy) yaylaḳ, yaz
11:16 daṭr bürünmek ve örtünmek demek
12:1 öldi bi-ma'nâ be-mord
12:10 (to sordi; turγu yēr) ṣormaḳ maṣṣ gibi ya'nī emmek; duracaḳ yer
14:9 (to bardi, barturdi, käldi, kältürdi) giderdi (!), geldi, götürdi
14:11 (to sūw ičsädi) su içe yazdı (!)
28:9 (to tamγaq, tamaq) boğaz
30:7 jazar laḥm maqṭū' matrūk li-s-sibā'
36:7 (to ēl qūs) ḳartal ḳuşı
38:15 (to uγur) vaḳıt ve devlet ve imkân ve bereket ve ḫayır
47:4 (to arük) şeftalu
66:17 ärkän iken, şöyle iken böyle iken denür
67:14 ärdim idim
69:13 ayruq ğayr ma'nâsına dur
69:15 ayla öyle demek
69:16 öyla vaḳt-ı ẓuhr
69:17 âçlık gürüsnegi
70:4 (to aḏgü) ḥasan ve eyü
73:17 (to osāl kiši) uysal kişi (!)
80:14 abāči umacı demek
88:15 (to quyāš) ḥarâret-i şayf
92:11 ärmäk olmaḳ kevn gibi
92:12 ürmäk üfürmek
94:5 (to al-) ālim deyn ve borç
100:5 öčäšmäk yarışmaḳ
100:16 (to Ar. tarawwaba) at-tarwīb süd yoğurt[. . . (cut off)]
118:7 üstärdi inkâr etti

120:8 andγarmāq yemîn vermek
120:14 ičgärmäk idxāl
148:1 utandi ḫayâ etdi demek
178:16 täg ḫarf-ı teşbîh gibi gibi
180:1 qanat ḳanad ve bâl dur
180:5 kädüt berdi libâs verdi
180:8 (to buqač) su ḳabı ve bardaḳ; allâhu a'lem buḳraç bundan me'ḫûḏ ola
180:14 qaqač ḳa ḳa demek
184:5 (to Ar. awṭāb) waṭb süd ḳabı ve tolum
192:11 (to Ar. jillawz; liḥā) uzunca fındıḳ ma'nâsına; ağaç ḳabuğı ḳaşr-ı şecer demek
193:10 (to P) ne [?] bıçaḳ keskin olsa kendi sabını yonmaz kesmez
194:13 (to ädgü, ēsīz — below line) eyü, köti
195:10 (to Ar. fayšala) ḏeker başı
200:1 ya'nî bir adam boyı
201:2 bütün ṣaḥîḥ bütün ve dürüst ma'nâsına
201:10 (to biqin) bögür ḳasıḳ
204:6 (grammatical note) ḳâ'ide-i naṣb ve raf' ve her kelimât-i türkîye
205:13 tatiγ leḏḏet ve çâşni
207:17 tiläk murâd ve dilek demek
208:2 (to tükäl — below line) dükeli ma'nâsına
209:13 (to Ar. tabī') buzağu dişi
210:5 kertindi Allâha ve resûluna inandı
211:3 qanda ḫanda ve kücâ demek
211:8 kändü kendi ve ḫûd ma'nâsına
211:9 aydi dedi ve söyledi
211:11 munda bunda burada
213:5 (to Ar. talbīna) sidlü bulamaç aşı ve 'indelba'ḏ arpa suyı
213:16 (to Ar. ma'ārif) âşinâlar
tamγa ma'ruf dur ṭābi' al-malik ma'nâsına
213:17 (to Ar. furḍa) deñiz kenarında olan [. . . (blocked by repair tape)]
214:13 (to Ar. ṭayyāš) ziyâde ḫafîf kimesne
215:8 qatqi uygunsuz adam
217:8 (to Ar. rakkakūhu, misunderstood as rakkalūhu!) tarkîl türkçeye döndürmek
219:1 qonši jâr ve hemsâye
220:16 yawuz yavuz ve köti demek
223:12 qarāči dilenci ve gedâ
224:7 (to P) ev danası öküz olmaz
229:15 taş ḳuyuya düşdi taḳır taḳır etti
229:16 bildir geçen yıl 'âm-ı mâḍî ma'nâsına
238:4 (to Ar.) šafara yassı bıçaḳ
tarmîd yaḳup kül etmek ve kül içinde ḳılmaḳ
239:4 (note to Qulbāq!) ḫârikul'âde
242:1 (to Ar. mutalabbad, misunderstood) birbiri üzerine yığılmaḳ
242:11 (to toγrul) Ertuğrul bundan me'ḫuḏ ola
243:5 (to baḍram) bayram bundan me'ḫuḏ olmaḳ gerek
284:11,13 (grammatical notes to Ar. text)
336:11 (to P) yorgandan ziyâde ayaḳ uzansa üşür
352:7 (to yuγči) yuyıcı veyâ yıkayıcı demek ola
366: upper margin (grammatical note) bayān ta'diya al-af'ul

466: top margin (note to yat!) ḫâṣṣa-ı ğarîb
453:16 (note to qāš!) ḫâṣṣa-ı ğarîb
462:10 yortuγ ordu (!)
612:1 (to P) yalñız ḳaz ötmez

The marginal notes on the final page (638) are of a different character from all the preceding pages, being the exact reproduction of words in the text which were not easily read.

(13) One or more twentieth century hands. Several of the notes are over the repair tape used when the book was bound (after 1917). The following belong here: 7:10, 15:4, 82:2 (gök örtüldi), 83:1 (to Ar. malla), 308:3, right margin (to Ar. waṭṭada . . . : wattada !), 361:2 (on repair tape), 379:top margin (on repair tape), 476:11 (ijtalafat — meant to replace Ar. iḫtaraqat, cf. 505 yūt [jālifa], but see 15:4!), 626:6.

(14) One or more twentieth century hands; wrote in page and folio numbers; occasionally wrote in first word of the next folio in bottom left margin of reverse of the preceding folio. E.g. MS. 110-111. In the bottom left margin of 110 we find the word *wa-yuqālu*, which is the first word of the text in 111. In the bottom left margin of 111 we find the number 56, and in the top left margin the number 126, both in light ink, the same as that of *wa-yuqālu* on the previous page; these numbers are the original folio and page numbers, probably assigned before the book was bound. Finally in the lower left margin we find in Arabic (i.e. European) numerals the number 56, and in the top middle margin the numeral 111, both in pencil; these are the final folio and page numbers, assigned after the book was bound.

(15) A twentieth century Turkish reader,made corrections and notes in pencil. The first instance is at 31:13 (to im) parola; and in the lower margin, to the proverb in line 17: parola bilse kişi ḳatl edilmez. (One might note Atalay's translation in Tercüme I, 38: belgeyi bilen adam ölmez.) Other instances are as follows: 33:upper margin (illegible), 40:bottom left corner (illegible), the numbers over the brands at 40-1 oγuz, some vowel-pointings at 42:11 (see n. 2) and at 47:14 (see n. 2), some page notations at 92:lower margin (to ez-: ezdi ezär ezmäk ş. 107, 113, 117), 99:8 (illegible), 127:upper margin (to KŠTY [sic] in line 2: LAŠ'TIY), 151:5 (illegible), 174:14 (te'lif târîḫi), 179:4 (to tübüt, illegible), 212:16 šabaḥ (see n. 2), 264:lower right (reference to EP) ikinci cild, 337:7 (parenthesis and grammatical note, illegible), 347:10 (grammatical note) innahu yattafiquhu faṣl al-lām wa-n-nūn, 349:3 (basdı), 545:17 (note to the narrative) mafḫare-i nebeviyye, some vowel-pointings at 625:8 (see n. 2). Finally, at 70:7-8 anḍuz, we find the curious definition *rāsan* ("elecampane"), apparently altered in pencil from original *turmus* ("lupine"); the alteration must have taken place in 1917, since EP has *rāsan*.

8. Badraddīn al'Aynī

The Topkapı Sarayı Library in Istanbul contains several volumes of the autograph of Badraddīn al-'Aynī's thirty-volume world history, *'Iqd al-Jumān fī Ta'rīx Ahl az-Zamān*. Volume I, dated 825/1422, includes excerpts from the Diwan.[28] Volume II includes a blank section about a page long which al-'Aynī apparently intended to fill with another excerpt from the Diwan.[29]

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28. No. 5920 in Karatay's catalogue (F. E. Karatay, *Topkapı Sarayı Müzesi Kütüphanesi Arapça Yazmalar Kataloğu*, Vol. III, Istanbul, 1966, p. 392).

29. No. 5921 in Karatay's catalogue (p. 393).

'Aynī was an official in the Mamluk court in Cairo between his first appointment in 801/1398-9 and his death in 855/1451.[30] Judging from the excerpts in Volume I of his work, as will appear below, he depended on the very same MS. of the Diwan which is now the unique MS., and which must, therefore, still have been in Cairo in 1422.

Volume I of the *'Iqd al-Jumān* begins with a long cosmological and geographical introduction, finally coming to human history with the creation of Man at folio 149b. The excerpts from the Diwan begin at 152a, second line from the bottom, and run through 153a, in the course of the listing of the descendants of Japheth son of Noah. There follow sections devoted to others of God's creations, the Jinn, Animals, Minerals, Plants, and Angels. Then 'Aynī returns to Adam at 198a and begins the stories of the Prophets, ending the volume just before the appearance of Abraham.

The following is a transcription of the text in question. The corresponding page and line numbers of the Diwan MS. are found in the left margin. Material that is not quoted directly from the Diwan is put in parentheses. Jumps in the text are indicated by three dots.

(wa-yuqālu at-turk huwa bn yāfiṯ li-ṣulbihi wa-hum)

20:8 fi l-aṣl 'išrūna qabīla . . .

20:11 wa-kull qabīla minhā buṭūn lā (yuḥṣūn) . . .

20:15 fa-awwal al-qabā'il qurb ar-rūm BJANAK ṭumma QFJ'Q (wa-yuqālu QFJ'X) ṭumma 'UΓAZ [sic] ṭumma YAM'K ṭumma BAŠΓIRT ṭumma YAS'ML [sic] ṭumma QA'Y' ṭumma YABA'QV ṭumma TAT'R (wa-yuqālu TTR wa-yuqālu ṬAṬR) ṭumma QIRQIZ . . . ṭumma

21:1 JIKIL ṭumma TUX'SIY ṭumma YΓM' ṭumma 'IΓ'R'Q[sic] ṭumma JARUQ ṭumma JUML ṭumma 'UY'ΓUR ṭumma TANKUT ṭumma XIT'Y (wa-yuqālu XIṬ'Y wa-yuqālu XṬ') wa-hiya (allatī tusammā) ṣīn ṭumma TUVΓ'J [sic] (wa-tusammā) māṣīn . . .

40:4 (wa-min qabīla 'UΓUZ yatafarra'u t-turkmān [sic]) wa-hum iṯnān wa-'išrūn baṭn^{an} li-kull baṭn minha 'alāma wa-sima 'alā dawābbihim (wa-awānīhim wa-aṭāṭihim) ya'rifu bihā ba'ḍuhum ba'ḍ^{an} (fa-a'ẓamuhum) QNIQ (wa-minhum) as-sālāṭīn (wa-l-mulūk wa-minhum banū saljūq fa-awwal malikihim ṭuγrulbak [etc. — there follows a precis of Seljuk and of early Ottoman history up to the time of Timur])

wa-'alāma (QNIQ) hāḍihi  (al-baṭn) aṭ-ṭānī (min at-turkmān) QAYIΓ (wa-yuqālu QAY'N [sic]) wa-'alāmatuhum hāḍihi (al-baṭn) aṭ-ṭāliṯ BA'YUN'DUR wa-'alāmatuhum hāḍihi  (al-baṭn) ar-rābi' 'IVA' (wa-yuqālu) YIV' wa-'alāmatuhum hāḍihi  (al-baṭn) al-xāmis SAL'ΓR (wa-yuqālu SALUR') wa-'alāmatuhum hāḍihi  (al-batn) as-sādis AF'S'R [sic] (wa-yuqālu 'AV'Š'R) wa-'alāmtuhum hāḍihi  (al-baṭn) as-sābi' BAK'TILY (wa-yuqālu BAK'DILY) wa-'alāmatuhum hāḍihi  (al-baṭn) aṭ-ṭāmin BUK'DUZ wa-'alāmatuhum hāḍihi  (al-baṭn) at-tāsi' BY'T wa-'alāmatuhum hāḍihi  (al-baṭn) al-'āšir YAZ'ΓIR (wa-yuqālu YAZR') wa-'alāmatuhum hāḍihi  (al-baṭn) al-ḥādī 'ašar 'AYMUR wa-'alāmatuhum hāḍihi  (al-baṭn) aṭ-ṭānī 'ašar TAR' BULK [sic] wa-'alāmatuhum hāḍihi (al-baṭn) aṭ-ṭāliṯ 'ašar 'ALQ' BULUK wa-'alāmatuhum hāḍihi  (al-baṭn) ar-rābi' ' ašar 'IK'DR (wa-yuqālu YUK'DAR [sic]) wa-'alāmatuhum hāḍihi  (al-baṭn) al-xāmis 'ašar 'URAKR . . . wa-yuqālu YURKIR wa-'alāmatuhum hāḍihi  (al-baṭn) as-sādis 'ašar TUVTAR'Q' [sic] wa-'alāmatuhum hāḍihi  (al-baṭn) as-sābi' 'ašar 'UVL' YUNDULUΓ [sic] wa-'alāmatuhum hāḍihi  (al-baṭn) aṭ-ṭāmin 'ašar TVKAR . . . wa-yuqālu (DUKAR) wa-'alāmatuhum hāḍihi  (al-baṭn) at-tāsi' 'ašar BAJANK wa-'alāmatuhum hāḍihi  (al-baṭn) al-'išrūn JUVAL'DUZ [sic] wa-'alāmatuhum hāḍihi  (al-baṭn) al-ḥādī wa-l-'išrūn JAB'NIY wa-'alāmatuhum hāḍihi  (al-baṭn) aṭ-ṭānī wa-l-'išrūn JARUQLUΓ (wa-yuqālu JARUQLUV wa-hiya) qalīla . . . xafiyya 'alāmatuhā [blank space, end of line] . . .

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30. See EI^2, article "al-'Aynī" (W. Marçais); GAL, II, 52, S.II, 51.

41:8 (wa-hā'ulā'i iṯnān wa-'išrūn rajul^{an} fi l-aṣl fa-ṣāra kull wāḥid minhum ' t [sic?] baṯn wāḥid ...

622:17 aṣl ḏālika) anna ḏā l-qarnayn lammā . . . qaṣada bilād at-turk (wa-kāna malik at-turk yawma'iḏ^{in} šaxṣ^{an}) yusammā šū (wa-kāna lahu ḥašr) 'aẓīm (la yūṣafu . . .

623:12 fa-kabasahum ḏū l-qarnayn buγtat^{an} fa-taḥayyarū wa-kāna ḏālika bi-l-layl fa- axaḏa kull wāḥid ilā jiha . . .

623:16 tata'axxaru minhum fi 'askarihi hā'ulā' l-)iṯnān wa-l-'išrūn . . . lam yudrikū ḥamūlata hum. . .

624:8 fa-ra'ā(hum ḏu l-qarnayn wa-hum) ḏāt šu'ūr . . . fa-qāla . . . (hā'ulā'i) turk mānan [sic] (bi-l-fārisiyya wa-)ma'nāhu hā'ulā'i (yušābihūna) t-turk fa-baqiya (lahum hāḏā l-ism min ḏālika l-yawm) ilā yawminā hāḏā (wa-lākin xaffafū iḥdā n-nunayn fa-nḥaḏafa li-kaṯra al-isti'māl) . . . [goes on to cite other reports on the origin of the Turks, from al-Hamadānī, al-Mas'ūdī, etc.]

What 'Aynī has done is to conflate three separate passages from the Diwan into a single narrative on the origin of the Turk tribes and the Turkmān subtribes. The peculiar spellings of Basmil as Yasmil and of Oγrāq as Iγrāq prove that 'Aynī used our own unique MS. of the Diwan (see above section, "Glosses and Marginal Notes," nos. 4, 5). In those tribal names which had the obsolete letter *wā'* (W) he changed it to the familiar *vāv* (V). Thus he read 21:3 TWΓA'J as TUVΓ'J; and 40:8-9 'IWA', YW' as 'IVA', YIV'. And to those names for which he knew a different spelling or a different pronunciation, he added this in each case, introduced by the phrase "and they are also called" *(wa-yuqālu)*. In this regard, QAY'N as the alternate of qayiγ must be an error for QAYY (qayi); and for Kāšγarī's TUKAR (tögär — 40:17) as the alternate of tŏgär he has substituted the more familiar dögär.

Several of 'Aynī's departures from the text are revealing. Thus, where Kāšγarī states (40:4) that the Oγuz are the Turkmān *(wa-hum at-turkmāniyya)*, 'Aynī says that the Turkmān were branches *(yatafarra'u)* of the Oγuz. To Kāšγarī's statement (40:5) that the brands are found on their animals, 'Aynī adds "and their vessels and their furnishings" *(wa-awānīhim wa-aṯāṯihim)*; no doubt he was familiar with this wider use of the damgas among the Turkmān tribes of his homeland around 'Aynṯāb. Kāšγarī calls the Qiniq "chief" (*surra* — 40:6) of the Oγuz branches, since the sultans "of our time" *(fī zamāninā)* come from them; 'Aynī changes "chief" to "greatest" *(a'ẓam)*, and inserts at this point a genealogy of the Seljuk dynasty and a short account of their history, including mention of the Ottomans up to his own time. Concerning the Čaruqluγ (41:3) Kāšγarī states that they are "few in number and their brand is unknown" *(qalīla 'adīduhā xafiyya 'alāmatuhā)*; 'Aynī omits the word "in number" *('adīduhā)* and leaves a blank space for the brand to be filled in later (thus: "few and unknown, and their brand is . . . "). 'Aynī drastically compresses and summarizes the narrative concerning the naming of the Turkmān. Also he gives a slightly different form of the Persian words which Ḏu-l-Qarnayn is supposed to have uttered (*turk mānan* instead of *turk mānand* [624:9]), and offers his own linguistic explanation, namely that one of the two *n*'s was dropped through use. Finally it can be noted that where Kāšγarī states (622:9) that Ḏu-l-Qarnayn saw the eponymous ancestors of the Turkmān "with their distinguishing marks and with the brands of the Turks," 'Aynī omits the second phrase, but retains the erroneous form of the first which he found in the MS., *šu'ūr*, which we have emended to *šu'ur*.[31]

Comparing the shapes of the bands in the two texts, we again notice certain differences. It is difficult to decide whether these differences are due to haste in copying on 'Aynī's part, or to 'Aynī's being influenced by contemporary shapes of Turkman damgas with which he might have been familiar. The brands are in red ink, as in Diwan MS.

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31. On this point, see R. Dankoff, "The Alexander romance in the Dīwān Lughāt at-Turk," *Humaniora Islamica* I (1973), p. 236, n. 15.

Volume II of the *'Iqd al-Jumān* begins with the story of Abraham and continues with the other pre-Muhammadan prophets, including Ḏu-l-Qarnayn (137b ff.). Then there are several chapters devoted to the various pre-Islamic or non-Islamic kings, as follows: 164b Mulūk-al-Furs; 178a Mulūk al-Kaldāniyya; 178a Farā'ina Miṣr; 193a Mulūk al-Yūnān; 194a Mulūk ar-Rūm; 199a Mulūk al-Ifranj. At this point comes the blank section, about a page long (200b - 201a). There follows: 201a Mulūk as-Suryān; Mulūk al-Hind; 209a Mulūk al-'Arab. The final chapter (216a ff.) is a history of the Arabs up to the Quraysh.

It was mentioned above that 'Aynī apparently intended to fill the blank section with an excerpt from the Diwan. Probably he had in mind the long report on King Shu contained in the entry at 622-5 türkmān — the report which he simply summarized in Volume I of his work; and probably the section was to have the heading: Mulūk at-Turk. (Possibly 'Aynī also intended to include information on other Turkic kings, such as Afrāsiyāb, drawn from the Diwan and other sources.) Evidence for this is found in an article by Ahmet-Zeki Validi (Togan) published in 1932, in which Togan states that he found such an excerpt in one of the 'Aynī MSS.[32]

Because of the interesting, and confusing, nature of Togan's report, it will be well to cite it in full (Arabic script Romanized according to our own system):

> Among Turks, other than Kâtip Çelebi, Ayintaplı Bedreddin Al-'Aynî also saw Maḥmûd Kâşgarî's book. This individual, in Volume II of his history "Al-'İqd al-Cumân" [sic], between the chapter devoted to the Europeans *(mulūk ar-rūm wa-qişşa al-faranj)* and the chapter devoted to the Syrians and the Indians *(qişşa mulūk suryān wa-mulūk al-hind)*, also had a separate chapter for the Turks, entitled "Story of the Turkic tribes" (Türk kavimlerinin kıssası, *qişşa umam at-turk*). In some copies of Al-'İqd al-Cumân, however, this chapter of the Turks is not found. For example, although it is found in the Topkapı Sarayı MS. Üçüncü Ahmed Kütüphanesi no. $\frac{122}{2911}$, it is not found in the duplicate MS. of this same no. (aynı numaranın iki mükerrer nushasında bu kısım bulunmamaktadır). In this chapter of his book Bedreddin 'Aynî, beginning with the statement "I saw in the Divan of Al-Kâşgarî" *(wa-ra'aytu fī dīwān maḥmūd al-kāšγarī)*, summarizes in six pages the information from various passages of the Divanuluğattürk [sic] concerning the Oğuz tribe (now covered in Vol. I, pp. 56-57 and Vol. III, pp. 314-317 [sic] of the printed edition); concerning the Turkic dialects (Vol. I, pp. 29-36); and concerning the Uygur script (Vol. I, p. 9). The word written TFΓ'J in the MS. of the Divanulugatüttürk which is in our hands, Bedreddin 'Aynî writes in the form TVΓ'J, and he mentions a tribe by the name JY'N which is not seen in our MS. Similarly, the name of the fortress written "ŠVB'B" (i.e. "Şuyâb"[sic]) in the printed edition (Vol. III, p. 305), Bedreddin 'Aynî writes in the form "ŠV" *(wa-kāna yuqrabu kull yawm li-l-umarā' fi jundihi bi-ḥisn ïv ṭalāṭami'a wa-sittīn nawba)*. In view of this, Bedreddin 'Aynî must have used a MS. of the Divanulugatüttürk different from the one we possess.

One source of confusion here is that the original cataloguer of the Ahmet III Library assigned the same number — 2911 — to all the volumes of 'Aynī's work, whether of the autograph (= Karatay, nos. 5920-5932) or of later copies (Karatay, nos. 5933-5940); and whether of 'Aynī's earlier draft (Karatay, no. 5941-5942), his main text, or the later epitome *(muxtaṣar)*.[33]

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32. "Mahmûd Kaşgarî'ye ait notlar," *Atsız Mecmua* 17 (1932), p. 135.

33. There is one exception: he assigned the number 2912 to four volumes of one later copy (Karatay, nos. 5945-5948).

Based on research conducted at the Topkapı Sarayı Library during the summer of 1976, we can state categorically that Togan did not see the six-page long mystery section in any of the 'Aynī MSS. which are now at that library. The relevant MSS. are as follows:

Karatay, no. 5941 (= A.2911/D1), 'Aynī's autograph of the first volume of what is apparently his first draft of the 'Iqd al-Jumān, covering events from the Creation to year 11. The MS. is dated 799/1396. There is nothing at folio 151b between the chapter on the Ifranj and that on the Suryān.

Karatay, no. 5934 (= A.2911/C2), a copy of Volume II of 'Aynī's main text, dated 896/1490. A blank section, as in the Autograph.

Karatay, no. 5945 (= A.2912/1), covering events from the Creation to year 21. Probably 10th/16th century. At the corresponding folio, 289b, there is a blank section with the copyist's note: "Thus did I find it in the original, a blank" *(wa-kaḍā wajadtuhu fī nusxa bayāḍ^{an})*. (The material on the Turk tribes and the Oγuz is at 101a,b.)

Karatay, no. 5944 (= R.1557), a copy of Volume II, dated 1127/1715. Blank section.

Karatay, no. 5943 (= B.273), a copy of Volume II, dated 1143/1722. Blank section.

The mystery section is also not in any of the 'Aynī MSS. now at the Süleymaniye Library. Typical is the following:

Esad efendi, no. 2322, a copy of Volume II, dated 1096/1685. There is nothing (not even a blank) at folio 255a between the chapters on the Ifranj and on the Suryān.

The passages from the Diwan which Togan states he saw in the six-page mystery section correspond to Diwan MS. as follows: 40-1 oγuz (EP. I, 56-57), 622-5 türkmān (EP. III, 304-307 [!]), 24-28 D (EP. I, 29-36), 7-8 G (EP. I, 9). We saw above that 'Aynī's autograph does contain excerpts from the first two of these passages, and also from MS. 20-1; these excerpts cover about two pages in Volume I; while Volume II contains a blank section about a page long. Of the three points Togan mentions to prove that 'Aynī used a different MS. of the Diwan than the one we possess, only the first (TFΓ'J — actually TWΓ'J — written TVΓ'J) occurs in the autograph; we have explained this above in a different way.

We cannot be certain how to explain the confusing points in Togan's report. We may speculate however that Togan mixed up his notes on the Autograph VolumesI and II, which he saw in the Topkapı Sarayı Library, with his notes on a copy of Volume II which he saw in another library and which is not at present known to us. Until that copy comes to light, it cannot be determined whether the writer of the mystery section based himself on a text of 'Aynī which is also inaccessible to us, or whether he composed it himself based directly on the Diwan, be it from our own MS. or from a different one.

Since it has been shown above that 'Aynī based himself on our own MS. of the Diwan, the material he includes cannot be used to reconstruct Kāšγarī's text. It is of interest, however, in reconstructing the history of the text.

9. History of the Text

Drawing together the conclusions of the five previous sections, we may propose the following chronology. Some of the dates suggested are hypothetical or are based on inference.

Kāšγarī began writing his book on Wednesday, 25 January 1072, and completed the fourth and final redaction on Monday, 9 January 1077, dedicating it to the reigning caliph in Baghdad, al-Muqtadī.

After 1258 Kāšγarī's autograph was removed, along with the Abbasid caliphate itself, to the Mamluk realm. Here, especially in the courts of Cairo and Damascus, Arabic speakers once again were confronted with the practical need of learning the Turkic language and background of their rulers, just as they had in Baghdad under the Seljuks. The new owner of the book now had a copy made, employing for that purpose a man of Persian origin, originally from Sava, who had made his way to Damascus, perhaps in the wake of the Mongol invasion of his homeland. The copyist completed his task on Sunday, 1 August 1266, either in his new home of Damascus, or else in the capital city of Cairo. The owner, who was learned in both Arabic and Turkic philology, then had the copyist add a note to the title page, in which he vented his wrath against someone who had claimed that the language Kāšγarī described in the Diwan was that of the Turkmān.

At this point the autograph disappears from view.

In the course of the following century or century and a half, at least two or three later hands made alterations to the text (see section above, "Glosses and Marginal Notes," nos. 2, 4, 5). The first of these (see section above, "Ink Color and the Later Hand") filled out the vocalization of the entire text, both the Arabic and the Turkic; in the course of this he altered the Turkic vocalization to accord more with the Qifčāq dialect that was current among the Mamluks. Judging by these alterations and by the ductus of his hand, he probably lived in Damascus or Cairo in the late fourteenth century. The activity of the other two must have occurred before 1422. It is possible that other later hands (6-9) were also active during this period.

In 1400 the book was owned by a well-known scholar, originally of Damascus, who was residing in Cairo, and who signed his name on the title page (see section above, "Title Page"). The book must still have been in Cairo in 1422, since it was used there by another well-known scholar in the composition of his magnum opus (see above section, "Badraddīn al-'Aynī").

Sometime after the Ottoman conquest of the Mamluk kingdom in 1517, the book was removed to Istanbul. Over the next few hundred years it was studied by several Ottoman readers. One of these (see "Glosses etc.," no. 10) added two marginal notes to the text. A second (no. 11) made corrections to the text, some of which imply that he may have had another copy of the Diwan before his eyes. A third (no. 12), perhaps in the nineteenth century, wrote in numerous marginal glosses which sometimes display his rather weak understanding of the text.

Around 1650 the famous Ottoman writer Kâtib Çelebi (Ḥacci Ḫalīfa) saw a copy of the Diwan, since he noted it in his voluminous Arabic bibliography, *Kašf aẓ-Ẓunūn.*[34] His notice runs as follows:

> *Dīwān Luγa at-Turk* [sic] of Maḥmūd ibn al-Ḥusayn ibn Muḥammad [cf. MS. 2:6], bound. It begins: "Praise be to God, most lavish of bounty, etc." [cf. MS. 2:2]. He expounded it in Arabic. He mentioned that the Turkic dialects revolve on eighteen letters, not including ṯ, ṭ, ẓ, š, ḍ, ḥ, h, ' [cf. MS. 6:7, 7:5-6]. He dedicated it to Abū l-Qāsim 'Abdallāh ibn Muḥammad al-Muqtadī bi-Amrillāh, the caliph [cf. MS. 3:10-12].

It is generally thought that Kâtib Çelebi must have seen a copy of the Diwan different from the one we

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34. Ed. G. Flügel, 7 vols. (Leipzig-London, 1835-1858), Vol. III, p. 305; ed. Ş. Yaltkaya, 2 vols. (Istanbul, 1941), Vol. I, p. 808.

now possess, since he cites the title as "Diwan of the Turkic Language" instead of "Diwan of the Turkic Dialects." It is also possible, however, that he simply misread the title.

At the beginning of the twentieth century the book had been given to a woman by her kinsman, Nazif Pasha of the Vani Oğulları, who told her to sell it for not less than thirty gold liras if she fell on hard times. Before 1917 she offered it for sale in the Istanbul book market. It was purchased by the well-known bibliophile, Ali Emiri; and it now resides with the rest of Ali Emiri's library as part of the Millet Genel Kütüphanesi in the Fatih quarter of Istanbul.

Eventually Ali Emiri offered to Kilisli Rifat (Bilge) the task of editing the book. According to Rifat's own report, the book was in bad repair at the time he undertook the task: the binding was unravelled and the folios were in complete disorder. In the course of two months Rifat was able to arrange the folios in the correct order, and to declare that the book was complete. He also numbered the pages.[35] Rifat proceeded to edit the book for publication, and it was printed in three volumes between 1917 and 1919 (= EP).

The repair and binding of the original book must have taken place at about this time. Several of the marginal notes are over the repair tape, proving that they are modern (see "Glosses, etc.," no. 13). The original page and folio numbers in light ink, along with indication of the first word of the following folio, must be by Kilisli Rifat (no. 14). Most of the pencil notes are probably later, although there is one curious pencil correction of the text which must have taken place in 1917 (no. 15).

10. Scribal Errors, Ghost Words, and Textual Emendations

Our unique MS. of the Diwan, copied two hundred years after Kāšγarī wrote, contains numerous scribal errors, both in the Turkic and the Arabic material. This was recognized from the beginning of Diwan studies. Kilisli Rifat, in his editio princeps (ED) of the text, performed a great service by normalizing the Arabic. As for the Turkic, Rifat mainly left it as he saw it.

On the basis of comparative Turcology and a broad sense of realia, Brockelmann suggested quite a few emendations in his glossary (MTW). For example, the tribal name Basmil is consistently spelled with Y- in MS. Rifat left it with Y-. Brockelmann (DTS, 241) corrected the reading to B- on the basis of the appearance of the name in the old Turkic inscriptions.

Atalay went beyond Brockelmann in suggesting new readings, but curiously, for the most part, confined these to the footnotes, leaving the text largely as in ED; also he seems to have become more daring as he went along, since there are many more suggestions to emend the text in Vol. III of his translation than in Vol. I. Neither Brockelmann nor Atalay, however, applied any consistent principles in their approach to establishing the text. (DTS hardly goes beyond Atalay in this regard. Several emendations were suggested by Taymas in his critique of Atalay's translation.)

Atalay apparently was not aware of the radical approach to this problem embodied in Schinkewitsch's work on Rabγūzī's syntax, published in 1926 and 1927. Schinkewitsch offered several corrections to Brockelmann's readings of the verses in the Diwan. He based these corrections on the notion that the Turkic material ought to conform to Kāšγarī's Arabic translation of it, a notion that seemingly never

35. M. Şakir Ülkütaşır, *Kâşgarlı Mahmut* (Istanbul, 1946), p. 44.

occurred to Brockelmann. For example, in the stanza at 229 böktir, the second line reads: BARIQ YA'QIB QYA' KURDM, and the translation is: *ra'aytu min baʿīd^{in} sawād^{an}*, "I saw a black spot from afar." Brockelmann read this: yarïq yaqïb qaya kördim, and translated: "nachdem ich mich der Erdspalte (?) genähert hatte, erblickte ich einen Felsen." Schinkewitsch saw that the copyist must have been nodding at this point, and he restored the line as follows: yïraq baqïb qara kördim; suddenly the entire text conformed with the translation (Rabγūzī's Syntax, II, 36).

This insightful method unfortunately never entered the mainstream of Diwan studies. Brockelmann himself compounded the confusion in his glossary by including ghost-forms along with his own "corrected" forms. Thus, in addition to yarïq "gespalten" as the reading for the first word in the above verse (MTW, 79), we also find barïq "eine undeutlich in der Ferne auftauchende Erscheinung (?)" (MTW, 31). Brockelmann was apparently untroubled by having two readings for the same word without cross-reference, and by having one of those readings being a hapax legomenon (though the presence of the question mark does indicate a certain misgiving on his part).

Atalay's reading of the line (Tercüme I, 456) is: *Barık yakıp kıya kördim*, translated "yakın vararak bir karaltı gördüm" (translation of the Arabic: "Uzaktan bir karaltı gördüm"). In his index, then, we find the same ghost word as in Brockelman's: *barık* "uzaktan beliren karaltı" (Dizin, 70); and this reappears in the Russian Old Turkic Dictionary (DTS, 84).

It was Sir Gerard Clauson who finally put Diwan studies on the right track by his thoroughgoing attempt to spot and remove ghost words and reconstruct the text on the basis of a penetrating analysis of the entire corpus of early Turkic materials. As late as 1955, in his article on "Turkish ghost words," Clauson could still refer to "the almost impeccable MS. of Kaşğari" (*JRAS*, 1955, p. 137); but by the time he published his monumental Dictionary (ED) in 1972, he had worked through and thought out a great many of the problems in the Diwan and suggested superior readings. Clauson was especially sensitive to Kāšγarī's patterning system of grouping lexical entries, and, for the first time, tried to apply Kāšγarī's system in a consistent way to the task of reconstructing the text. In some instances he was perhaps too daring; but the principle was sound. As was the case with Atalay, Clauson's attitude toward the text became freer as he went along.

Thus far, two important methodological principles in establishing the Turkic material have been mentioned: 1) the Arabic is generally more reliable than the Turkic (applied by Schinkewitsch and also, though not consistently, by Clauson); 2) the patterning system of grouping entries is regular and consistent (applied by Clauson). There is a third principle that has not until now been given its due weight: 3) the choice of Arabic equivalents for Turkic words is remarkably consistent (this will be apparent from a glance at the Base Index).

Applying these principles in a thoroughgoing fashion, we have solved many (though of course not all) of the remaining problems in the text of the Diwan. We have also proposed many fresh readings of the text in cases where a problem has not been recognized hitherto.

The various categories of the scribal errors and erroneous readings are illustrated in the following lists. Several examples, especially in the first category, must be blamed on the later hand and not the original copyist (see "Ink color and the later hand"). Where earlier scholars have established readings regarded here as correct, reference is made to the earliest one. (Note that the Base Index refers to the categories listed here in the following manner: Xa, Xb, etc.).

a. Vowel only.

? 46 'ALUQ **oluq** (on basis of 37 **olut**; cf. **olgun**, etc.).
51 'AΓAIN **aγin** (= Ar. *aγann*, hence the error; ED, 87).
60 'INKAS **äŋäs** (< **äŋ-**!).
60 'URKUJ **ärkäc** (cf. WB, I, 780 ^{3}**ärkäš**).
79, 637 'ILINJ **ulinč** (influence of the following entry?; ED, 148).
98 'ADIR- **üḍür-** (influence of the preceding entry; ED, 67). But at 186 **kümüš** V: 'UDRDUM **aḍirdim** (on basis of Arabic translation).
112 'ATAT- **ötät-** (< **ötä-**).
126 'UTLAŠ- (see n.) **ätläš-** (< **ät**).
150 'UŽUMLAN- **üžmälän-** (confusion with **üzüm**; ED, 27-8).
153 'ARIΓLA'- **uruγla-** (influence of preceding entry; ED, 220).
230 TARMAZ (also at 173 **qarč**: TURMUZ) **tarmuz** (< Pers. *tarmuz*).
232 BAŠLA'Γ **bošlāγ** (MTW).
240 TUKLUK **täglük** (ED, 480).
250 QABIRJA'Q (see n.) **quburčāq** (see ED, 586; cf. CC **quburčuq**).
? At 263 **qašγalaq** V: 'AT'R **ötär** (< **öt-** "sing (bird)").
At 276 **čal-** V: 'ALIP **ilip** (AR. *'aḍḍa*, cf. definition of **iliš-**).
At 349:14: KØNIKTIY **kenikti** (ED, 731).
325 QINIŠ- **qaniš-** (cf. **qaniγ**, **qanit-**).
375 TABRAŠ- **tapriš-** (ED, 445).
429 TABRAT- **taprit-** (influence of preceding entry; ED, 444).
460 YALIYM'N **yulīmān** (< **yuli-**!).
517 QAYΓ **qiyiγ** (ED, 676).
565 QARJA' **qurča-** (ED, 647).
At 605 **siŋäk** V: TIKIB **tügüp** (Ar. *ya'qidu* — the summer pests "tie their tails and attack," i.e. like horses in battle!, cf. 237-8 **qudruq** V; hitherto read **tikip**.
At 611 **qaŋdaš** P: 'IKDIŠ **ögdäš** (DTS, 379; ED, 103).
614 SIØNK-, 617 SIØNGDUR- **sün-**, **sündür-** (though this root is not elsewhere attested, Kāšγarī surely wished to distinguish it from **sin-**, and it must be the basis of **sünü** and **sünük**).

b. Confusion among B, T, N, Y .

At 10:7: 'ARINDIY **arīdi** (Ar. *naẓufa*).
At 20:16 and elsewhere: YASMIL **basmil** (MTW).
At 54 **äy** V: 'ITIN **anun** (< **anu-**).
At 56 **ori** P: TABRAŠUVR **tërišür**; and at 66 **imrām**: TIYRIŠTY **täpräšti** (ED, 163).
116 'ABIT- **opi-**.
172 YART **bart** (EP). Same word at 59 **aŋut** P: YURT (hence **yurt** in the meaning "vessel for measuring wine" is a ghost word; finally corrected in ED, 176).
190 YURIQ (see n.) **bariq** (< **bar-**!; confusion with **yoriq**).
At 191 **čaruq** N: BTZAN **bīzan** or **bīžan** (a well-known figure in Iranian legend).
? At 199 **qizil** V: YURKAŠIP (see n.) **tergäšip** (see **tergäš-** in Index; **yörgäšip** as the rhyme word in the next line precludes it here; ***yüzkäš-** or ***yüzläš-**, suggested in ED, 986, are not attested).
At 211 **munda** V: TAMUV **yamu** (ED, 503).
227 YARKUJ **bürgüč** (ED, 362-3).
At 229 **böktir** V: BARIQ YA'QIB **yiraq bāqip** (Schinkewitsch).
231 YURBA'Š **borbāš** (ED, 356).

235 BAŠNAQ **baštaq** (ED, 378).
242 SANKIL **säpgil** (Taymas I, 237; cf. WB, IV, 497, 730).
377 YASΓAŠ- (see n.) **tasγaš-** (Dizin).
377 QISTAŠ- **qasnaš-** (ED, 668).
At 387 **türlün-** V: YUKAR'MAN **bögärmän** (< **bög-**!; hitherto read **yükärmän** and understood as from *yük-, an otherwise unattested alternant of **ük-**!).
At 404 **tiγraqlan-** V: YATA'R **tetär** (< **tet-**: takes dative, as in example sentence at 412 **tet-**; hitherto read **yetär**, but **yet-** takes accusative, as at 422 **yet-** and 105 **eliq-** V).
410 YURKAK **bürkäk** (ED, 363).
423 YITIT- (see n.) **yanut-** (ED, 947).
426:16: QUMIN'DY **qomïdi**.
453 BAYN **yepün** (Tercüme III, 21 n. — but **bayın** in Dizin!).
495 BUVḌ **tōḍ** (influence of preceding entry; ED, 449).
At 509-10 **qāz**: YANKAND; DIZRUVTIYN **baykänd**; *diz ru'īn* (Pers.) (Cf. J. Markwart, *Wehrot und Arang*, Leiden, 1938, p. 160; R. N. Frye, *The History of Bukhara . . . by Narshakhī*, Cambridge, Mass., 1954, p. 44; C. E. Sachau, tr., Al-Bīrūnī, *The Chronology of Ancient Nations*, London, 1879, p. 221).
At 536 **sü** V: 'AYA' **apa** (for the rhyme; proper name).
566 YAWRA'- **tawra-** (ED, 443).;
At 566 **tawra-** V: SUWLNVR **sawlayūr** (ED, 789).
576 QAYNA- **qatna-** (ED, 603).
At 601 **sin̤**: KUMINJA' **kömïčä** (ED, 722).
At 627 **qorq-** V: YARA' **tür-ä** (i.e., imperative of **tür-** plus vocative particle **ä**).
At 634 **qōḍ-** V: BAQ̄IL **yaqqil** (< **yaq-**).
? 635 SURIYLA'-; KURYLA'- **sorpla-, körplä-** (ED, 845; 738).
At 636 **toldra-**: TUVY **bōy** (ED, 495).

c. Confusion among other consonants.

J,X. ? 245 XUJVNA'K **čüčünäk** (< **süči-**? Cf. WB III, 2200 **čüčülük** "sweetness," **čüčimän** "sweet" (**čaγ.**).)
541 JATUQ **xutu** (See R. Dankoff, "A note on *khutu* and *chatuq*," *JAOS* 93.4 [1973], 542-3.).
J, K. 195 JKK **čečäk** "measles" (ED, 400).
R,Z,Ḍ. 76 'ŽRV **aržu** (ED, 200).
84 'AWZUVRIY **awrūzi** (ED, 15).
140 'AWRA'- **äwzä-** (EP).
220 BARΓA'N, Ar. *faṭs* "myrtleberry": **bazγān**, Ar. *fuṭs* "smith's hammer" (ED, 390).
232 TUΓZA'Γ **tuγrāγ** (EP).
257 SUBUZΓA'N **suburγān** (MTW).
261 TARILKA'N **tizilgän** (ED, 575).
? At 364 **qaztur-**: QAḌAΓ **qaziγ** (translated "canal," but probably simply the infinitive in **-iγ** of **qaz-**, cf. 192 **qazuq**; ED, 598 reads **quḍuγ** "well" which requires too many emendations).
At 391 **qazγan-** V: YUDQY YUḌY **burqi yüzi** (the copyist was nodding at this point; cf. 13:10 where **burqi** is again translated *wajh 'abūs*; and 233 **tumliγ** where again we find YUḌIY **yüzi**).
442 YANKZAT- **yanṛat-** (ED, 952).
468 YZΓJY **yoriγči** (ED, 964).
At 546 **bügü** V: 'IRDADIM **eḍärdim** (for the rhyme; the copyist substituted the Oγuź form of **irtä-**!).

571 QIZΓA'- **qirγa-** (ED, 655).
At 590 **satiγsa-** V: YARIΓSA'DIY **yaziγsādi** (ED, 986).
608 SAZINJY **sarinči** (ED, 864).

R,T. ? 245 TARIRQUV **tatirqu** (< **tatir**?).

R,Y. ? At 229 **böktir** V: QYA' **qara** (see n.; Schinkewitsch).
? At 555 **ota-** V: 'RLA' **ayla** (Ar. *kaḍā*). Brockelmann: **ärlä** "Heimat" (Volkspoesie, II, 36), "Heimatstätte" (MTW); Tercüme: **erle** (as through from **er**, variant of **yer**!) "yurtluk"; DTS: "usud'ba"; ED, 229 suggests **ergü** "residence" (not otherwise attested in Diwan).

R,V. 84 'ŠKURTY **ešgūti** (ED, 261).

Z,N. At 164 **kiz**: KIZ YIBA'R **kin yipār** (ED, 756).
At 42 **ölās** V: MNKYZ **mäṇīn** "with a mole" (hitherto read **mäṇīz** "complexion").

Γ, N. 233 SAΓLIΓ **sanliγ** (< **sān**; cf. WB IV, 304; W. Bang and A. von Gabain, "Analytischer Index zu den fünf ersten Stücken der Türkischen Turfan-Texte," *SPAW*, 1931, p. 497).

Γ,W. At 371 **čärmäš-**: JAΓIΓ **čawiγ** (ED, 430).
388 JAΓLAN- **čawlan-** (< **čawla-**).

Γ,Q. At 82 **armaγān**: YARMAQA'N **yarmaγān** (G. Clauson, "Turkish Ghost Words," *JRAS*, 1955, p. 137).
258 QAQURΓA'N **qaγurγān** (ED, 613).
466 YASIΓLIΓ **yasiqliγ** (ED, 975).
At 470 **yüz-**: TUΓM **toqum** (ED, 984).
At 488 **yetrül-**: SUNKUQ **soṇuγ** (accusative of **soṇ**; hitherto read **soṇuq** — ghost word).
At 508 **qāt**: 'FLΓV **awilqu**.
551 QIARQUVY **qarγūy**, **qirγūy** (ED, 654).
613 QARANKΓUV (see n.) **qaraṇqu**.

Q,W. 37 'UWUT **oqut** (< **oqi-**; influence of preceding entry).

Q,V. 541 BUTUQ; JATUQ **botu**; **xutu** (ED, 299; 402 — **çatu** — see J,X above).

K,L. ? At 64 **ördäk** P: 'IK'NVR **ellānūr** (Ar. *yatamallaku*; < **ēl** — but ***ellān-** is otherwise unattested!).
110 'IKAN- **alin-** (influence of preceding entry; **alin-** is used at QB, line 5768 in the context of a woman "receiving" a man' sperm; cf. *Türkiye'de Halk Ağzından Derleme Sözlüğü*, Vol. I, Ankara, 1963, p. 220: alınmak (I) "Dişi hayvan gebe kalmak, döl tutmak").
At 326 **soruq-**: TIYUVL **yitūk** (Tercüme II, 115 n.).
At 446-7 **yin** V: 'RLK **ärkāk** (ED, 561).

K,T. At 455 **yula** V: 'YWT **ēwāk** (ED, 6).

L, '. AT 59 **aṇar** V: BALZAY **yāzi** (Tercüme I, 94).

S,Š. 343 SASAIN- **säšin-** (< **säš-**; misreading of Š as SA!).
390 SATLAN-, Ar. *iḥtazā* **šatlan-**, Ar. *ijtara'a* (MTW, 174 — correction of the Arabic; Taymas I, 248 — correction of the Turkic).
At 456 **yamāγ** P: QARIŠ **qars** (ED, 663).

S,B. ? At 568 **siγza-** ?IYSIN **yīpin** (**yip** fits "thong" better than **yi**).

S-B,B-Š. 236 BAŠΓA'Q **sapγāq** (ED, 786).

M,F. 531 KUYFAN- **küymän-** (ED, 755-6).

M,V. 81 'RUM DUVN **arūḍūn** (ED, 232).

d. Letters missing or letters added.

32 'UḌUV; 'UVA'; 'VQ' (see n.) **ū**; **ū**; **ō** (ED, 1).
At 66 **ändik** V: YATIL- **ētil-** (see n.).
77 'AZMA'N (see n.) **azma** (ED, 288).
145 'ATLAN- **atla-**.

At 272 čoq- V: 'USN LAYUV **üslәyü** (Brockelmann, Volkspoesie II, 37).
At 380:3: BURUŠDY **borbašdi**.
At 417 **törüt-** V: 'Ḍ **ädiz** (Schinkewitsch I, 153-4; Brockelmann read it **äḍ** — Volkspoesie II, 39; Tercüme and ED: **uḍu**).
441 MINKDADT̄IY, MINKDA'R MIKD'MA'K **mäŋdät-** (EP).
? At 466:8: 'UYUΓLUΓ **üγluγ** (ED, 271).
548 JILA'R **čila** (dittograph from first letter of definition: *rawṭ*; ED, 418).
Also, at 192 **qiruq**: **aḍaq** should probably be read **aḍaqliγ** (see n.); and at 552 **čolqūy**: **älig** should be read **äliglig**.

e. Miscellaneous

? At 85 **ačiγliγ** P: the text is waterstained; a word hitherto read Š'BVK *šābük* "quickly" (Persian) should probably be read as **tärk** (or **šap**?).
At 156 **oṙla-** V: YARIQ **yorip** (Ar. *jā'a*). Brockelmann took this as the same **yaṙiq** "gespalten" as at 229 **böktir** V (! — Volkspoesie I, 7); Tercüme: **yırak** "uzak."
At 173 **känd** V: KALNKIZLAYUV **kälginläyü** (ED, 718).
At 206 **qāγil** P: QL **qari** (Ar. *šayx*). Clauson (ED, 614) suggests **qul** in the sense "servant (of God)"; but this would never be translated by Ar. *šayx* "old man."
? 209 JATIYBA' **käsbä** (? — ED, 402).
? At 520 **quyār**: BUV QUYA'RIY **bu quyār qizi** (only this reading makes the Turkic accord with the Arabic; Tercüme III, 171: **bu quyār är**; ED, 679 emends Ar. *bintuhu* to *bi-fīhi* and translates "This man who dribbles and froths at the mouth").
? 523 QUDUVJAQ **quyurčaq** (ED, 606).
? At 547 **sökä** V: 'UḌUV QAM' TBN ?AIDIY **uḍu barma tebän yiγdi** (the copyist was nodding at this point; the reading proposed restores congruity with the Arabic; **uḍūlama** would also fit; **yiγ-** = Ar. *'adānī* "he held me back" is still questionable, particularly since **yiγdi** is the rhyme word in another stanza of this verse cycle — at 201 **bulun**).

f. Arabic misread as Turkic because overlined.

At 82 **aramaγān**: 'AMUJ Ar. *aṣaḥḥ* (Clauson, JRAS, 1955, 137).
At 210 **čügde**: 'ULUX'SA' Ar. *al-xuṣṣā'* (ED, 414 — Clauson has *al-xusā*, incorrectly).
At 240 **čäkräk**: QAB' Ar. *qabā'* (ED, 416).

g. Error in the Arabic gloss.

73 **aluč**, Ar. *barqūq*, MS. *barūd* (MTW).
226 **salindi**, Ar. *'awf ar-rajul*, MS. *'arf ar-rajul* (see n.; and see R. Dankoff, "Middle Turkic Vulgarisms," in *Aspects of Altaic Civilization II*, ed. L. V. Clark and P. A. Draghi, Bloomington, 1978, 62-63).
At 263 **qašγalaq** V: **taṇ**, Ar. *γudā*, MS. *γudar* (see n.; Brockelmann, Volkspoesie II, 36).
At 352:2 **suγulmiš**, Ar. *γā'ir*, MS. *γābir*.
421 SAKIT-, Ar. *aḥtā*: **sökit-**, Ar. *aṯṯā* (ED, 820).

h. Text not incorrect but misinterpreted.

At 35 **ǝ̄z** V: **qanīqi** "where?" Brockelmann (Volkspoesie, II, 25): **qonïqï** "ihr Aufenthalt"; (MTW, 159) listed s.v. **qonuq** 3. "Aufenthaltsort." Tercüme, I, 47: "dileğine eren"; Dizin, 262: **kanık** = **kanığ** (osm. **kanık** "satisfied")! Correct in ED, 637, but not Hap. leg. as stated there; see DTS, 418-9.

48 'SIK äsik (< äs-; synonym of kārik!; hitherto read isig).

53 ʾA'ŢZ (see n.) ēz (homonymous with ez-; hitherto read iz).

At 59 ümä V: the last word is uma, converbial form of um- (Ar. *fī rajā'ika* — the line connecting the *jīm* and *alif* is effaced and the word looks like *radā'ika*). Hitherto read ümä or (ED, 3) öme ('Do not [stop to] think'!).

? 62 'TLQ utluq N (see n.; Tercüme: Itlık; DTS: Ailuq).

At 102-3 aqiš- V: the last word 'KRŠVR is ügrišür, from ügri- "to rock" (cradle) — the boat "sways" (Ar. *yamīdu*) like a cradle rocks, or like a cloud sways in the air (at 178-9 bulit V!). Hitherto read ägrišür.

? 105 eliq- (hitherto read aliq-; but must be from 36 ēl in the sense Ar. *la'īm*).

107 özäl- (from öz, note mention of Ar. *rūḥ*, and cf. meanings of özgäy [QB only] and öznä-; hitherto read üzäl- or [ED, 287] uzal-).

? At 128 irpäl- P: oṇāli < *oṇāγali (ED, 199 suggests oṇārip).

185 TAIKIŞ (see n.) tikiš (hitherto read tägiš).

At 219 tügsin V= 408 toquq V: bögüldi (< bög-, cf. b above, on 387 türlün- V; hitherto read büküldi).

At 251-2 saranliq V: siγta- (hitherto read yiγla- — although the text is waterstained, S and T are clearly discernible).

258 quḍuzγun. MS. and EP clearly have Z here, and also at 13:3 (EP, I, 17:3) where the word is found again. MTW, Tercüme, DTS, ED all have quḍurγun. Cf. osm. kuskun; Menges, Glossar, 106, s.v. qušqan — Menges is also led astray here by a ghost, as is Doerfer, no. 1494 (TMEN); and Clauson, once again, in his re-edition of the Turkish-Khotanese Vocabulary (*İslâm Tetkikleri Enstitüsü Dergisi* V, 1973, 37-45) which also clearly has the sibilant (kūdäsäh:ānā)!

At 353 talpir-: TALWIR tolwir (Ar. *ḫajala*) is "pavillion" (cf. 229 tolwir and at 485 yelwir-), not "partridge" which Ar. *ḫajala* can also mean (MTW, 193 "Rebhuhn"; Tercüme II, 173 and Dizin, 566 "keklik"; DTS, 529 "kuropatka"). Finally corrected in ED, 493.

356 tüzgür- "give a gift" (Ar. *ahdaytu*), cf. tuzγu! Usually taken as meaning "guide" (would be *hadaytu*), thus MTW "geleiten"; ED: tüzger- 'I guided him.' Correct in Tercüme II, 179: tüzgerdim (corrected in footnote to tüzgürdüm) "armağan verdim."

At 369 täpräš- V and 461 yaymur V: the phrase öl qar "damp and snow" (Ar. *ṭalj wa-nadā* at 369, *ṭalj* only at 461). Hitherto read ol qar "that snow."

601 soŋ (Ar. *'aqib*) means "heel" (cf. 251 tolarsuq; and also burun "nose" then "front"). Hitherto interpreted as "progeny."

i. Reconstructions.

At 74 arpa P: art has dropped from the text.

At 536 sü V (see n.): much of the second line was not copied. The reconstruction is based on the Arabic translation, and on the example sentence at 268 qaz- — at qazdi.

j. Words misread by Kāšγarī (?)

216 BUTLV buylu (see n.; should be at 521).

222 JAT'KA'N' cigän (see n.; should be at 206).

The reading of the words in the text is "correct" according to Kāšγarī's patterning system!

11. Structure of the Diwan

Consistent with Kāšγarī's reliance on Arabic linguistic methodology is his actual arrangement of the lexical material. By the eleventh century there were several systems of arrangement that had been

developed by the Arabic lexicographers.[36] Kāšγarī mentions (MS. 4-5) that he considered adopting the system of al-Khalīl ibn Aḥmad (d. 170 or 175/786 or 791), but rejected it as too cumbersome. The system which he did adopt (outlined at MS. 4) was used, so far as is known, only by one Arabic lexicographer, and by no one else in Arabic, Persian or Turkic lexicography except for Kāšγarī himself.[37] This was Abū Ibrāhīm Isḥāq ibn Ibrāhīm al-Fārābī (d. 350/961), the maternal uncle of al-Jawharī (d. c. 398/1007) whose celebrated *Ṣiḥāḥ* was the first widely-used Arabic dictionary based on the rhyme order.

Fārābī, in his *Dīwān al-Adab fī Bayān Luγat al-'Arab*, adopted a unique patterning arrangement for the lexical material. First, the work is divided into six books, as follows:

1) *kitāb as-sālim* ("sound"): words having only sound consonants
2) *kitāb al-muḍā'af* ("doubled"): words having a geminate consonant or two identical consonants
3) *kitāb al-miṯāl* ("similar"): words beginning with one of the weak letters *waw* or *ya'* functioning as (hence similar to) a consonant
4) *kitāb ḏawāt aṯ-ṯalāta* ("possessing three"): words with a medial weak letter
5) *kitāb ḏawāt al-arba'a* ("possessing four"): words with a final weak letter
6) *kitāb al-hamz*: words with *hamza* (i.e. /'/).

(All of these terms are explained more fully below.) Then each book is divided into two main divisions, "Nouns" and "Verbs." Finally, within each division words are arranged according to pattern (thus, in the book of sound nouns, Fārābī first gives all words of the pattern *fa'l*, then *fa'la, fu'l, fu'la, fi'l, fi'la, fa'al* etc.). The arrangement of words within each of these sections is by final radical, or the rhyme order.

The "pattern" system is uniquely suited to a Semitic language, where word formation is based on a consonantal skeleton, usually triliteral, containing the basic sense of the word (*k-t-b* "to write) to which is added various vowel combinations, sometimes with additional consonants (*kātib* "writer," *maktūb* "letter"). The Arab grammarians indicated this by using as a model word the root *f-'-l* meaning "to do." Thus the pattern *fā'il* represents the active participle or noun of agent (*kātib* "writing, writer," *qātil* "killing, killer"); *maf'ūl* represents the passive participle (*maktūb* "written, letter"; *maqtūl* "killed, victim"); the pattern *mif'al* forms nouns of instrument (*minsaf* "winnow" from *n-s-f* "to scatter"); and so on. Since Arabic morphology is indicated mainly by the various patterns, the arrangement of the lexical stock according to patterns has as its major feature the grouping together of words embodying a common morph; its major drawback is that words from the same root are widely scattered.

As for the arrangement within sections, this is alphabetical according to the final radical, then the first radical, then the second, and so on (thus: 3-1-2, 4-1-2-3, etc.). It appears that Fārābī was the first to use this rhyme order scheme; then it was given wide currency in Arabic lexicography, beginning with his nephew Jawharī. The pattern arrangement, however, is peculiar to Fārābī.

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36. See J. A. Haywood, *Arabic Lexicography* (Leiden, 1965).

37. The dependence of Kāšγarī on Fārābī was first pointed out by G. Bergstrasser, "Das Vorbild von Kāšgarī's dīwān luġāt at-turk," *Orientalische Literaturzeitung* 24 (1921), 154-5. See also J. Kelly, "On defining *Dhū ath-Thalāthah* and *Dhū al-Arba'ah*," *JAOS* 91.1 (1971), 132-6; and Kelly III.We have used the Bodleian Library copy of Fārābī's *Dīwān al-Adab* (= MS Pococke 277). The work is now published, ed. Aḥmad Mukhtār 'Umar, 5 vols., Cairo, 1394-99/1974-79.

Turning now to the Diwan, we find that Kāšγarī follows Fārābī in every detail. Even the title, *Dīwān Luγāt at-Turk*, is closely modelled on Fārābī's *Dīwān al-Adab fī Bayān Luγat al-'Arab*. But the change of *luγa* from singular to plural signals the most original contribution of Kāšγarī to Islamic philology, in that his is to be a comparative lexicon of the Turkic dialects, and not a mere register of words found in a standard literary language.

The first six books in Kāšγarī's Diwan correspond exactly to Fārābī's, except that the *kitāb al-hamz*, which is last in Fārābī's scheme, is first in Kāšγarī's. Although Kāšγarī does not mention Fārābī's work, he clearly alludes to it when he remarks about the *kitāb al-hamz*: "we brought this to the fore, taking an augur from the Book of God Most High" (MS. 4). Kāšγarī's two additional books represent Turkic phonological features not found in Arabic:

7) *kitāb al-γunna* ("nasal"): words with /ŋ/ or /nč/
8) *kitāb al-jam' bayn as-sākinayn* ("joining of two unvowelled consonants"): words with consonant clusters

As with Fārābī, each of the books is divided into two main divisions, "Nouns" and "Verbs." (Kāšγarī makes an exception with book 8; see discussion below.) Then the lexical stock is categorized according to the number of radicals (consonants), first biliteral, then triliteral, etc. (Fārābī had no biliteral category, since he followed the tendency of the Arabic philologians to assimilate all roots to the triliteral; also Kāšγarī found much matter for sextiliteral chapters [e.g. MS. 264][38] because of the agglutinative character of Turkic word formation, whereas Arabic words rarely go beyond the quinquiliteral.) Fārābī had separate chapters within these larger sections depending on the vowel pattern (thus: *fa'l, fu'l, fi'l, fa'al, fa'ul, fu'al*, etc.), since each of these patterns could have specific meanings (i.e. they could be morphs). Since the vowel pattern had no morphological significance in Turkic, Kāšγarī grouped these together into larger categories (e.g. MS. 33: "Chapter: *fa'l, fu'l, fi'l*, quiescent second radical, in its various vocalizations"). He again seems to allude to Fārābī at the end of his Introduction (MS. 28) when, remarking on this point, he states: "For the sake of lightness and conciseness I have put together in a single line all the chapters of the *fatḥ*, the *ḍamm*, and the *kasr*." Finally, within each chapter, the arrangement of the words follows Fārābī's rhyme order scheme quite exactly.[39] Also there are subsections within each chapter based on those phonological features which determine the major division of the work into 8 books (e.g. MS. 32: 11 "Nasal" [al-γunna minhu], under which heading all the biliterals with /ŋ/ are listed). In general, the principle is observed that each book contains words with the phonological characteristics of its own and subsequent books, but not of preceding books, which would already have included those words; but since it is structurally impossible to carry this out thoroughly, there are in fact numerous overlappings among the books.

Since Turkic is agglutinative and word formation is based on suffixation rather than internal inflection as in Arabic, the pattern system does not by itself mark out classes of words by morphology, as was the case with Fārābī. Combined with the rhyme principle, however, the net effect is to group words together which have a common suffix; and this gives Kāšγarī the opportunity for his frequent excurses on morphology. Thus, the chapter: *fa'al'al* in the noun section of the book of *hamz* (MS. 84ff.) first has the subheading Γ under which are listed all words with the ending /-liγ/; then the subheading Q under which are those with /-liq/; then K, those with /-lig/ and /-lik/, which he differentiates in a grammatical excursus (86

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38. Cf. MS. 13: Septiliteral — "This is rare, in nouns . . . . "

39. Cf. MS. 16-17, "On the Order of the Patterns" and "On the Order of the Letters."

egätlig G). Elsewhere (e.g. 254-5 G) he has occasion to expatiate on these endings and show how they relate to one another. Or the chapter: *fa'aldī* in the verb section of the book of *sālim* (MS. 305ff.) first has the subheading R, then (312) Š, then (326) Q and (327) K, then (328) L, and then (337) N; and at the end of each of these sections is a grammar section discussing the meanings attached to these various endings (causative, reciprocal, etc.).

We shall now discuss each book in greater detail.

1) *Kitāb al-hamz* (MS. 29-159). Arabic cannot begin a word with a vowel, but only with a glottal stop /'/, which is considered a consonant; *hamz* or *hamza* is the name of the letter indicating the glottal stop. *Hamz* is peculiar in Arabic both phonologically and orthographically. (It must be recalled that the medieval philologians did not adequately distinguish between these two.) Morphophonemically (confining the discussion to initial-*hamz*, which is all that concerns us) there are two sorts of glottal stops. The first, called *hamzat al-qaṭ'*, remains sound in all positions; this includes roots whose first radical is *hamz* (e.g. '-*k*-*l* "to eat" — but note that the *hamz* is lost in the imperative: *kul*), and words of the patterns *'af'al*, *'af'āl*, etc. The second, called *hamzat al-waṣl*, is elided in all positions except the beginning of a statement; this includes the definite article *'al-*, biliteral words such as *'ism* and *'ibn*, and words of the patterns *'infa'ala*, *'ifta'ala*, etc. Orthographically (again confining the discussion to initial-*hamz*) the *hamz* is always written along with *alif* which in this case is called the "seat" of the *hamz*; and this *alif* is written even for the *hamzat al-waṣl*, in other words, even when the glottal stop elides. In practice, Arabic writers often omitted the *hamz* even when it was *hamzat al-qaṭ'*, allowing the *alif* alone to indicate the initial glottal stop. It is because of the peculiarities of *hamz* that the Arabic philologians considered it separately from the other consonants, and that Fārābī in particular treated it separately in his work.

Turkic lacks the glottal stop and can begin a word with a vowel. The Uighur script used the letter *alif* initially for all words beginning with a vowel (following the common Semitic practice in Hebrew and Aramaic, of which the Arabic system is also a reflection), and this practice was carried over when Turkic began to be written in the Arabic script. In the case of Turkic, then, writing *hamz* along with the *alif* was redundant. (It was often felt to be redundant in Arabic also, as we just saw.)[40] In the Diwan, in fact, there are only a few *hamz*'s in the Turkic material, and these only in the first few pages; the normal system is simply to have *alif* plus the appropriate vowel sign *(ḥaraka)*. Kāšγarī retained Fārābī's terminology, however, calling the book *Kitāb al-hamz*.

Looking at the chapters, which are based on the pattern system, we find first "biliterals" (MS. 29ff. [nouns], 92ff. [verbs]), meaning in this case words (nouns) or stems (verbs) whose first letter is *alif* and whose second letter is another consonant — "letter" *(ḥarf)* meaning one of the letters of the Arabic alphabet; the vowel-signs (sg. *ḥaraka*) occurring above or below the *alif* are not considered letters, any more than the *sukūn* indicating lack of vowel, and so do not figure in the pattern. (Generally Kāšγarī observes the ordering principle A-U-I; thus 'AT· at, ät; 'UT· ot; 'IT· it.) The subsections of the chapter follow the order of the later books; and so we find, in the noun section (MS. 32) first the heading "doubled" (meaning in this case a doubling of the second consonant); then "final-weak" (meaning that the second consonant is either '-V-Y); and then "nasal" (meaning that the second consonant is /n̩/ indicated by the ligature NK).

"Triliterals" (MS. 33ff.) begin with a chapter on the pattern CvCC, of which the first consonant is *alif*; this chapter has a subheading "defective" *(manqūṣ)*, meaning that the second consonant is either

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40. Kāšγarī uses the terms *hamza* and *alif* interchangeably, referring to Arabic, at 280:17.

V-Y. In Arabic, words of the pattern CV̄C were assimilated to the pattern CvCC, since long vowels were indicated by using matres lectionis *(alif, wāw, yā')*; thus *qīl* is written *qiyl*, etc. Therefore Kāšγarī considers ōt, written 'UVT· (i.e. with the mater V) to belong to this pattern; ōy has the additional feature of ending in one of the "weak" or "defective" letters (the same ones used as matres lectionis), and so its occurrence is preceded by the sub-subheading "final weak" (MS. 36). Then comes the chapter on the pattern CvCvC (MS. 36ff. – nouns, 97ff. – verbs). The first subheading is "doubled" (MS. 52), meaning that the second and third consonants are the same (e.g. 'UBUB· üpüp). Under the subheading "initial weak" (*miṯāl*; MS. 52ff.) we find words whose second consonant, like the first consonant, is *alif*; this is an anomaly, and will be discussed further in the section below on the Kitāb al-miṯāl. (The occurrence of ala in this subsection [MS. 53 end], besides its expected occurrence at 58, can be partially explained by the consideration that the Arabic philologians often considered *lām-alif* as a single letter, or ligature.) The subheading "medial weak" (54ff.) includes words whose second consonant is either V-Y (here functioning as consonants not as matres lectionis); and words like aya (55) are subsumed in this category under a sub-subheading "final weak" since their final consonant is *alif*. Words like ata then appear under the subheading "final weak"; and so on. This detailed analysis should be sufficient to illustrate Kāšγarī's methodology.

2) *Kitāb as-sālim* (MS. 160-406). As we have seen, the Arabic philologians distinguished certain letters as "weak" or "defective" – viz. *alif* (along with *hamz*), *wāw, yā'*. All the remaining letters are "sound" *(sālim)*, meaning that they do not suffer the changes which the "weak" ones undergo under certain circumstances (e.g. *'-k-l*, imperative: *kul*; *q-w-l*, jussive *yaqul*; *b-n-y*, 3rd fem. sg. perf. *banat*; etc.); nor do they serve as matres lectionis, either as vowel lengtheners or as "seats" for the *hamz*. Kāšγarī applies this principle to Turkic in essentially the same way. This book is the least problematic and, since most words are made up of such letters, the longest. The noun section may be outlined as follows:

I. Biliterals (160): CvC
II. Triliterals (171 end)
  A. CvCC (172)
  B. CvCvC (178)
  C. CV̄CvC (204). (In this case, the matres lectionis are referred to by the term *madd* augment or "lengthener")
  D. CV̄CV̄C (206)
  E. CvCV̄C (207). (*Madd* or *līn* augment)
  F. CvCCv (209)
  G. CvCCvN (219). (The Arabic philologians often considered N separately from the other consonants, even assimilating it to the "weak" letters, since one of its functions was as an augment, e.g. in the pattern *fa'lān*.)[41]
  H. CvCV̄Cv (223)
  I. CvCvNCv (225). (Again N is considered an augment.)
III. Quadriliterals (226 end)
  A. CvCCvC (226-7)
    1. C_1vCC_1vC or CvC$_1$CvC$_1$ (224)
  B. CvCV̄CvC (244)
  C. CvCvCCv (245). (tawilγūč is out of place here, belongs at IV.A; is probably put here because of 245 tawilqu; the same for 245 awilqu, which should have been in the Kitāb al-hamz.)
  D. CvCCvCv (246)

41. Cf. 13 G; see Kelly II, 159-60; and Kelly, *JAOS* 91.1, p. 134.

IV. Quinquiliterals (247)
  A. CvCvCCvC (247)
  B. CvCCvCvC (262). (264 **mundaru** is out of place here, belongs at III.D)
V. Sextiliterals (264)
  A. CvCvCCvCvC (264)
VI. Septiliterals (264): CvCCvCCCvC. (The example, **zaryunčmūd**, could also have been considered in the Kitāb al-γunna or the Kitāb al-jam')

3) *Kitāb al-muḍā'af* (406-445) Arabic roots like *d-l-l* or *m-r-r*, of which the second and third radicals are the same, show certain peculiarities in the paradigm (e.g. the 3rd masc. sg. perf. is *dalla*, not **dalala*, which would be expected on the model of such "sound" roots as *k-t-b*, *kataba*). Such roots were therefore considered separately by the Arabic philologians, who called them "geminate" or "doubled" *(muḍā'af)*. (Words like *dalla* also show the orthographical peculiarity of being spelled with only one *lam*; doubling is indicated by a special diacritical mark called *šadda* or *tašdīd*.)

In the noun section, Kāšγarī considers as "doubled" most words having two consonants the same. Among the biliterals we find, alongside such words as **tat** and **qaq**, also such phrases as **häč häč** (407), in which the two consonants are different, but the reduplication constitutes a type of doubling. (The Arabic philologians considered roots like *z-l-z-l* "to tremble" in the same light.) Beyond the biliterals, only those words are included in which the two final consonants are the same. (409 **kökägün** is out of place unless N is again considered an augment; one should have expected it to occur in the Kitāb as-sālim at MS. 244 [III.B in the above outline] along with **čičälaq**, etc.) This excludes such words as 191 **tutuq**, **čočuq**; 192 **qapaq**, **qatiq**; 219 **taštïn**; 220 **tutγūn**; etc. which are all considered "sound" and not "doubled."

In the verb section (411ff.) Kāšγarī distinguishes between "genuine doubling" and "secondary doubling." Biliteral stems like **tut-**, **sïs-**, **qaq-**, in which both radicals are the same, illustrate genuine doubling. All the other verbs in this section (from 412 end) illustrate secondary doubling, occurring only in the preterite, in which the preterite marker /-Di/ assimilates to the final dental consonant of the stem, resulting in a "doubled" T. This holds for roots ending in /t/ (**bat-**, etc.), and also for roots ending in /d/ (413 **sūḍ-**, 414 **käḍ-**, etc.). The majority of words in this section, however (415ff.), are "doubled" because of the causative suffix /-t-/.

4) *Kitāb al-miṯāl* (445-493). We have already seen that Arabic roots containing one of the "weak" letters *(hamz/alif, wāw, yā')* suffer certain changes in the paradigm and in word formation, and so were considered separately by the Arabic philologians. This and the following two books contain words with such letters (in Turkic: *alif, vāv, yā')* respectively in initial, medial, and final position.

Fārābī already separated words initial-*hamz* from words initial-*wāw* or -*yā'*, since these two categories undergo different sorts of changes. The term "similarity" *(miṯāl)* was applied to roots of which the first radical was *wāw* or *yā'*, since in the verbal paradigm such roots were "similar" to sound roots in the perfect, though not in the imperfect; thus *w-j-d* "to find" is conjugated like the sound root *k-t-b* "to write" in the perfect (*wajada*, *kataba*, etc.), but in the imperfect the *wāw* is lost *(yajidu, yaktubu)*.

In the Diwan there are only two words with initial *vāv*: the interjection 539 **va** (in an initial weak subsection of the biliteral noun chapter of the Kitāb ḍawāt al-arba'a), and the foreign proper name **varaŋ** given as an alternant to 80 **oraŋ**. This book, therefore, contains only words initial-/y/.

As with the other cases, we also find examples of words initial-/y/ in other books if they illustrate the phonological peculiarities of those books; thus in the Kitāb al-muḍā'af we have 409 yetüt, 422 yat-, yopat-, etc. under the heading "initial weak" *(miṯāl)*.

In addition, we find three cases of the heading "initial weak" in the Kitāb al-hamz where the reference is obviously not to the very first radical (which has to be *hamz* or, rather, *alif*) but to the second one which is Y; these are at MS. 68 (uyγur, aytiš, etc.), 73 (oynāš, ayrān), and 74 (ayās). This usage is probably based on the consideration that in such Arabic patterns as *'af'al* (MS. 60, of which the examples at 68 are a subsection) the initial *hamz* (or *alif*) was considered an "augment" *(ziyāda)*, and the letter occupying the *fā'* position was considered to be the first radical.[42] In other instances, however, Kāšγarī uses a different label for such words, e.g. "with *yā'*" (54 – uyaz, ayiγ, etc.), or "defective" (*manqūṣ*: 115 – ayit-, uyat-, etc.). (When he says, at 95 ēt-, "this word may also be found in the initial-weak chapter," this surely means that it could also have been listed under the following subheading, "defective," and not that there exists a variant with initial-/y/, which could have been listed in the Kitāb al-miṯāl. [Note, however, MS. 66, n. 1].)

Finally, there is one anomalous case (MS. 52) in which *miṯāl* is used to label words whose second radical is *alif*, not *yā'* (this was mentioned above in the discussion on Kitāb al-hamz). The words in this section (āt, āč, etc.) are written with two *alif*s side by side (e.g. آآت 'A'T· āt) as if to point up their triliteral character; elsewhere in the Diwan they appear with the normal Arabic orthography for /'a-/ which is one *alif* plus a special diacritical mark called *madda* ("lengthener") (e.g. at 555:4 آت 'ĀT· āt).[43] In the noun section, Kāšγarī distinguishes these words from those with second radical V or Y, labelling the latter category "defective" (*manqūṣ*: 33ff. – 'UVT· ōt, 'IYŠ īš, etc.); both, however, are included in the triliteral chapter (33 top). In the verb section, on the other hand, stems like 96 ār-, āz- ("AR-, "AZ-) are listed together with stems like 95 ōp- ('UVB-) and 96 ēr- ('IYR-) under the subheading "defective" (95 end); and the entire section occurs in the biliteral chapter (91ff.), not the triliteral chapter (97ff.). This inconsistency is symptomatic of Kāšγarī's attempt to fit Turkic into the mould of Arabic.

5) *Kitāb ḍawāt aṯ-ṯalāṯa* (493-535). It appears that Fārābī applied this term to words with a medial weak radical (e.g. nouns like *bāb, būq, bīd*; verbal roots like *t-w-b, ṣ-y-ḥ*) by analogy with the reason for applying the term *miṯāl* to words initial weak – viz. that the first sg. perf. of a root like *ṣ-y-ḥ* is *ṣiḥtu*, i.e. it is a "possessor of three" *(ḍu ṯ-ṯalāṯa)*, meaning three "letters" or consonants.[44]

In applying this to Turkic, Kāšγarī again could not avoid certain inconsistencies, depending on whether he considered the "weak" letter to be a consonant (i.e. a radical) or a mere vowel-lengthener

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42. The same consideration explains 521 äyägü alongside yorïγa and yülïgä in an "initial weak" subsection in the following book.

43. One *alif* plus *madda* is the norm outside of the entry. Thus ālïn in the proverb at 53 āl is spelled 'A'LIYN, but in the same proverb at 410:17 'ĀLIYN· (and in the same proverb at 622:13 simply 'ALIYN). Cf. spellings of āč (227:15, 228:2, 258:1, 380:4), āš (420:5, 526:10; elsewhere simply aš), āw (27:2), āy (202:14, 253:10, 266:1, 458:13). Only the following exceptions occur: āy spelled "Y at 363:6 and 502:14. Also āč "open!" spelled "J in the phrase qol āč at 180:15 (secondary lengthening, or phrase stress). As noted in the base index, at "horse" occurs with *madda* 14 times. Note anomalous spelling of Ar. *āmiṣ* "Koumiss" at 236:1: آمص.

44. Kelly, *JAOS* 91.1, 132-6.

(i.e. mater lectionis). The chapter of biliteral nouns (493ff.) first contains a preliminary category of words with final /-h/ which is considered in a special way and is explained by appeal to a special case of *hā'* in Arabic. Then comes the chapter headed *fa'l*, etc. (494), which is normally a triliteral pattern (CvCC), but here, as in the verbal section (524), is considered biliteral for the reason Kāšγarī gives at 493 G, 515 G, and 526 G – namely that the "weak" letter in these words can be dropped in speech (especially when a suffix is added – 516 G), rendering them "biliteral in pronunciation." (It appears that Kāšγarī is attempting to assimilate a Turkic phenomenon like qōl:qoli to an Arabic phenomenon like *ṣāḥa:ṣiḥtu*, i.e. a loss of vowel length, indicated orthographically by the loss of the mater.) In the noun section, Kāšγarī again distinguishes words medial-*alif* from those medial-V-Y, putting the former under the heading *fa'al* "of the medial-*vāv* type" (507); this designation is based on the consideration that the Arabic philologians assimilated words like *ḥāl* to the *fa'al* pattern, the *wāw* occupying the *'ayn* position being lost intervocalically (i.e. **ḥawal* > *ḥaal* = *ḥāl*; cf. the broken plural *aḥwāl*). In the verb section (524ff.) the two types are again lumped together. The next noun section (516) also has the heading *fa'al*, but "with radical *vāv*" (čüvit, qavut, etc.), and then (517) "those with *yā'*" (qayir, tayiγ, etc.), implying that these are considered triliteral; and this is confirmed in the corresponding verb section (526). Among the verbs, however, in addition to stems like buyur-, 527 tayiš-, etc. we also find 526 bāqir-, tētür-, 527 kütür-, etc. In the latter cases, the medial weak letter is again only a vowel-lengthener or mater, and so a word like bāqirdi can be assimilated to the pattern *fa'aldī*, even though orthographically the stem has four radicals (BA'QIR-).[45] In the noun section the corresponding words are again marked off in a separate category (520).

6) *Kitāb ḏawāt al-arba'a* (535-599). In Arabic, as we saw above, verbs with medial weak roots (e.g. *t-w-b*, *ṣ-y-ḥ*) lose the weak radical in the first sg. perf. of the paradigm *(tubtu, ṣiḥtu)*. Verbs with final weak roots, on the other hand (e.g. *d-'-w*, *b-n-y*), retain the weak radical in the same form *da'awtu, banaytu)*. For this reason Fārābī called the latter class "possessor of four" *(ḏū l-arba'a)*, meaning four "letters" or consonants, again including the /t/ of the suffix in the count.

In applying this to Turkic, Kāšγarī found an analogous case with monosyllabic roots ending in a vowel (e.g. ba-, sa- – see 554-5 G), since the first sg. preterite of such Turkic roots is also "possessor or four" in the sense of being written with four "letters" or consonants: BA'DIM (bādim), SA'DIM (sādim). Then Kāšγarī extends the designation "possessor of four" to all words ending in a vowel (or, more exactly, all nouns and all verbal stems ending in '-V-Y).[46] We have therefore consistently translated *ḏū l-arba'a* as "final weak," just as *ḏū ṯ-ṯalāṯa* is "medial weak" and *miṯāl* is "initial weak."

7) *Kitāb al-γunna* (599-622). As noted above, Kāšγarī added two books to Fārābī's scheme that are based on phonological features prominent in Turkic but not found in Arabic. The first of these is the sound [ŋ]. This was known to the Arabic grammarians, who described it as a secondary sound or allophone.[47] In his discussion of the Uighur script (MS. 7) Kāšγarī calls it "the nasal *kāf*, produced between *γayn* and *qāf* and *nūn* and *qāf*," and further remarks that "this letter is the hardest to pronounce for a non-Turk." In this instance "letter" *(ḥarf)* means "phoneme." Kāšγarī in fact followed the Uighur practice of indicating the sound by means of a ligature of two letters: NK; but he clearly recognized that this represented a single sound; and the two letters are considered as one according to

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45. Cf. Kāšγarī's remark at 529 G!

46. Cf. 444G where tarma- is "possessor of four" because the imperative form has four radicals (TARMA')!

47. Kelly III, n. 22 (Semaan, p. 40).

the pattern system (e.g. 500 bön, spelled BUNK, is "biliteral"; 611 qandaš, spelled QNKDŠ, is "quadriliteral"; etc.).

Unfortunately, Kāšγarī confused the issue by including the consonant cluster /nč/ along with the phoneme /ŋ/ as illustrating the same phenomenon of "nasality" (*γunna* — see 599 G).[48] In this he was inconsistent, however, since he normally analyzes /nč/ correctly as two distinct sounds (/n/ plus /č/). Thus, we find 128 enčik- in the Kitāb al-hamz along with 120 anγar-, etc. under the pattern *fa'lal*- (116ff.); 239 qančiq, monču*q* in the Kitāb as-sālim (pattern *fa'lal* — 226 end); 457 yinčü in the Kitāb al-miṭāl; 577 yunči- in the Kitāb ḏawāt al-arba'a; and 626 sanč- along with sürč-, kürs-, etc. in the Kitāb al-Jam'. In the present book the "nasal with *jīm*" occurs first at 607-8, under the pattern *fa'al* (602 end) and the heading "final *γunna*" (605), following words ending in /ŋ/, and including such words as birinč, bäzänč, etc., as well as a few in the sub-category "final weak," including tutunču, qarinča, etc. Apparently Kāšγarī considered the /nč/ in these words to be a single "letter" or phoneme, but not in the other words mentioned above. The "nasal with *jīm*" occurs again at 613 in the quadriliteral chapter (pattern *fa'lal* — 610 end) in the same context, and including qazγanč, qorqunč, etc. Besides these two categories of words, we find in this book only 610 yinčgä along with yalŋu and yäŋgä in the initial-weak subsection of the pattern *fa'lā* (608 end).

It is very likely that the section headed "nasal with *jīm*" at the very end of the Diwan (637-8) was originally intended to be included in this book, since words like ötünč and inanč are exactly like birinč and bäzänč, and they do not in fact illustrate the consonant-cluster characteristic of the final book, as will appear below. Also, the entire section is repeated exactly from the Kitāb al-hamz (78-9), where it occurs under the heading *fu'ul*!

8) *Kitāb al-jam' bayn as-sākinayn* (622-638). A feature of Arabic phonology is that a syllable can end in a vowel or in a single consonant, but not in a consonant cluster. (That is, all syllables are of the type Cv or CvC, never CvCC.) The only exception is the "pausal" pronunciation of words ending in a short vowel, when the vowel is dropped (e.g. *kalb* "dog"). The Arabic philologians expressed this feature, as usual, in terms of the orthography. It will be recalled that the Arabic script is a consonantal one, short vowels being indicated only by small strokes (called *ḥarakāt* "movements") above or below the letters which indicated the consonants. Lack of a vowel could also be indicated by a small circle above the consonant (called *sukūn* "rest"). Thus every letter (consonant) is either vowelled ("moving" *mutaḥarrik*). or else unvowelled ("quiescent" *sākin*) (Wright I 13 B); and so the restricted feature could be expressed by the phrase "the joining of two unvowelled consonants" *(al-jam' bayn as-sākinayn).*

Kāšγarī did not consider nouns which end in a consonant cluster as illustrating this feature, probably in light of its occurrence in the Arabic "pausal" pronunciation mentioned above. Thus we find words like 33 alp, art, and in the Kitāb al-hamz; words like 172 bart, 173 känd, bars, and 176 türk in the Kitāb as-sālim; and words like 447 yarp, yurč, yond in the Kitāb al-miṭāl. He did however consider verbal stems which end in a consonant cluster as illustrating this feature, because in the preterite form, which he considered basic, they do contain two unvowelled consonants before the preterite suffix /-Di/ (e.g. 626 alq-, sanč-, kürs-; 628 art-, bärt-; 630 amurt-, qapart-; 632 yort-, yänč-, yapurt-). In effect, "consonant cluster" means a cluster of three consonants, not two; or, to use Kāšγarī's terminology, the "joining of two unvowelled letters" is significant only before another "letter" (consonant), and not at the end of a word. The only exception to this is the group of words like ötünč and inanč

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48. It is curious that the Old Turkic Runic alphabet used a single letter for the clusters /nč/, /nt/ and /lt/ as well as for /ŋ/ and /ny/.

in the section at 637 marked "nasal with *jīm*"; but this section is probably misplaced here, as we noted above in our discussion of the Kitāb al-γunna.

In this book Kāšγarī departs from the pattern arrangement of the other books. Instead there are six chapters corresponding to the first six books of the Diwan, and each of these has a noun section and a verb section. This, at any rate, seems to be the original conception, but certain irregularities have crept in. Thus we find the first two (i.e. vowel-initial and sound) joined together, so that nouns like 622 **arslān, oldrum** are followed immediately by 622 **türkmān**, etc.; and verbs like 626 **alq-**, 627 **and-γar-** are together with 627 **qorq-, köndgär-**, etc. The "doubled" chapter (628ff.) mainly has verbal stems ending in /t/, as in the Kitāb al-muḍā'af. The "initial weak" chapter (631ff.), in addition to the expected verbal stems, like 632 **yänč-, yalq-**, and 633 **yügürt-, yaldri-**, also contains 631-2 **yāḏ-, yōḏ-, yūḏ-, yēḏ-** which do not seem to have consonant clusters (cf. 526 **yēr-, yōr-, yēl-** in the Kitāb ḍawāt aṭ-ṭalāṭa). Similarly, all the words in the defective chapter (633ff.; "defective" corresponds to "middle weak") seem to lack the required feature (633 **ēnc, kānc, qāfγar, bārliγ, özlük, iḏ-, bēḏ-, tōḏ-, tiḏ-**, etc.) (cf. 524 **kēč-, tār-**; 525 **ēw-, čiq-, tōg-** in the Kitāb ḍawāt aṭ-ṭalāṭa). And again, in the "final weak" chapter (634ff.), along with the expected 635 **asurtγu, qaldraγa**, etc., we also find 634 **zānbi, sāwči, čāwli**, etc. The common feature in all of these unexpected words is the long vowel, written, it will be recalled, with one of the matres lectionis, *alif, vāv, yā'* ('-V-Y). Since these letters are first of all consonants, and since they are not "moving" in the sense of being pronounced with a following vowel, the Arabic philologians considered them "quiescent" *(sākin)*, and in fact often wrote them with *sukūn*. Thus Kāšγarī could consider words like **yāḏti** (YA'Ḏ·TY), **ēnč** ('IYNJ), and **özlük** ('UVZ·LUK) as illustrating the required feature of three consonants together.[49] As for his inconsistent tratment of verbal roots with long vowels, he apparently considered such roots ending in /ḏ/ in a different light from all others.

From Kāšγarī's statement at 613-4 G that consonant clusters cannot have /ṇ/, it seems clear that his original intention was to end this book with six chapters (or rather five, since he put together the first two) corresponding to the first six books of the Diwan. As noted above, however, we do find a final chapter at 637 marked "nasal with *jīm*" which would correspond to the Kitāb al-γunna, but its inclusion at this point was probably an afterthought. It should also be noted that the verb section (637-8) has only one example, **yinčgālān-**, which does illustrate (unlike the nouns) the required feature of the book; but **yinčgā** is found in the Kitāb al-γunna (610).

In summary, this final book of the Diwan is based on the feature of a consonant cluster in the middle of a word (-vCCCv).[50] Kāšγarī departed from the pattern arrangement of the other books, probably because this feature was so foreign to Arabic syllabification that it could not be indicated in the normal way using the schematic Arabic root *f-'-l*. Kāšγarī realized, however, that the first consonant in the cluster was always one of the liquids /r,l,n/;[51] and he attempted to "justify" such clusters by the idea that these letters (sounds) "lighten the word from its heaviness and make it as though the two [joined] letters were one letter" (626 **alq-** G).

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49. Cf. the remark at 190 **baliq**: "Part of Oγuz and part of Arγu say: BA'·L·IQ· **bālq** with three unvowelled consonants in a row; in Turkic only two unvowelled consonants in a row are found; the Arγu slur their speech." The intention is to exclude from Turkic the possibility of three consonants at the end of a word; but **bālq** is exactly like **ēnč** and **kānč**.

50. The only exceptions to this are 633 **ēnč, kānč**; see previous note.

51. This also holds true for clusters of two consonants at the end of a word, with one exeption—33 **ast** (foreign word?). Kāšγarī states the rule at 447 G.

12. Turkic and Arabic

Kāšγarī's purpose, as he explains in the Introduction (MS. 5 top) is "to show that the Turkic dialects keep pace with Arabic like two horses in a race."[52] Not only is the study of Turkic recommended on religious and practical grounds (MS. 2-3); but Turkic is regarded as equal to Arabic in richness and complexity, and so its study is recommended on purely intellectual grounds as well.

The prestige of the language of Islam is such, however, that Arabic is the model against which Turkic is measured.

The extreme case of this modelling comprises those Turkic words which "correspond" (Ar. *muwāfaqa*) to Arabic in sound and sense. One of these (517 **tavul**) Kāšγarī takes to be an outright borrowing;[53] and another may also indeed be an Arabic loan (38 **oγar**; see ED, 89). Four of them (62 **iwriq**, 180 **kirit**, 181 **küzäč**, 411 **tärnük**) are also etymologically related to their Arabic equivalents, most likely as being Iranian loans in both languages. For the rest, the resemblance is fortuitous.[54] There is a suggestion in each case that the Arabic form is somehow prior, an "Urform" of which the Turkic is a reflection. Nevertheless, Kāšγarī does not regard these as foreign words (cf. MS 20: "Foreign words in this language are not mentioned").[55]

More commonly, Kāšγarī cites a point in Arabic grammar or Arabic vocabulary to illustrate (or "justify") a similar point in Turkic, be it a phonetic variation, a semantic shift, or a grammatical usage.[56]

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52. The racecourse image recurs at 595 G.

53. Another word which Kāšγarī suggests is a borrowing from Arabic is 179 **qarit**.

54. 32 **arra**, 51 **aγin**, 56 **ari**, 57 **awa**, 66 **ötrüm**, 162 **häč**, 163 **qar qur**, 169 **bül**, 183 **qadir**, 184 **sämiz**, 407 **häč**, 457 **yaγru**, 507 **šäp**, 538-9 **ma**, 550 **qarvi**. Another example of *muwāfaqa* (490 G) is the use of /n/ in both Turkic and Arabic to make a transitive verb intransitive, as in the example: **yaz-**, *ḥalla*, "untie"; **yazïn-**, *inḥalla*, "come untied."

55. The following exceptions may be noted:

i) The examples already mentioned as Arabic borrowings. (The word *xayl* in an illustrative sentence at 278 **san-**, and translated by Ar. *xayl* "horses," is probably a lapsus for **at**.)

ii) Kāšγarī occasionally mentions an Oγuz word which he understands to be a borrowing from Persian: 51 **örän**; **säxt** (at 66 **üstäm**); **tana** (at 463 **yumγāq** — in this case Uč dialect); **aftābe** and **gäšür** (Arγu **gēzri**, at 217 **turma** — here also **qalïde** from Arabic). Usually he regards the borrowing the other way around, i.e. from Turkic to Persian: 173 **känd**, 243 **baḍram**, 435 **taγlat-**, 459 **yalma**, 496 **tēz**, 511 **dāγ**. In portions of the Alexander saga some tribal names have a Persian folk-etymology: 68-9 **uyγur**, 198 **čigil**, 624 **türkmän**. But place names like Qum, Qazvïn, Samarqand are given a Turkic folk-etymology (at 509-10 **qāz** N).

iii) Finally, six words are labelled "not original" (*γayr aṣliyya*): 213 **tumsa** (Arγu dialect); 213 **čaxšu**; 230 **borduz**; 541 **šuti** (?); 549 **mamu** (cf. **egät**); 573 **taγla-** (but cf. 435 **taγlat-** and 511 **dāγ**!).

56. MS. 8, 11, 14-5, 29 **ač**, 33 **urq**, 43 **ülüš**, 63 **äpmäk**, 68 **äšgäk**, 69 **uyγur**, 76 **oγri**, **öpkä**, 78 **anda**, 80 **öṇi**, 82-3 **ärdini**, 88 G, 100 G, 105 **aγuq-**, 112 **atat-**, 117 **axtar-**, 120 **anγar-**, 145 **arqa-**, 158 G, 169 **til**, 181 **küḍäč**, 187 **bošuγ**, 190 **bašaq**, 194 **bölük**, 198 **tasal**, 201 **boγun**, 207 **solāq**, 226 G, 234 **boγsuq**, 236

Occasionally he brings in examples from Persian as well.[57]

The technical vocabulary used in the Diwan is that developed by the Arabic philologians over several centuries of intense scholarly effort. Kāšγarī borrows these technical terms "since," as he states (MS. 4 end), "people are familiar with them."

In the previous section we discussed terms relating to lexical categorization; and in the following we shall examine the phonological vocabulary. Here we shall concentrate on certain other key terms, also relating to lexicology, which cannot be fully grasped without some knowledge of their background in Arabic.

a) *Ḥarf*: "Particle"

Besides meaning "letter of the alphabet" (e.g. MS. 6ff.; and cf. 48 üžük) the word *ḥarf* was used by the Arabic grammarians for any word that was neither a noun nor a verb (adjectives being classified as nouns). This included prepositions, adverbs, conjunctions, and interjections (see Wright I, 278 C).

In addition to these four categories, Kāšγarī considers as "particles" the rich vocabulary of onomatopoeic words, as well as some grammatical suffixes, words of abuse, etc. In the Topical Index, group X, we have listed all of these in sixteen categories. It should be pointed out that not every item in the list is labelled "particle" in the Diwan; but most of the items in each category are so labelled.

Al-Fārābī, who was Kāšγarī's model (see previous section), included particles in the noun chapters of his work.[58] Kāšγarī followed him in this regard also.

A curious feature about some of the "particles" is that they are listed in the noun sections of the Diwan even when they are basically nothing more than the imperative of verbs; e.g. 168 čök čök, which is said to camels to make them kneel; or 58 ălă, "slow!," of which Kāšγarī gives the alternate form ălăgil.

b) *Aḍdād*: "Words with opposite meanings"

The lexicon of classical Arabic, which includes several layers of dialectal, poetical, and colloquial usage, contains many words which appear to have opposite meanings. In most cases the semantic core can be easily detected from which the various meanings have branched out. Such words, called *aḍdād* or "opposites," were collected and analyzed in special treatises by the Arabic philologians.

čaqmāq, 247 qurutluγ, 255 G, 267 tur- G, 280 G, 283-4 G, 293 G, 294 G, 333 tinil- G, 338 G, 346 G, 353 G, 354 tăltür-, 366 G, 384 qopsāl-, 396 G, 401 G, 414 G, 416 qidit- D, 437 somlit-, 457 yoγru, 459 yubqa, 493 G, 506 yīk, 508 qāp, 510 qāz ~ qās, 516 G 523 sarqiyuq, 524 tūr-, 534 yaγmalan-, 536 sa, 543 qari, 545 soqu G, 555 G, 565 siγta-, 581 G,594 yaγirla-, 595 G, 625 burslān.

57. 56 ăčă, 360 šăštür, 459 yubqa, 485 yapšur-. (Persian words are cited in the absence of Arabic as glosses for Turkic words in the following entries: 90 itilgān, 206 sīγun, 264 zarγunčmūd.)

58. For example, we find *sawfa*, *layta*, etc. in the noun section of Kitāb ḍawāt aṭ-ṭalāṭa (285b, line 12; 286a, line 22). And note Fārābī's remark (3a, line 20): The particle has a single form and is unchanging, except that it can function as a noun, as in the verse of Ibn Zayd: *layta šiʿrī wa-ayna minnī layt^{un} / inna layt^{an} wa-inna sawf^{an} ʿinā'u* ("Would that I knew, but where am I with 'would that'? Truly 'would that' and 'will be' are nothing but trouble.")

Kāšγarī labels six words as belonging to the class of *aḍdād*: 183 čaγir and 205 šīčig, both meaning "wine," can also refer to something sweet (Kāšγarī apparently did not consider wine sweet); 462 yarmaš, either "coarsely ground" or "finely ground" flour; 580 sayra-, either "to sing" (of a nightingale) or "to rave" (of a man); 563 tükä-, basically "to come to an end," then either "to be depleted" or "to be sufficient"; 572 tärlä-, either "to sweat" (of a horse) or "to currycomb" (a horse — i.e. clean off the sweat).

c) *Luγa*: "Variant; Dialect"

The term *luγa* has a wide range of application in Arabic (cf. Kāšγarī's remarks at 169 til). Its basic meaning is "utterance" or "word"; indeed, the title of the Diwan could be translated "Register of the Utterances of the Turks." Then, depending on the context, it could mean "specific pronunciation" or "variant," then "dialect," then "speech" or "language"; also (a modern application) "dictionary."

Unfortunately, Kāšγarī's usage, though it tends to be consistent, does not fully compensate for the lack of precision in the Arabic term.

For example, 456 yiγāč is said to be "a variant of yiγač," but also "one of the four variants." Now the variation with or without vowel length in the second syllable is allophonic (cf. 284 G); thus 193 bäzäk and 207 bäzāk are also "variants." The other two variants of yiγāč can only be *iγāč and *iγač — i.e. the corresponding forms with ' instead of Y which, though not found as such in the Diwan, would be the expected Oγuz-Qifčāq dialectal forms according to the rule at 26 D (plus such examples as 460 yelgin, 49 ilik, etc.).

Similarly, the label "one of the two variants" at 202 tulun and 221-2 qalqān must refer, respectively, to 606 tuluṇ and 612 qalqaṇ. Although there is no dialect label in these two cases, the variation is probably dialectal, as evidenced by 612 tapčaṇ, which is labelled "Känčāk dialect," while 212 tapčān has no such label. Also, 608 yaṇān is specified as "not Oγuz," and so the label "one of the two variants" at 456 yaγān probably is equivalent to "Oγuz dialect."

Another level of usage refers to free variation in certain phonetic environments (e.g. γ~x preconsonantally: see 234 boxsuq, 432-3 qoγšat-, 565 siγta-; γ~w intervocalically: see 245 qaγurmāč, etc.; γ~w preconsonantally: see 223 süglin, etc.; see, in general, Dialect Index). If, however, Kāšγarī says that one variant is "more correct" than the other (e.g. 71-2 owrūγ) this might imply a dialectal difference, though it might only be a personal judgment (see below on *ṣiḥḥa* and *faṣāḥa*).

It should be noted that the rubric "D" in the running marginal index will be found wherever the text has *luγa*, and also where a specific dialect group is named without the term *luγa*. The Dialect Index sorts out the various categories, and also includes other variations and alternations, whether or not labelled *luγa* or *mubdala* in the text.

d) *Mubdala*: "Alternant"

Closely related to the concept of "variant" is that of "alternant." In fact the two often amount to the same thing. For example, 215 tarqa is "a variant of talqa"; but at 215 talqa we read "the *lām* is an alternant of *rā'*." (Cf. 464 yepgil, yepgin ;541 qayu ~ xayu.) Kāšγarī seems to prefer "alternant" when he can find a similar alternation in Arabic or Persian.[59] In the case of 457 yaγru, the alternation depends on a

59. E.g. 43 ülüš, 46 ušuq, 56 äčä, 68 äšgäk, 80 öṇi, 201 boγun (cf. 50 ükim, 453 yiγim) 207 solāq, 457 yoγru, 506 yīk, 510 qāz ~ qās.

supposed connection of the root-form, yaqru, with the Arabic equivalent, *yaqrubu*. Similarly in the case of 184 sämiz, the alternation depends on a supposed connection between the Turkic word and its Arabic equivalent, *samīn*; but here Kāšγarī finds an inner-Turkic "alternation" of /n/ and /z/ as well, viz. in the second person pronouns sän and siz.

Kāšγarī also seems to prefer "alternant" when it is a question of a morphemic and not simply a phonetic alternation. Thus he calls /l/ an "alternant" of /n/ in those cases where verbal stems with one suffix mean the same as with the other (110 oqin-, 148 aγirlan-, 278 ban-, 338 bäzän-); but he also says that itin- is a "variant" of itil- (337 G; cf. 347 G: bitil-~ bitin-, "alternant"); and 472 yan- is the Qifčāq dialectal "variant" of yal-.[60] Also, "*mīm* is an alternant of *bā'*" expresses the morphophonemic alternation of the first person plural pronoun, biz as an independent word, -miz as a suffix (164-5 -miz).

e) *Ṣiḥḥa*: "Correctness"; *Faṣāḥa*: "Elegance"; *Ẓarāfa*: "Refinement"; *Rikka*: "Slurring"

We enter now on a discussion of certain terms which seem to reflect Kāšγarī's personal judgment, rather than being based on objective linguistic criteria; or which reflect a standard of some social class, perhaps the Qarakhanid court, similar to a preference for the King's English over other levels of English speech which would be considered substandard.

Kāšγarī appeals to such a standard overtly in his introduction to the discussion of the various dialects (MS. 24-5). The pithiest statement is at 25:7f.: "The lightest *(axaff)* of the dialects is that of Oγuz; the most correct *(aṣaḥḥ)* is that of Yaγma and Tuxsi . . . as far as the country of Uighur; the most elegant *(afṣaḥ)* is that of the Khāqānī kings and those who associate with them."

In practice the judgment of "correctness" and "elegance" often go together, especially in the preference for short vowels over long, and this probably reflects the court standard suggested above. Thus, at 162 bir G: "The more elegant and more correct usage in the Turkic dialects is the shorter pronunciation and the abrupter enunciation" (cf.13 G, 53 āw, 204 kälin G, 284 G, 305 qapar-, 447 G [here *aṣwab* instead of *aṣaḥḥ*], 526 G). We do not find total consistency in this point, however. For example, at 448 yiγač we are told that yiγāč is "better" (here *ajwad* instead of *aṣaḥḥ*); while at 13 G and 284 G the implication is that yiγač is "more elegant" and "more correct" than yiγāč. Similarly, bērt and tōrt are "better" *(ajwad)* than bert and tört (MS. 172); qačāč is "more correct" *(aṣaḥḥ)* than qačač (408); and šānju is "more correct" than šanju (210). Perhaps the inconsistency derives from a conflict between an abstract standard and actual usage; but it is hard to tell which forms the basis of Kāšγarī's judgment in any given case. Occasionally, however, Kāšγarī does give an objective reason for preferring one form over another.

53 āz ~ ās: ās is "more elegant" (it is also the form used as a nickname for slavegirls; cf. 408 qačač: qačāč, which is "more correct," is used as a nickname for slavegirls).

70 äšyäk is "more elegant" than äšgäk.

91 ühi: ügi is "more correct, since there is no *hā'* in Turkic."

71 owrūγ: oγrūγ is "more correct."

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60. With regard to il- ~ en- we find "alternant" at 94 en- and 142 ensä-, "variant" at 119 ildur-. (See section "Phonology," discussion of /i/.)

80 **oran**: **varaṇ** is "more correct." (Kāšγarī knew the original form of this proper name and considered it "more correct" than the Turkic pronunciation; cf. 50 **örän** < Pers. *vīrān*; probably **šānju** is "more correct" than **šanju** (210) for the same reason.)

82 **armaγān**: **yarmaγān** is "more correct." (Possibly the form with y-, which is not attested elsewhere, is the Türk-Čigil dialectal counterpart of **armaγān**, an Oγuz word; but note the opposite case at 579 **yiklä-**: **iklä-** is "more elegant.")

121-2 G: the doubly transitive form in **aγurt-**, **üškürt-** is "more elegant and more correct" than in **aγurtur-**, **üškürtür-** (perhaps because it is shorter).

133 **ӧrlän-** "arise": **ӧr-** is "better" (*aḥsan* – perhaps because it is shorter).

135 **uwšat-** "crumble": "this is the correct form; there is also **ušat-**" (the root-form is more correct).

187 **tariγ** "wheat" according to most of the Turks, but "millet" according to the Oγuz; this latter is wrong *(xaṭa')*.

192 **qulaq** is "more correct" than the variants **qulxāq** or **qulqāq**.

266 G, 282 G: pronouncing the preterite marker **-di** as **-ti** after /p, t, č, k, q/ is "preferable" or "more elegant" *(aṣwab, afṣaḥ)*.

367-8 G: **suwγarimsin-** "pretend to water," as opposed to **suwγarin-**, is "more correct, better, and more used" *(aṣaḥḥ, ajwad, akṯar isti'māl*^{an}*)*. (Cf. 533 **bilgälän-**: **bilimsin-** is "better" *(aḥsan)*.)

400 **qaḏirlan-**: its root-form, **qadran-**, is "more correct."

443 G D: Tk. **-γuluq** ~ Oγ. **-iγsaq** ~ some Oγ. **-iγsi** – "the first form (i.e. **-iγsaq**) is more correct; others of them follow the genuine Turks *(ṣamīm at-turk)* in this type also."

450 **yaliγ**, a "variant" of **yāl**; **yēl** is "more correct than both." (Unfortunately, **yēl** in this meaning is a hapax; see "Phonology," discussion of velar-palatal alternation in the root.)

503 **tīm** "wine-merchant": **tīmči** is "more correct" since **-či** is the marker for occupations.

505 **bӧy**: "A variant of **bӧg**; the latter is more correct."

547 **tiki (tegi ?)**: "The word has *kasra* on the *tā'*, but in my opinion *naṣb* [thus **tägi ?**] is better *(ajwad)* because . . . . " (See R. Dankoff in JAOS 95.1, p. 74.)

547 **kükü**: **küküy** is "more correct."

554 **qa-** (Aryu dialect): **qāla-** is "more elegant."

584-5: **yasta-** < **yastuq**, **bulγa-** < **bulγāyuq**; "or else these nouns are derived *(ma'xūḏ)* from the verbs through suffixation; in my opinion this is more correct, because nouns are derived *(yustanbaṭu)* from

verbs" (ex.: sūḏ- > suḏuq, siḏ- > siḏük); "this excellence does not belong to any other language but Arabic and Turkic."

591 satiγla-: satiγlaš- is "more correct . . . but both are used." (Probably the -š- form is considered more correct because of the reciprocal meaning in the example sentence.)

591 butiqla-: buti- is "more correct" (perhaps because it is shorter).

600 čiṇ: "more elegant" than the former (reference uncertain, see note).

Sometimes a word is said to be "elegant" (*faṣīḥa* — thus 588 ayāla- "clap the hands") or "inelegant" (*γayr faṣīḥa* — thus 529 köytür- "order to be burned"), without apparently contrasting with anything. (In each case, however, an alternate form is perhaps implied; cf. 176 qars, 527 köyür-.)[61] In the case of 226 salindi ("the male member"), "inelegant" probably means "vulgar." Otherwise it might mean "colloquial," the equivalent of *lafẓa al-'āmma*, a phrase characterizing the form arīla-, with the qualification that the entry form, 156 arāla-, is "more correct" *(aṣaḥḥ)*. Note also 159 oγrīla-: "the common people *(al-'āmma)*" say oγurla- (cf. 152, where two "explanations" of this form are given) and "this is an error *(xaṭa')*." Finally, 67 astin "below" is labelled "uncouth" *(radiyya)*, with the remark that altin is "more elegant" *(afṣaḥ)* (perhaps Kāšγarī sees in the former a resemblance to Ar. *ist* "posterior").

We noted that in his introduction to the discussion of the various dialects Kāšγarī stated that the "most elegant" dialect was that of the Khāqānī kings and their associates. Before this, however, he gives another criterion (MS. 24 top): "The most elegant of the dialects belongs to those who know only one language, who do not mix with Persians, and who do not customarily settle in other lands; those who have two languages and who mix with the populace of the cities have a certain slurring *(rikka)* in their utterances." Here the standard is provided not by the court, but by those Turkic tribes who have retained their nomadic ways in full vigor, uncorrupted by prolonged contact with the Iranian-speaking populace of the cities. The significance of this idea will be readily grasped if one keeps in mind that the Arabic philologians also had assumed that Bedouin usage was more conservative and less corrupted by foreign elements than the Arabic spoken by the descendents of the early Islamic conquerors, who lived in the Amṣār or camp-towns of the Middle East. The Arabic philologians too had gone to the desert, seeking out the pure Arabic *(al-luγa al-fuṣḥā)*. And Kāšγarī is merely applying their methods and their standards to Turkic.

In the enumeration of the dialects, however, we do not find complete consistency in this regard. Thus Uighur, one of the sedentary peoples, have "a pure Turkic language" (*lisān turkiyya maḥḍa*, 24:13); while, among the nomadic peoples, we find a list of eight tribes (Qirqiz, Qifčāq, Oγuz, Tuxsi, Yaγma, Čigil, Oγrāq, Čaruq) who speak "pure Turkic, a single language" (*turkiyya maḥḍa luγa wāḥida*, 25:4), even though the most significant dialectal cleavage is between Oγuz on one side (including Qifčāq) and Čigil on the other (including Tuxsi and Yaγma). Kāšγarī does not regard the dialectal differences in this group as reflecting on the purity of the language. This is borne out by his remarks at 243 baḏram "joy and laughter": "I do not know the origin of this word, since I have heard it from the lips of Persians; however, the Oγuz call a festival day bayram, since it is a day of joy and pleasure; the *ḏāl* has been changed to *yā'* according to their custom; from this point of view the word must be pure Turkic *(luγa maḥḍa)*."

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61. Similarly, the label "weak" *(ḍa'īfa)*, found only at 354 tamtur-, probably implies a contrast with 421 tamit- (or 312 tamuz-).

Related to the notion "pure" is that of "genuine" *(ṣamīm)*. Thus at 517 tavul "drum" (Ar. *ṭabl*): "I think that it is derived from the Arabic . . . ; however, I have heard the word spoken by genuine Turks in the farthest reaches of Islam." Also at 199 büküm (Oγuz dialect): "Others say mükim or mükin, changing the *bā'* to *mīm* and the final *mīm* to *nūn*; I think this is not genuine; nevertheless, the Qifčāq and other crude peoples use this word." Finally the /h/ found in some Turkic words is not considered "genuine" (7 D, 27 D, 493-4 G D).

Kāšγarī appears to have an ambiguous attitude toward the Oγuz. On the one hand the Oγuz dialect has suffered much admixture from corrupting elements. Thus (51 örän): "When the Oγuz mixed with the Persians they forgot many Turkic words and used Persian instead"; and (511-2 dāγ/ḍāγ): "The Oγuz neighbor on the Aryu and there is some admixture *(muxālaṭa)* in their speech." On the other hand the Oγuz dialect is considered "pure Turkic" and indeed, as we saw, "the lightest of the dialects." Thus (182 tamur): "The Oγuz say tamar . . . ; they always prefer lightness, and *naṣb* [a] is the lightest of the vowels, so they have recourse to it" (cf. 504 sēn D). The ambiguity is clearest at 217 turma, where Kāšγarī first gives several examples of Oγuz borrowing from Persian because they forgot their own language, and then has a discourse on the "refinement" of the Oγuz, which consists in their using in isolation certain words that the Turks only use in paired expressions. Another "refined" usage is 555 ota- in the meaning "warm oneself": "however," Kāšγarī notes, "it belongs to Yaγma and Yemāk." ("Refined" translates *ẓarīfa*.)

Returning to Kāšγarī's statement about those who have a "slurring" *(rikka)*[62] in their utterances (24:4), the three dialects singled out are Soγdāq, Känčāk and Aryu; later (25:11) we read: "there is a slurring in the speech of the people of the entire country of Aryu, which is considered to extend from Isbījāb to Balāsāγūn." The following examples occur in the text:

7 D: "Firestick" is called čaha in Känčāk dialect, with slurring *(rakīk)*. (Perhaps the original form is *čaqa rather than čaqmāq.)

190 baliq "mud" (Aryu dialect): "Part of Oγuz and part of Aryu say bālq . . . " (see preceding section, "Structure of the Diwan," n.49); "the Aryu slur their speech." (Perhaps the "slurring" consists in the long vowel before the consonant cluster; if the Oγuz pronunciation were *balq, this might be considered an example of "lightening" (cf. 33 urq).

217 turma "radish," sariγ turma "carrot": "The people of Aryu call the latter gēzri, borrowing the Persian word for carrot *gazar* but pronouncing it with slurring; the Oγuz call it gäšür which they also borrowed from the Persians . . . . "

338-9 bošan- (?) "be divorced" (Aryu dialect) – with slurring *(rakīka)*. (The basic stem is 561 bošu-, where "divorce" is also the Aryu meaning; the vocalization here and at 418-9 bošat- (bošut- ?) varies between bošu- and boša-; but here there are two separate entries, first 338 bošun- (?) "be let free, be released," then bošan- (?) meaning "come loose (knot)" and also "be divorced" (Aryu); therefore Kāšγarī seems to be distinguishing the form with -a- as a deviation from the root-form, and labels it "slurring.")

563 qaqi- aorist qaqīr: "The Aryu say qaqiyūr and form all the aorists in this chapter with *ḍamma* even though there is no basis for this *ḍamma*; it is irregular *(lā huwa bi-qiyās)*; this is a slurring in the language." (Cf. 275 bil-.)

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62. The translation "slurring" is an interpretation. The Arabic philologians used the term *rakīk* to mean simply "incorrect," the opposite of *jazl* "sound"; it is therefore a synonym of *ḍa'īf* "weak" (see Lane, s.v.).

To these examples should be added the following:

350 G D: "In some dialects of Aryu the *kāf* of the second person is changed to *γayn*" (ex. tapinduγ, qačurduγ); "*kāf* is the root-form; the insertion of *γayn* in this place is incorrect *(hujna)*."

504 sēn "you" (Kāncāk dialect): "The Turks say sān; thus the speech of Kāncāk is corrupt *(taraḍḍala)* since they always prefer *kasra* . . . . The Turks say bardim 'I went' . . . which is the rule *(huwa l-qiyās)*; the Oγuz et al. say bardam . . . which is not the rule; the people of Aryu say bardum . . . which is farthest from the rule."

In summary, "slurred" or "corrupt" seem to be catch-all terms for certain substandard dialectal peculiarities, especially characteristic of Aryu pronunciation, including a type of drawl, or a palatalization, or perhaps a diphthongization, of certain vowels. (For the suggestion that ē in some cases represents a diphthong, see section "Phonology," discussion of /ē/.)

f) *kināya*: "Allusion," etc.

The terminology of semantic transfer was highly developed by the Arabic philologians, and was applied especially in the field of poetics. Kāšγarī uses five terms (by no means consistently) to express the idea of a shift or extension of meaning: *kināya* "allusion," *'ibāra* "expression," *istiʿāra* "metaphor" or "extension" (lit. "borrowing"), *tašbīh* "simile" (lit. "likening"), and *qiyās* "analogy."[63]

First of all, *kināya* and *'ibāra* are found on a primary level meaning "standing for" or "expressing" the basic meaning of the word. Thus:

31 ol: "a particle expressing the meaning 'he' " . . . ; "a particle alluding to the meaning 'that' "

30 ir: "a particle alluding to shame"

50 üčün: "a particle expressing 'cause or sake' "

50 ičin: "a particle expressing 'among' "

167 čaq: "a particle expressing the essence and exact identity of a thing"

291 G top: "*yā* [i.e., -i] alludes to the third person in the word BAR·DIY bardi"

Furthermore, *'ibāra* can mean "expression" in the sense of "manner of speaking." Thus:

290 G D: bardiŋiz "you went," Oγ. — plural, Tk. — singular to one who is honored. "The Oγuz here observe the rule; but the Turks have beauty of expression and retain the distinction between superior and inferior."

544 tušu: "in a certain way of speaking" *(fi 'ibāra ma)*. (The reference could be to the form with

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63. *Qiyās* is also the normal term for "rule" in the sense of "regular form"; "irregular" is *laysa bi-qiyās*, or else *šāḏḏ* "anomalous."

rā' (turšu ?), which Kāšγarī says cannot be written; the original form is probably tur-šu, i.e. the imperative of tur- plus the emphatic 537 -šu/-šü.)

Now we list the examples of semantic transfer:

51 aqin "flood"; metaphorically "night raiding party." (Cf. Kāšγarī's remark at 273 bög-.)

75 esri "leopard"; also "anything two-colored — likened to the color of a leopard."

154 aruqla- "rest"; "an expression for sleep in the Khāqānī dialects."

164 qiz "dear; girl; daughter; virgin; concubine": "its root-meaning is 'virgin'; the others are by extension from that."

191 čapaq "a small fish": "a puny man is likened to it and called čapaq är." 220 bašγān "a large fish": "a tribal chieftain is likened to it and called bodun bašγāni."

196 šütük saqal "scanty-bearded" — "as likened to an inkstand." (Cf. 146 täkä saqal, Eng. "goatee.")

215 bürgä "flee": "a light-witted man is likened to this and called bürgä kiši."

237-8 qudruq "tail": "anal aperture (by allusion)."

239 qančiq "bitch": "to curse out a woman one likens her to this and calls her qančiq."

277 qil- "act": "the word is used by allusion for copulation."

309 tuγur- "give birth," used of a woman; also, "by extension," of animals.

384 kärtil-: qul boyni kärtildi (lit. "The slave's neck was notched") — "although this derives from 'notching' it is used to express 'humiliation'."

409 suqaq "white antelope": "it is used by allusion for 'a Persian' among the Oγuz."

457 yartu "wood chip": "by analogy 'a writing board' may be called yartu."

489 yayqal- "be disturbed (liquid)": "and a man who is strongly inclined to a thing is likened to it . . . ."

504 kön "skin," used especially of a horse; also, "by extension," of a camel. (Note also the idiomatic usage in this entry: "His skin dried up - meaning he died.")

512-3 bēg "emir": also "husband — he is likened to an emir in his own house."

547 bala "young of a bird": may be used for the young of any small animal, "by extension."

628 art-: "His rib expanded — this is [an idiom] alluding to arrogance." (Cf. derived meanings of baγir, boγuz, boyin, etc.)

g) *Aṣl*: "Root"

It was a habit of mind among the Arabic philologians, as it was among the scholars of Islamic jurisprudence and other fields as well, always to seek out the "root" of a matter, and to distinguish what is radical or primary *(aṣlī)* from what is secondary or derivative (*far'ī*, from *far'* "branch"). The philologians often seem to have had in mind the image of language as a tree, of which the manifold acts of speech are like the branches and leaves visible to the eye, while their own task was to uncover and explicate the fundamental words and principles which are like the root system below the ground. (It is not unlike the concepts of "underlying" and "surface" forms in modern linguistics.)

Kāšγarī elaborates this tree image in his Introduction (MS. 5, end): "For each of their dialectal groups I have established the root principles from which the acts of speech branch out *(innī mu'aṭṭil li-kull firqa minhum jurṭūma tatafarra'u minhā l-kalim)*; since pruning down what is spread out allows wisdom to grow." Elsewhere he uses other metaphors. Thus at the end of the section on morphology in the Introduction (MS. 12) he states: "These are the principles (lit. roots, *uṣūl*) upon which all the dialects turn, like the Pole upon which turns the Heavenly Sphere." And at the end of the long grammar section in the Kitāb as-sālim (MS. 304): "This is the alchemy of the principles of the dialects."

The various Turkic dialects, then, are like so many branches growing out of the same root. This root is "the basic language" (*aṣl al-luγāt*, MS. 25, end), and in Kāšγarī's mind the main trunk is the dialect of Čigil and related groups.[64]

Thus, in phonology, there is no "radical" *(aṣlī)* /h/ in Turkic, though the sound /h/ does occur in certain dialects which are not "genuine" Turkic, as well as in certain "genuine" Turkic onomatopoeics (MS. 493-4).

Similarly, in Turkic (i.e. Uighur) orthography, there are eighteen "primary" *(aṣliyya)* letters, and also seven other "secondary" *(far'iyya)* letters which the dialects cannot do without (MS. 6). Although Kāšγarī does not keep phonology and orthography distinct, he is aware that the first is somehow prior or more basic; thus he explains the plene character of the Turkic (Uighur) script, as opposed to the more phonetic Arabic script, by saying that the matres lectionis indicating short vowels in the Turkic script "are not found in Arabic script in the root-word *(fī aṣl al-kalima)*" (MS. 204 G). That is to say, Arabic script reflects the sounds of Turkic better than Uighur script, since the former distinguishes between long and short vowels. There is still confusion here, however, between phonology and orthography. The term "root-word" does not mean "pronunciation" (since Uighur script indicates the pronunciation as well as Arabic script), but rather, in good Arabic fashion, "the consonantal skeleton of the word."[65]

The same phrase, *aṣl al-kalima*, is used elsewhere in connection with morphology, where it means "stem" (581:3): as opposed to Arabic, in which tenses and the like are indicated by prefixes (as well as infixes and suffixes), "in the Turkic dialects the stem *(aṣl al-kalima)* remains fixed and suffixes are added to the end." Deverbal nouns "stem" or "branch out" *(tataša"abu)* from verbs by the addition of various letters (9:4). Elsewhere the verbal stem is called the "root-letter" *(ḥarf al-aṣl)*. Kašγari is explicit that the

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64. See note 55 above for words regarded as "not original" *(γayr aṣliyya)*.

65. In the headings at 516:9 and 531:9, Kāšγarī uses the phrase *mimmā jā'a 'alā l-aṣl* to characterize words in which the weak letters V and Y are "radical" — i.e., pronounced as consonants, as opposed to being simply matres lectionis.

stem is congruent with the imperative form of the verb (286:5): "the stem is what remains fixed in the imperative" *(wa-ḥarf al-aṣl mā staqarra l-amr ʿalayhi)*; also (281:12): "the letters of meaning (i.e., suffixes, *ḥurūf al-maʿānī*) that occur with verbs for various purposes are affixed only to the imperative." And finally (97:9): "the verbal system in this language turns on the imperative. The form that is fixed in the imperative is the stem upon which the derivational suffixes turn" *(madār al-afʿāl fi hāḏihi l-luγa ʿalā l-amr fa-kull ḥarf istaqarra fī l-amr fa-hwa l-aṣl yadūru ʿalayhi ḥurūf al-maʿānī allatī tadxulu li-aγrāḍ muxtalifa)*.

In terms of inflection and derivation, then, the root of a word is generally the same as what we identify to be the etymological root. In Kāšγarī's terms this is usually a biliteral (see section above, "Structure of the Diwan"), though it can also be a triliteral if one of the "letters" is a mater lectionis (examples: 143:13, 349:13, 396 G, 426:15).[66] Thus **qačruš-**, for example, is considered a "branch of a branch" *(farʿ al-farʿ)*, the root being **qač-** and the intermediate form **qačur-** (379:9).

Any form, however, that is derivationally prior may be considered the root. Thus (393:13-15) **qarta-** is the root of **qartan-**, **kŭglä-** of **küglän-**, **qūrša-** of **quršan-**.[67] In terms of Kāšγarī's patterning system, therefore, any verbal entry which fits a certain pattern and which cannot be analyzed into root plus suffix is considered to belong to that pattern as a "root-category" (*aṣl li-l-bāb* — e.g. 328:4, 427:13, 585:5). It is also called "an independent verb" (*fiʿl mustaqill bi-nafsihi* — 337:10), or "a simple verb" (*fiʿl maḥḍ binā'an ʿalā ḥiyālihi* — 326:6).

Similarly, nouns such as **oq** "arrow" and **qilič** "sword" are termed "simple" (*mawḍūʿa* — lit. "given"), since they cannot be further analyzed *(lā yatafarraʿu)*, while others are "derived" *(muštaqqa)* from verbal roots (MS. 8, end).

Kāšγarī occasionally uses methods of analysis which are at variance with the etymological principles of modern linguistics.

One such method is to relate a word to another from the same etymological root which in Kāšγarī's mind is somehow prior to the first, even though it too may be derived. The root-word in this case is generally a noun which expresses the basic idea. Thus in the sentences **tösäk tösäldi** "The bedding was spread" and **tügün tügüldi** "The knot was tied," the verbs are thought to be "derived" *(uttuxiḍa)* from the nouns (348:8). Just as **qariš** "span" is the root of **qaršat-** "to measure in spans," so **qorqunč** "fear" is the root of **qorqit-** "to frighten," and **aγlāq** "empty" is the root of **aγlat-** "to empty" (445, top). (We may say that **qariš** is derivationally prior, while **qorqunč** and **aγlāq** are only conceptually prior; for Kāšγarī all three of the verbs are "derived" [*maʾxūḏ* — 444:17] from the nouns.) In other cases the root-word is a verb. Thus **uluγluq** "deeming onself great" is derived *(maʾxūḏ)* from **ulγāḍ-** "to become great," and **quruγluq** "dryness" is derived *(muštaqq)* from **qurin-** "to dry" (252:6).[68] The case of **tapuγsāq** "desiring to serve"

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66. At 396:7 the final consonant of the root is referred to by the phrase: *āxir ḥarf al-kalima al-aṣliyya*; this covers both the **l** of **kül-** and the **l** of **tilä-**.

67. Kāšγarī relates a word to its derivational root in the following entries: 78 ütunč, 80 öṇik, 192 qasuq, 205 tŭdäš, 233 tumliγ, 241 käkmäk, 323 čilaš-, 325 tanuš-, 332 tusul-, 353 tuγtur-, 355 tindur-, 399 butaqlan-, 626 kürs-, 634 säwči, 637 üčünč G. Also in the following, where instead of the concept of "root" we find the concept "derived" *(maʾxūḏ)*: 45 aḍuq, 61 ögsüz, 291:11 G, 566 tuwra-, 604 siṇuq, 635-6 bärklä-.

68. In the last example it is conceivable that **qurindi** is a copyist's error for **qurïdi**.

is ambiguous (350-1 G): the basic form is **tapin-** "to worship"; then the *nūn* drops and the word reverts to its root *(raja'at al-kalima ilā l-aṣl)*, namely the word **tapuγ** "service." Elsewhere Kāšγarī has qualms about this method of analysis. Thus (584-5 G) he first states that **yastuq** "pillow" is the root of **yasta-** "hint (lit. to prop up)" and **bulγāyuq** "muddy" is the root of **bulγa-** "to be muddy." "Or else," he goes on, "these nouns may be derived *(ma'xūḏ)* from verbs through suffixation; in my opinion this is more correct, because nouns are derived *(yustanbaṭu)* from verbs"; and he cites examples like **sūḏ-** "to spit," **suḏuq** "spittle." Again, **yeni-** "to give birth" has two possible etymons, both of which are "plausible" (482-3 G): the first is **yenik** "light," since a woman is lightened when she gives birth; the second is **yēn** "body," since she expells a body out of herself. (A similar example: 326 **qariq-**).

Another method of analysis Kāšγarī uses is to explain a word as composed of two separate words, where we would explain it rather as root plus suffix. Thus the "root" of 48 **özük**, a title meaning "pure of soul" or the like, is **öz ök** "that very soul"; and 451 **yazuq** "jerked meat" is derived from **yāz oq ye** "Eat it in the spring!" Other examples: 180 **qulač** "span of the outspread arms" < **qol āč** "Open wide your arms!"; 223 **qurmān** "bow case" < **qūr mān** "Fasten the belt!"; 227 **tutmāč** "a food" < **tutma āč** "Don't leave hungry!"; 418 **közät-** "wait" < **kȫz at-** "throw one's eyes"; 421 **tonat-** "dress in a garment" < **tōn iḏ-** "send a garment"; 428 **yiṇit-** "blow the nose" < **yiṇ at-** "throw snot"; 439 **yarsit-** "disgust" < **yār sūḏ-** "spit out something disgusting"; 461 **yasγāč** "rolling-pin for dough" < **yasi yiγāč** "a broad board." In other examples, Kāšγarī's etymologies might well be the correct ones. Thus he considers the verbal infix of desire **-sa-** to derive *(ištiqāq)* from the verbal root **sa-** "to count" (143, end; cf. 554 **sa-** V; see also 464 **yüksäk**); 198 **tägül** "not" (Oγuz) is derived *(aṣluhu ma'xūḏ)* from the Aryu phrase **dāγ ol**; 229 **bäktür**, a man's name, is from the root **bäk tur** "Hold fast to your place"; and 455 **yamu**, meaning "won't you?" or the like, is from the root **yah** "yes" plus the interrogative particle **mu**.

The root and branch image recurs in connection with jingles or compound phrases (Kāšγarī uses the terms *izdiwāj* and *itbā'*, translated here as "paired expression" and "pleonasm"). Thus in the phrase **äwürdi täwürdi** (310 **täwür-**), the first word is the root, the second the branch. The implication is that **täwür-** has no independent status, but is only found as the complement of **äwür-**. Similarly in the phrase **ušaldi täwšäldi** (384 **täwšäl-**), **ušaldi** is termed the root-word. A mark of the "refinement" (*ẓarāfa* – see above) of the Oγuz is that they use independently words that the other Turks use only as the complement of head words in certain compound phrases (217, end). (See also 625 **burslān**, etc.)

By far the commonest usage of *aṣl* in the Diwan is that translated here as "root-form." This refers to the phonological shape of the word which Kāšγarī regards as prior to the form under discussion. He cites some Arabic examples from the Qur'ān at 68 **äšgäk**.[69] In some cases it is a question of one dialectal variant considered to be the root-form of another; thus at 44 **iliγ** he states: its root-form is with *yā'*, **yiliγ**. More commonly, the root-form refers to the phonological shape the word would have before undergoing vowel-shortening, assimilation, elision, apocope, augment, metathesis, and the like.[70]

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69. For another Arabic example, see 82-3 **ärdini**.

70. Aṣl means "root-form" in the following entries: 61 **ögsüz, äḏgiš**, 64 **ötlük, iḏrig**, 75-6 **oγri**, 108 **ötün-**, 114 **igit-**, 115 **uyat-**, 120 **anγar-**, 123 **ötrüš-**, 126 **orlaš-**, 129 **aγtil-**, 134 **öglän-**, 135 **olxut-**, 158 **ištonlan-**, 161 **qoč**, 175-6 **bärk**, 190 **biruq**, 211 **qanda**, 263 **qaryaliγ**, 282 G, 284 G, 306 **tütür-**, 307 **toḏur-**, 326 **basiq-**, 342 **čilan-**, 350 G, 356 **tušyur-**, 358 **čantur-, činγar-, suttur, sittür-**, 360 **söktür-**, 362 **qantur-**, 373 **sanriš-**, 374 **sözläš-**, 377 **qarmaš-**, 383 **qurtul-**, 385 **bošyun-**, 391 **qorlan-**, 400 **qaḏirlan-**, 401 G, 408 **qačāč**, 412 **tit-**, 413 **sut-, sit-, qot-**, 414 **kät-**, 418 **quzit-**, 420 **bulat-, čilat-**, 421 **qalat-**, 422 **yat-**, 423 **yenät-**,

Finally, in many cases *aṣl* is translated "root-meaning." This refers to what Kāšγarī regards as the basic meaning of the word, indicating that the meaning in question is due to a semantic shift.[71]

13. Phonology

The following sounds occur in the dialects of the Diwan according to our transcription. Vowels: /a, ä (e), i, o, ö, u, ü/ and the corresponding long vowels; it is to be observed that /e/ has a special status which is discussed in detail below. Consonants: /b, p, m; d, ḍ, t; n, ṇ; l, r; g, k, γ, q; s, z, š, j, č, ž; f, h, x; y, w, v/.

In discussing phonology it will be useful to begin with what Kāšγarī says on the subject (MS. 6-8), although it must be kept in mind that Kāšγarī, as his Arabic sources, did not distinguish adequately between "letters" and "sounds" (orthography and phonology), and also that he attempted to explain all features of Turkic in terms of Arabic grammar.

Kāšγarī recognized that the Uighur alphabet was inadequate to represent the sounds of Turkic. The eighteen "primary letters" stand for the consonants /w, x, v, z, q, y, k, d~ḍ, m, n, s, b, č, r, š, t, l/; with proper diacritical pointing the following could also be distinguished: /p, j, ž, f, γ, g, ṇ/; and also, for Arabic words: /ṭ, ṣ, ḥ, ', h/.

Arabic script was better, but it also was deficient for Turkic, and it contained certain letters which did not correspond to any sounds in Turkic, viz.: *ṣ, ḍ, ṭ, ẓ, ḥ, h, '*.[72] Using a modified Arabic script Kāšγarī was able to represent clearly all the consonant sounds of Turkic; though in practice he was consistent only in using Ž for /ž/ and the ligature NK for /ṇ/; W is found throughout the Diwan, but F is also used for /w/; and where we find P, G, and Č as distinguished from B, K, and J, the diacritical points in the MS. were often, if not always, added by a later hand.

The tradition of Arabic writing had the additional advantage of being able to distinguish vowel length, which the Uighur tradition did not develop.[73] Neither script, however, could distinguish adequately between /a - ä/, between /i - e/, and among /o, ö, u, ü/.

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433 qurγat-, 434 körkät-, bilgät-, 438 qalnat-, 439 yarpat-, 440 yuwγat-, 441 yüglät-, 452 yolaq, 454 yaqu, 455 yigi, 457 yaγru, 461 yolsuz, 462 yašliγ, yamliγ, 472 yin-, 483 yattur-, yottur-, yettür-, 539 nü, 540 yi, 545 soqu, 546 yigi, 552 tiy-, toy-, 559 tara-, 563 tülä-, čila-, 564 sülä-, 565 qani- sana-, 567 sanri-, 569 körsä-, 577 yunči- VG, 578 yaγsa-, 579 yašla-, yaγla-, yimlä-, 586 qačäla-, 629 G, 635 bärklä-.

71. Aṣl means "root-meaning" in the following entries: 45 iḍuq, 46 ötüg, oluq, 65 ügmäk, 73-4 inäl, 118 eštür-, 128 örtül-, 131 isrin-, 145 arqa-, 147 aγna-, 154 aruqla-, 164 qiz, 188 quruγ, 203 qačan, 208 tegïn, 225 čulïmän, 237 saγliq, 272 käw-, 289-90 GD, 306 qutur-, 320 qawuš-, 323 sališ-, 324 qomiš-, 345 kičin-, 362 qistur-, 382 sančil-, 390 qurtan-, qatrun-, 393 kämlän-, 410 tolγāγ, 420 bäküt-, tölät-, 422 yopat-, 437 somlit-, 453 yerim, 462 yarmaš, 463 yawlaq, 495 čōr, 497 sïz, 543 qara, 569 suwsa-, 606 toṇa, 620 mäṇïlä-, 626 kürs-. In the following we find the concept "derived" (ma'xūḍ) referring to the same phenomenon: 384 kärtil-, 543 qari, 587 tikülä-.

72. Ṣabrān was the "colloquial" pronunciation of Sabrān (219); toγril is once spelled ṭoγril (at 611 suṇqur); /h/ was found in "genuine" Turkic only in a "pausal" position — i.e., in certain onomatopoeic words at the end (see MS. 7). Note that in this section slashes / / indicate phonemes, brackets [ ] indicate allophones.

73. See 204 kälin G; Kelly II, 152-3. Vowel length is discussed below, part h).

There was a technical vocabulary at Kāšγarī's disposal, part of which he lists at MS. 8, which included terms by which the Arabic grammarians distinguished allophonic or dialectal phonetic peculiarities. The first five terms in Kāšγarī's list *(išbāʿ, išmām, imāla, ṣalāba, rikka)* are found sporadically in the Diwan to distinguish among Turkic phonemes; they are discussed in detail below. The other five terms refer to various consonantal phoenomena peculiar to Turkic and not found in Arabic. They are:

1) "Nasalization" *(γunna)* refers to the latter N but only when followed by K or J(i.e. the consonant /ŋ/ and the consonant cluster /nč/. See 599 G, the Book of Nasal Words *(kitāb al-γunna)*.[74]

2) "The nasal consonant" *(al-ḥarf al-xayšūmī)* apparently refers to N alone (possibly also M) as distinguished from "nasalization"; since this term does not appear again in the Diwan it is hard to see if it refers to a special peculiarity of Turkic as distinguished from Arabic.

3) "The joining of two unvowelled consonants" *(al-jamʿ bayn as-sākinayn)*. See 626 G, the Book of Consonant Clusters.[75]

4) "The joining of *qāf* and *jīm*" denotes the consonant cluster /qč/ which is common in Turkic (e.g. oqči), whereas Arabic roots have the restriction that *qāf* and *jīm* cannot occur together.

5) "The alternation of *bāʾ* with *mīm* and of *nūn* with *lām*" refers to alternations on three levels: dialectal (e.g. bän ~ män); morphophonemic (e.g. biz ~ -miz); morphological (e.g. bitin- ~ bitil-). See Dialect Index.

a) *Ṣalāba, Rikka*

Returning to the first five terms, we find that the fourth and fifth *(ṣalāba, rikka)* are mainly used to distinguish /k - g/: the "hard *kāf*" (with *ṣalāba*) and the "thin *kāf*" (with *rikka*) mean the voiceless /k/ and voiced /g/.[76]

Then Kāšγarī extends the meaning of the two terms in somewhat different directions.

At 281-2 G (also 266 G) Kāšγarī includes /p, t, č/ and also /q/ along with /k/ as "hard letters" *(ḥurūf aṣ-ṣalāba)*. Verbal stems ending in such letters prefer the preterite marker -ti instead of -di.[77] The "hard *bāʾ*" is mentioned again in the section discussing the Uighur script (MS. 6:15-16); also at 29 op, 55 äbä, 456 yipär.

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74. Kelly I, 188.

75. Kelly I, 188-9.

76. E.g.: 255 G; 185 söküš, sögüš; 180 bäkäč, bägäč; 500 kūg, 501 kōk; 506 yīg, yīk. Kelly I, 187-8.

77. Kelly I, 186-7. Also, the verses preserve a system in which the stems ending in /-š/ prefer -ti as well.

Of "thin letters" *(rakīka)* we find, in addition to the "thin *kāf*" (i.e. /g/), the "thin *fā'*" (i.e. /w/).[78] At 26:17 Kāšγarī describes this sound as "the *fā'* produced between the points of articulation for Arabic *fā'* (i.e. /f/) and sound *bā'* (i.e. /b/)"; and furthermore states the dialectal rule that the Oγuz pronounce this sound as *vāv*. Since *vāv* (Ar. *wāw*) is pronounced [v] both in new Persian and "Oγuz" Turkish; and since in Soghdian the grapheme for F was used to signify [w] or [β]; therefore we have represented all *wā'* (ڤ = "thin *fā'*") as /w/ and all *vāv* (ۋ = Ar. *wāw*) as /v/, both in the transliteration and in the transcription of the Turkic material.[79]

In the Uighur script (MS. 6) /w/ was represented by F, just as /č/ was represented by J; and so the "Arabic *jīm*" (i.e. /j/) and the "Arabic *fā'*" (i.e. /f/) had to be distinguished from these by using diacritical points. /f/, like /j/, was a secondary sound in Turkic, not a primary phoneme. (/j/ occurred only in some loanwords and as a dialectal variant of /č/; /f/ occurred only in some loans and onomatopoeics, and as a variant of /p/ or /w/ in some positions — note **furxān** alongside **burxān** (loan), **xafsi**, **qifčāq**, **qaftān** (***qāp tōn**), etc.). For this reason Kāšγarī (or the copyist) was not bothered by an inconsistency in the orthography between w and F for this sound; in virtually all cases F is to be interpreted /W/ not /f/, and we have interpreted it so in our transcription.

A similar wavering is found between D and Ḍ; but here the situation is more confusing. Uighur script had only one letter for /d - ḍ/; Arabic script had D and Ḍ, and our transcription reflects the orthography consistently in this case. The result is that most of the words with /ḍ/ also occur with /d/.[80]

There seem to be three possible interpretations of this phenomenon: 1) D in all these cases is an error for Ḍ (Kāšγarī, or the copyist, left off the dot, just as he left off two of the three dots of W, writing F instead); 2) the phoneme in question was phonetically between [d] and [ḍ], and Kāšγarī used D and Ḍ interchangeably to indicate it (just as he might use A or I to indicate /e/); 3) the wavering reflects dialect mixture.

It must be noted that Kāšγarī explicitly states a /d ~ ḍ/ alternation in connection with two words: 162 **käd**, 511 **dāγ** (Aryu for "not"). And in at least three places in the Diwan he has separate subheadings for D and Ḍ. The first is at MS. 52, where the intention seems to be to distinguish between **ād** ("manufactured item") and **āḍ** ("good omen"). The second is at MS. 416, where the subheading D includes **bädüt-**, **qadit-**, **qadut-**, **qidit-**; while Ḍ includes **buḍut-**, **böḍit-**, **siḍit-**. The third is at MS. 558, where D includes **bädü-**, **bödi-**; while Ḍ includes **uḍi-**, **boḍu-**, **qaḍu-**. The inconsistent treatment of **bödi-** and **qaḍu-** is immediately obvious; only **bädü-** is consistent; but a glance at the Base Index shows that although we find **bädü-** once elsewhere and also **bädüt-**, **bädük** is found six times with /d/ but twice with /ḍ/. Finally we have Kāšγarī's remark at 416 **qidit-** that those dialects which change /ḍ/ to /y/ also change /d/ to /y/, and also his

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78. It is called "thin *fā'*" at 244 **qaγurmāč**, 310 **qaγur-**, 348 G, 516 **čüvit**, 517 **qaviq**, 571 **qarwa-**. It is called "*fā'* between the two points of articulation" at 54 **ävät**, 544 **tewe**.

79. Kelly II, 150-1. Note that Borovkova came to the opposite conclusion, contending that *rikka* simply means "voicing"; see T. A. Borovkova, "O gubnyx soglasnyx v 'Dīvānu Luγāt-it-turk' Maḥmūda Kāšγarī," *T'urkologičeskij Sbornik*, 1966, 24-27.

80. E.g.: **boḍun** (ten times) ~ **bodun** (seventeen); **ōḍ** (eight) ~ **ōd** (four); **qoḍi** (twelve) ~ **qodi** (one); **quḍuγ** (eight) ~ **quduγ** (six); **quḍruq** (six) ~ **qudruq** (five, four of these at the entry). On the other hand, some words appear only with /ḍ/: **aḍāq** (nearly fifty times), **iḍ-**, **kiḍiz** (nine times), **säḍrä-** (six times, etc. Some cases seem to imply voicing intervocally; thus: 45 **aḍuq** < **aγduq**; 400 **qaḍirlan-** < **qadran-** (sic).

typical "explanation" of the /d ~ ḏ/ alternation in Turkic by appeal to an Arabic example. It seems to us that the wavering in the text reflects confusion in Kāšγarī's mind, perhaps compounded by carelessness of the copyist.

Rikka, in addition to expressing a feature in phonology (e.g. /g/ as opposed to /k/ and /w/ as opposed to /f/), is used in two other ways: as a synonym of *imāla* meaning "palatalization" (see below); and as a technical term for several dialectal peculiarities (see "Turkic and Arabic," discussion of "slurring.")

b) *Išbāʿ, Išmām, Imāla*

Finally we come to the first three terms in the list at MS. 8. These pertain to vocalism. First we shall list the 28 contexts in which Kāšγarī uses these terms to distinguish vocalism of particular words in contrast to other words of the same orthographical shape when they come up as entries according to his pattern system. Then we shall examine the usage of the terms in the grammar sections. Finally we shall analyze the meaning of the terms. The discussion will then turn to the problematic vowels /e/ and /i/.

First, all occurrences of *išbāʿ* and *išmām* (= *šamma*) in their respective contexts:

(1)	MS. 29	at	"with *išbāʿ* of the *alif*"
		ät	"with *išmām* of the *alif*"
(2)	29-30	üč	
		uč	"with *išbāʿ* of the *alif*"
(3)	32	ū	
		ǖ (?)	
		ū (?)	
		ō (?)	"with *išbāʿ* of the *alif*"
(4)	33-4	ōt	
		ūt	"with *šamma* of the *alif*"
		ȫt	"with less *šamma* than the former"
(5)	34	ȫd	"with *šamma* of the *vāv*"
		ūd	
(6)	34	ōr	
		ȫr	"with *šamma*"
(7)	34-5	ǖz	"with *šamma*"
		ȫz	
		ūz	
(8)	42	utuš	
		ötüš	"with *išmām* of the *alif*"
(9)	49	ȫlüg	
		ǖlüg	"with *išmām* of the *alif*"
(10)	51	ärän	
		aran	"with *išbāʿ* of the *alif*"
(11)	53	äw	
		ä̈w	"with *išmām* of the *alif*"

(12)	55	äbā	
		äpä	
		apa	"with *išbā'* of the *alif*"
(13)	200	turum	
		torum	"with *išbā'*"
(14)	229	bäldir	
		baldir oγul	
		baldir qīz	"All four of these have *išbā'* of the *bā'*"
		baldir tariγ	
		baldir qozi	
(15)	309	tuγur-	
		toγur-	"the *tā'* has *išbā'*"
(16)	495	tō̄r	"with *išmām*"
		tōr	"with *išbā'*"
(17)	496	bōz	
		bō̄z	"with *išmām*"
		būz	"with *išbā'*"
(18)	496	tōz	"with *išbā'*"
		tō̄z	
		tū̄z	
		tūz	"with *isbā'*"
(19)	497	tūš	
		tō̄š	"with *šamma*"
		tūš	"with *išbā'*"
		tū̄š	
(20)	498-9	čōγ	
		čūγ	"with *šamma*"
		čōγ	
(21)	505	bōy	
		bō̄y	
		bōy	"with *išbā'*"
(22)	535	tü	
		to	"with *išbā'*"
(23)	542	tura	
		törä	"with *išmām* of the *tā'*"
(24)	599-600	täṇ	
		taṇ	"with *išbā'*"
(25)	606	buruṇ	
		bürüṇ	"with *išmām* of the *bā'*"

Now the three occurrences of *imāla*:

(26)	497	sīš (SI̱YŠ)	
		sēš (SA̱YŠ)	"with *imāla*"

(27)	498	kīš (KIYŠ)	
		kēš (KIYŠ)	"with *imāla*"
(28)	501	tūl	
		tōl	"with *imāla*"

In the grammar sections, *išbāʿ* is the general word signifying "velarization"; *išmām* is not found; *imāla* and *rikka* both signify "palatalization." For example, in the discussion of the infinitive ending (284-5) Kāšγarī states that it is /-māq/ for verbal stems containing *qāf* or *γayn* or *išbāʿ*, /-māk/ for those with *kāf* or *rikka* or *imāla*. As an example of a word with *rikka* he gives sär-, as opposed to sar- which has *išbāʿ*. In the discussion of the participial ending /-γūci, -gūci/ (292) he gives the following examples: "those with *kāf*": kül-, kir-; "those with *imāla*": tēr-, sür- ;elsewhere, examples "with *imāla*" are: (295 G) ter-, and (299 G) bēr-, tēr-. Finally, at 91 G the opposition palatal:velar is expressed by *rakīk:mušbaʿ*, and also by *mumāl:mufaxxam*.

Analyzing the 28 groups of words and the grammar sections together, we find the following:

Išbāʿ = "velarization": 1,2,3,10,12,14,16,17,18,19, 21,22,24 and grammar sections

Išmām = "palatalization: 1,4,5,6,7,8,11,16,17,19,23,25

Imāla = "palatalization": 28 and grammar sections (where = *rikka*)

Išbāʿ = "lowering" (/ū/ to /ō/ ?) 3; (/u/ to /o/) 13,15

Išmām = "raising" (/ō/ to /ū/) 20; (/ȫ/ to /ǖ/) 9, also 7 (?), also 4 since ȫt has "less šamma" than ǖt

Imāla = /ē/ not /ī/: 26,27

The usage of these terms in the Diwan can be explained partially by their meaning in Arabic grammar, and partially by the ambiguity of the Arabic script in representing Turkic vowels. Arabic has six vowel phonemes /a,u,i,ā,ū,ī/ and two diphthongs /au,ai/. The short vowels are indicated only by a small stroke (called *ḥaraka* "movement") above or below the consonant; thus بَ (*bāʾ* with *fatḥa*) /ba/; بُ (*bāʾ* with *ḍamma*) /bu/; بِ (*bāʾ* with *kasra*) /bi/. The long vowels and diphthongs are indicated by the letters *alif, wāw, yāʾ* used as matres lectionis; thus بَا (*bāʾ* with *alif*) /bā/; بَو (*bāʾ* with *wāw*) /bū/ or /bau/; بِي (*bāʾ* with *yāʾ*) /bī/ or /bai/.

The grammarians were aware that each of these vowels had various phonetic realizations (allophones) depending on the surrounding consonants, or varying according to dialect; and they used the terms *išbāʿ*, *išmām* and *imāla* to indicate this.

Išbāʿ (lit. "filling") meant prosodic lengthening of a short vowel in the middle of a word (Wright II 382 D). There is a remnant of this original usage in the Diwan at 284 G where Kāšγarī remarks that the biliteral may be considered triliteral in pronunciation by virtue of *išbāʿ*, and gives the examples: bardi ~ bārdi, turdi ~ tūrdi (secondary lengthening). Elsewhere, however (including the rest of 284 G), *išbāʿ* means "velarization" – or, more accurately, the requirement of certain roots (like bar- and tur-) to take velar suffixes, a requirement which these roots share with roots containing *qāf* or *γayn* (like qur-, saγ-).[81]

Išmām (lit. "flavoring") meant pronouncing *ḍamma* between *kasra* and *ḍamma* (i.e. [u] to [ü]; Wright I 71 A). Kāšγarī extended this to mean "palatalization" in general, but only used the term as a label to distinguish among roots. Then he further extended the opposition *išbā'*:*išmām* to indicate /o,ö/:/u,ü/.

Imāla (lit. "deflection") meant pronouncing *fatḥa* between *kasra* and *fatḥa* (i.e. [a] to [e], [ā] to [ē] or even to [ī]; Wright I, 10 C). In the grammar sections of the Diwan it means (like *rikka*) "palatalization" — or, more accurately, the requirement of certain roots (like tēr-, sür-) to take palatal suffixes, a requirement which these roots share with roots containing *kāf* (like kir-, ög-). Used as a label to distinguish among words spelled the same as entries, *imāla* means "palatalization" only in one instance (28 above). In the other two cases (26, 27) it has its original signification in Arabic grammar — the pronunciation [ē]. In both instances, however, it contrasts not with [ā] (as in Arabic) but with [ī]. The reason it is used here is because the traditional way of writing [ē] was with the mater for /ī/ not for /ā/, and so the term was used to contrast the pronunciation of two words spelled the same way.[82]

c) /ē/

Historically, kēš is most likely to be reconstructed as kāš. There was apparently a strong tendency in Turkic for /ā/ to be pronounced [ē] allophonically (like the Arabic imāla); and Kāšγarī, as earlier and later writers using the Uighur and Arabic scripts, wished to indicate this phonetic peculiarity. The normal way to do this was to use the mater for Y instead of for *alif* ('), apparently since it was thought this sound was closer to /ī/ than to /ā/.

The case with sēš is different, since historically this is most likely to be reconstructed as *saiš or *sayiš (cf. osm. sayış- "to settle accounts").[83] The diphthong /ai/ must have fallen together phonetically with some realizations of /ā/, since Kāšγarī considered the vowel in sēš to be the same as that in kēš. However, the verbal form homophonous with sēš is attested with the factitive ending /-tur/ and the usual shortening of the vowel: 359 seštur-. Here the infinitive in /-māq/ also seems to imply that the vowel in question was a diphthong, [ai].

It is difficult to separate those roots with /ē/ which ought to be reconstructed with a diphthong from those which seem to represent /ā/, since they are spelled the same;[84] but there are some clues.

Besides seštur-, there are three other instances of roots with /e/ occurring with velar suffixes; unless these all reflect copyist's errors, or the like, perhaps the vowel in each case represents [ai]. The instances are: (1) 104 eniš- (-māq) — the only instance of the root en- in the Diwan with a suffix distinguishing velar-palatal quality; elsewhere we have interpreted the suffixes palatally; it should be noted, however, that three of the other six occurrences are in connection with il- (-māq), with the note that N and L

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81. Note 582:5 where Kāšγarī specifies such roots as having "*išbā'* liquids." (On liquids, see "Structure of the Diwan," discussion of Kitāb al-jam'.)

82. Persian, which had an /ē/ phoneme used *alif* (') or Y (Kelly I, 186, n. 31); Turkic had normally used Y in both the Runic and Uighur alphabets.

83. Another case of a diphthong, perhaps, is 525 qīš-, apparently to be reconstructed as *qiyš- (see Base Index s.v. qiy-: qiyiš-; but cf. qay-).

84. The apparent "variation" or "confusion" in some spellings between I and A is in all cases likely the result of the activity of the later hand. See above.

are "variants" or "alternants" (see Index); this will be discussed further below in connection with /i/. (2) 105 **eliq-**, from **ēl** in the meaning "vile";[85] note that the same word in the meaning "courtyard" is found with the ablative ending in a proverb cited twice in the Diwan, once with the usual shortening of the vowel ('ALDIYN), the other time with the mater Y ('IYLDIN). (3) 44 **ečiqim**, which is **ĕci** with the diminutive and first person suffixes.

There are several instances of verbal roots with /ē/ occurring as entries in sections requiring either a short vowel or consonantal /y/. Perhaps the mater Y in these cases does not indicate length, but rather a diphthong [ai] or [äi]. The instances are: 95 **ēt-**, 115 **ēnat-**, 116 **ēttür-** (Pattern *fa'lal*); 139 **ēril-**, **ēwil-** (same section as **äysil-** < ***ägsil-**!); 329 **tētil-**, **sēzin-** (pattern *fa'il-*); 422 **yēt-**; 530 **bēläl-**, **kēčil-**, 577 **yēsä-** (pattern *fa'lal-*); 602 **yēṇ**; 616 **kēṇäš-**.

The Känčāk pronunciation of **sän** was 504 **sēn** (SIYN). Kāšγarī characterizes their speech as "corrupt" *(taraḍḍala)*; perhaps this means they pronounced /ä/ as a diphthong, as in some American dialects of English. Similarly, the Aryu pronunciation of Pers. *gazar* is **gēzri** (KIYZRIY), "with slurring" (*rikka*; 217 **turma**; see "Turkic and Arabic," part e), at the end).

In our transcription of the Turkic we have **ē** wherever the text has the mater for /ī/ (Y) which must be reconstructed as /ǟ/ (or possibly /äi/) on historical principles (e.g. **tēr-**, **bēl**, **bēr-**, **bēš**, **kēṇ**, **kēč-**, **ēš**, **yēg**, **yēl**, **yēn**, **yēt-**). With suffixes these words usually shorten and are spelled with *kasra* (I) — but sometimes also, or instead, with *fatḥa* (A) (probably all of these by the later hand); in any case they are always interpreted as e. In addition, we have interpreted the common word **bēg** in this fashion because there are two occurrences with the mater Y (see Base Index); even though there are four occurrences, including the entry, with the mater *alif* ('), and the shortened form uniformly with *fatḥa*, never *kasra*. Some words whose vocalization cannot be established on historical principles are also interpreted with ē or e if there is a similar variation in the orthography of the vowel as in the above cases.

There appears to be no opposition **ä:ē**, but only **ä:ē** (**käč-:kēč-**). With suffixes, however, we do find **ä:e** (e.g. 141 **äwsä-:ewsä-**; 416 **käčit-:kečit-**; 541 **käčä:kečä**); and also with assimilation or secondary shortening (414 **kät-** < **kǟḍ-**: **ket-** < ***kēt-** — cf. **kētär-**). The opposition on the phonemic level appears to be /ä:ǟ/, while phonetically /ǟ/ is realized as [ē]; but with suffixes, with the usual shortening, the vowel tends to be [ä] — hence the variation in the orthography. Some nominal roots with original /ä/ appear as entries with the mater *alif* ('), interpreted here as secondary lengthening (see below, part h), on vowel length): **ǟd**, **ǟw**, **kǟḍ-**, **kǟnč**, **tǟr**. Words like **kǟržü** and **kǟwli**, like **bēg** (/bǟg/), are probably borrowings; the same for **yǟk** and **Känčǟk**, which perhaps ought to be read **yāk** and **Ganjāg** (cf. **nāg**). The status of **ēz** is uncertain.

Finally, there are five instances where we find AY in the non-first syllable. The most common of these is **tewe** (effect of vowel harmony? — see Base Index). The others are: **süwre**, **čügde**, **čümēli** (surely the same word as **cümǟli**), and Oγ. **aftābe** (< Pers. *aftābe*).[86]

d) /i/

In the list of technical terms at MS. 8 *išmām* carries the qualification "to the three vowels," and once (at 284 G) *imāla* also is "to the three vowels." "Vowels" here is *ḥarakāt*, the word which we saw was

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85. This point was discussed by R. Dankoff in *JAOS* 95.1, p. 76, n. 47.

86. Cf. the Oγuz pronunciation of Ar. *qalāda*: **qalīda** (QALIYDAH); this should perhaps be read **qalēda**, or the like — i.e., with *imāla*! The status of **erēž** is uncertain.

used by the Arabic grammarians for the small strokes above or below a consonant and which indicated the three Arabic short vowel phonemes /a,u,i/.

It is striking, however, that none of the examples for išbā', išmām or imāla refers to /i/ or /ī/. (As we have seen, the two examples where imāla seems to mean /ē/ instead of /ī/ depend merely on a coincidence in the orthography, and that imāla really means [ē] as opposed to [ā] or [ǟ].)

There is positive evidence that there was no phonemic opposition /i:ï/ in the language of the Diwan, but only one neutral phoneme /i/ (and the corresponding long vowel /ī/) which could take velar or palatal suffixes. This is reflected in our transcription, which has only i and ī.

On the one hand, there is a clear tendency for a given root to prefer suffixes of one quality or the other, thus: (in the following examples, roots containing /γ,g,k,q/ are not considered; see below).

Palatal only		*Velar only*	
ič	sīḍ-	īḍ-	sič-
ič-	siṇ-	il- ("come down")	siḍir-, sir
il- ("stick")	til-	isir-	siri-
isi-	tir-	it	sīz-
it-	tiz-	biš-	tīḍ-
bil-	yit-	či	tin-
biti-		čīn	yirt-
		si-	

On the other hand, a significant number of roots have variation in the suffixes, thus:

īš: išiγ, īšqa (īškä — see Index!), īšliγ; išlä-, išläš-, išlät; išlan- (išlän-)[87]
bič-: all suffixed forms are velar except bičāk
tīl: tīllig; tilāq, tiliq-
tīš: tīšiγ; tišä-; tišlä- (tišla-); tišlän- ;tišlat-
tiz: tizlä- (tizla-); tizlät-
yin: yinkä ;yinqa
yīḍ: yiḍla-, yiḍiγ; yiḍimāq (yiḍimāk)
yili-: yilimāq, yilitmāq, yiliγ; yilmirmāk; yilišmāq/-māk
čiž-: čižmāq; čižtürmāk

A further reason for considering /i/ to be neutral is that there is no clear minimal pair illustrating an opposition /i:ï/. One apparent exception is the two il-'s in the above lists. There are several difficulties here. It should first be noted that the opposition is found with the infinitive ending, but that there is also a corresponding opposition in the aorist (see 94 il-): the root meaning "stick, catch" has the aorist form ilär and infinitive ilmāk; while the root meaning "come down" has aorist ilur and infinitive ilmāq. It is possible that we are dealing with homophonous roots that have developed a distinction in certain parts of the paradigm, or else that have retained a distinction from an earlier period when the two roots were distinguished (say *ilä-:il- or il-:*ilu-). A second possibility is that the phonemic opposition lies in the

87. Verbal stems cited this way appear as entries with -K-Q in the infinitive form; see below, part f).

consonant, not the vowel — i.e., that there were a velar /ɬ/ and a palatal /l/ as two phonemes;[88] however, there are no other examples of such an opposition. A third possibility is that the il- meaning "come down" should be read el-; Kāšγarī himself says that il- in this meaning is an "alternant" or "variant" of en-; and one might postulate a root *e- (or *ē — compare the homophonous ēn "downward slope") plus the passive /-l-/ or the medial-passive /-n-/ suffix. If this is so, we would again have the curious phenomenon of a root with /e/ taking velar suffixes; but we have already noted that en- seems to be one of those roots that may do so, since we find the form enišmāq (see above on /ē/).

The question arises as to the interpretation of /i/ in roots with a velar consonant /γ/ or /q/. There are numerous cases of minimal pairs in this regard (pairs cited in parentheses are not strictly minimal):

(īk ~ yīk	— — — —	iq)
irk	— — — —	irq
čik	— — — —	čiq ~ čīq (both onomatopoeic)
(kiḏiz	— — — —	qiḏiγ)
(kim	— — — —	qimiz)
kin	— — — —	qin ~ qīn
(kīr	— — — —	qir)
kir-, kiriš-	— — — —	qir-, qiriš- (etc.)
(kirpi; kirpik	— — — —	qirpās)
(kīš	— — — —	qiš)
kiz	— — — —	qiz
(sik	— — — —	sīq)
sik-, sikil-	— — — —	siq-, siqil- (etc.)
tik-, tikil-	— — — —	tiq-, tiqil- (etc.)
(yignä	— — — —	yiγla- ~ iγla-)
yigtür-	— — — —	yiγtur-
(yilik	— — — —	yilqi)

The interpretation adopted here is that in these cases as well the /i/ is neutral, and the phonemic opposition lies in the consonants /k:q/ and /g:γ/. In connection with other vowels, however (kăl-:qal-, ük-:uq-, bög-: boγ-, bōk:bōq, etc.) the gutteral consonants are probably merely allophones of the same phoneme, since the phonemic opposition seems to lie in the vowel. (This will be discussed further below.)

e) Velar-Palatal Alternation in the Root

In addition to the roots with /i/ that are found with velar or palatal suffixes, listed above, we also find several in which there is an alternation /k~q/ or /g~γ/ in the root itself. Thus: (for references, see Base Index)

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88. See above, note 81. Cf. the remark of Ibn Sīnā (d. 428/1037):

> . . . there is a velarized (l) the relation of which to /l/ is the same as that of /ṭ/ to /t/. This velarized (l) is common in the language of the Turks, and is considered as an independent speech-sound, but those (among them) who commonly use the Arabic language treat it (i.e. the velarized [l]) as the one and the same /l/.

(K. I. Semaan, *Arabic Phonetics* [translation of *Risāla fī Asbāb Ḥudūṯ al-Ḥurūf*], Lahore, 1963, p. 54.)

čiγ- "tie." čig- "tie." čigil-, čigin-, čigtür-
ciqra-, cikrä- "grate (teeth)." (Onomatopoeic)
qičīla- "tickle" (< qīči "mustard" ?). kičī- "itch." (Onomatopoeic ?)
qirt "miserly, bad-tempered." kirtüč "grudging, ill-tempered"
tiγrat- tigrät- "harden"
yiγril- "clench (from cold); shrink (garment)." yigrän- "crawl (flesh); consider raw (meat)." (< yīg "raw"?)

Related to this is:

uγlit-, üklit- (read üglit-?) "increase"

All of these appear to be special cases of a larger category of words having apparent velar-palatal alternation in the root as determined by variation in the suffixes. Thus:

*os/ös "likeness; trick" (?). osuγ "correspondence" ? [taḥāyul]. ösügl̈ä- (-māq/m̈āk) "open without a key,by a trick [ḥīla]" (Kān̈cāk). ösnä- "resemble." osnat- "liken."
ōp- "gulp." öp- "sip; kiss"
bus- "lay in ambush." bösüg bös- "beat; lay an ambush" (the two meanings are unrelated, and it is easier to assume that in the second meaning there is simply a confusion with bus-).
*bur-/bür- "draw together, contract ;twist, turn." bür- "draw together (mouth of bag)." bürčäk "forelock." bürgüč "bread turner." bürük "wound string." bürül- "be folded (book)." bürmä "waistband." bürün- "wrap or veil oneself." bürünčük "veil." bürüṇ "whirlpool." *burq- "wrinkle (skin), frown": burqi, burqiγ, burqur-, burqit-
čom- "dive." čöm- "dive (deeper than čom-)." čomur-, čömür-; čomuš-, čömüš-; čomtur-, čömtür- (same difference, consistent). čömčä "ladle" (Oγuz). čomušluq "privy"
särim (sarim ?) "filter (wine)." särmä- "strain (soup, fish, noodles, etc.)." sarmačuq "a type of noodles." sarmal-; sarmaš- (särmäš-), sarmat- (särmät-). (N.b. There is also a stem *sarma-; not related, derived from *sar, saru-, sarum.)
*taw-/täw- "turn, twist, move"; used as a jingle with other verbs. taw- (täw- ?) "dispose of (merchandise)" [taṣarrafa, < ṣ-r-f "turn over"] (hapax legomenon: the context implies that it is merely a jingle with sat- "sell," and so it is probably not the root of tawar "merchandise"). täwin-: uwun- t. "wring (hands)." täwür-: äwür- t. "turn upside down . . . (merchandise)." täwr̄ān (tawrān ?) "twisted threads . . . . " tawrat- "spin (yarn)." tawuš "sound and movement." täwšä-, tüwšä- "tangle (yarn); form beads (sweat)" (these two stems are hopelessly confused in MS). *tawiš-/täwiš-: satiš̌yan tawiš̌yan "who buys and sells"; tawiš̌yān "rabbit" (unrelated ?); täwšin- "be very active"
tut- "take, catch, capture." Many derived forms with velar suffixes. tütür- ~ tütgür- < tüttür- (sic) "incite to catch." tütsüg "quarrelsome" (perhaps here a confusion with tüt- "smoke, smoulder"). tütüš- = tutuš- "grab one another; quarrel"
tuzγu "gift." tüzgür- "give a gift"
yāl "mane (horse)." yēl "mane" (? — hap. leg.)
yanč- "crush; bite." yančil-/yänčil-
yar- "split forcefully." yer- "split gently." (yar-/yer- and yaril-/yeril- are due to a confusion, or a failure to distinguish the two consistently.) yaruq, yerük; yarim, yerim "half." yerin-. yarindaq "strap." yariš- "race; share," yeriš- "split." yartur-, yertür-
*yow-/yöw- "share, help." qur- yow- "cement kinship ties, share wealth, overwhelm with kindness." yöwgil "give!" yowsa- (yöwsä-) "desire to share wealth." yöwüš "help to kin in outfitting bride." yowuš- (yöwüš-) "help, share." yöwtür-

yüm- "shut the eyes." yümülgān. yumluš-. yumun- (yümün-). yümtür-
yuš- (yüš-) "pour out (beer from tap in vat)." yušil- (yüšil-) "be poured out." yušul - "gush (blood from wound)."

A possible interpretation of this phenomenon in some cases is that it reflects an earlier stage of the language, in which phonemic opposition lay in the consonants, not the vowels. (The Turkic "Runic" alphabet is apparently based on this principle.) Then the opposition on the graphemic level between gutterals (γ:g, q:k), discussed above, would have represented a phonemic opposition also, not only with /i/ but with other vowels as well. It was already suggested, as a possible explanation of the two il-'s, that there were a velar /ɨ/ and a palatal /l/ as two phonemes. As consonantal harmony gave way to vocalic harmony in the phonemic system, there could have arisen a confusion as to the interpretation of the vowel in some cases. And in some cases (čom-/čöm-, yar-/yer-) the doublet would have been revalorized as expressing a different nuance in meaning. Possibly, too, different dialects would interpret the vowel differently.

Alternately, if one assumes original velar/palatal opposition in four pairs of vowels, then in the language Kāšγarī is describing there is a tendency for this opposition to break down; in the case of iï a merger has taken place, with remnants of the former opposition preserved in some paradigms.

Interpretation of the vocalism in the Diwan is complicated, not only by the possibility of dialect mixture in the language Kāšγarī is describing, but also by special factors connected with our unique MS. The scribe miscopied; or else he substituted his own pronunciation; or else the later hand changed the original form in the text. In some cases, therefore, we shall have to fall back on the standard interpretation of apparent velar-palatal alternation in the root: that the variation is a result of phonetic conditioning (the palatal character of certain consonants, such as /y/ and /č/, etc.) and represents consecutive historical phases or interdialectal borrowing.

f) -K-Q

Particularly difficult to interpret are those cases in which the infinitive form of the verb appears in the text as -MA'K-Q — i.e., with what looks like a type of ligature (ﮐ), combining *kāf* and *qāf*. The 61 occurrences of this combined form are analyzed below. Although in most cases it seems to be due to the scribe writing now one form and now the other, or to a later hand changing what the scribe originally wrote, it is not discounted that in some cases it does reflect a type of ligature by which Kāšγarī himself intended to indicate velar-palatal alternation in the root. Thus it has been used as evidence for such alternation in several of the examples in the above lists (išlan-, ösüglä-, sarmaš-, sarmat-, yančil-, yowsa-, yowuš-, etc.).

Before listing the occurrences of the combined form, we must first discuss the following cases, where we have interpreted the text to be in error:

-MA'K error for *-māq*

93 aw-
102 ozuš-
146 usla-
152 uḍuzla-
314 šačis-
429 taprit-

-MA'Q error for *-mäk*

92 öč-
96 ör-
106 örül-
126-7 äwläš-
134 ürpät-
157 öṇiklän-

479 yerin-
sar- at 285:11 G

342-3 särin-
477 yörül-
486 yügrüš-
555-6 üzi-

Some of these are simply errors (the copyist was nodding). In the case of yörül- it might be argued that this should indeed be read yorul-, since modern attestations of this root have back vocalism, and even the text of *Qutaḏγu Bilig*, contemporary with the Diwan, shows velar-palatal alternation of the type discussed in the previous section (see ED, 955). We have interpreted it here as an error since all the other occurrences of the root in the Diwan are with palatal suffixes (see Index); also it occurs in the Diwan immediately after yaril- and yeril-, a circumstance that might well have engendered confusion in the copyist's mind; so that in this case Clauson's explanation is plausible (ED, 967): "the scribe substituting his own pronunciation for the original one." In other cases the errors are most likely due to influence of the preceding entry. This is clearly the case with taprit- (see section above, "Scribal Errors . . . ," A.); and is probably the case also with öč- (follows uč-), örül- (follows orul- – and note that ürül-, following, lacks aorist and infinitive), äwlääš- (follows awlaš-), and ozuš- (follows üzüš-).

The case of ȫr- is more complex. Following his usual ordering of the material (A-U-I or, with matres, '-V-Y) Kāšγarī has first 96 ār-; then ōr- ("plait") and ōr-; then ēr- and īr- (treated as a single entry). Apparently he then recalled another meaning of ȫr- and so we find it now again, out of order ("rise") – but he also gives the meaning he gave previously ("plait"). Perhaps the copyist made an error in the infinitive here under the influence of the preceding entry with the same mater, viz. ōr-. It must also be considered, however, whether the reading of ȫr- as ōr- represents a dialectal peculiarity of the copyist.

Our interpretation of the combined form -K-Q is based on a careful examination of the orthography in the MS. In most cases it is quite apparent that either K or Q was written first, and that the other was written later, either by the original copyist or by a later hand. (Based on the orthography alone, the determining criteria are usually the placement of the two dots of the Q and the presence or absence of the small *kāf* inside the K.) It must be admitted, however, that except for a few cases one cannot be 100% certain of the interpretation.

In 36 instances it appears that K was written first, Q later: 93 uw-, 111 inan-, 113 äšüt-, 119 ildur-, 120 alwir-, 141 atsa-, 148 atizlan-, 151 amačla-, 153 ösüglä-, 318 qaziš-, 370 taplaš-, 370 tüplääš-, 423 yulit-, 428 yoṇat-, 429 toprat-, 435 töšlät-, 439 yunčit-, 469 yer-, 470 yüz-, 470 yuš-, 477 yaril-, 477 yušil-, 490 yüzlän-, 492 yišimlan-, 524 sär-, 566 tuwra-, 568 čapsa-, 572 tuzla-, 573 tizla-, 573 tišla-, 586 sačūla-, 598 burtāla-, 616 tüṇüš-, 619 tiṇīla-, 620 siṇīla-, 621 sarṇūla-. In the first two or three cases (the case of äšüt- is uncertain) the Q is in brown ink, indicating the activity of the later hand. The next five cases are also on pages where brown ink is visible, but here the Q is black, and so cannot be due to the individual we have called "the later hand"; the same is true for the example at MS. 490, and most of those at MS. 572 and ff. The majority of all these cases were simply scribal errors of the type discussed above (-MA'K for -māq), emended later, either by the original copyist or, as seems more likely, by a later hand. The emendation of 470 yüz- and 490 yüzlän- perhaps represents a dialectal peculiarity of the copyist (or of a later hand). Some of the examples (120 alwir-, 566 tuwra-, 616 tüṇüš-, 621 sarṇula-) are hapax legomena.

In 21 instances it appears that Q was written first, K later: 151 īšlan-, 156 orīla-, 159 ertālä-, 313 titiš-, 375 sarmaš-, 428 sürčit-, 438 sarmat-, 475 yowuš-, 476 yiliš-, 477 yeḏil-, 477 yeril-, 480 yumun-, 480 yiḏi-, 485 yelwir-, 488 yančil-, 569 čiwša-, 578 yowsa-, 579 yipla-, 590 tarasla-, 616 tänṇit-, 635 sorpla-. No brown is visible in the first three cases. tarasla- and sorpla- are hapax legomena. Some of these are again simply cases of scribal error (-MA'Q for -mäk) emended later. Others (īšlan-, sarmaš-, sarmat-, yowuš-,

yowsa-, yančil-, yumun-) belong to the category of velar-palatal alternation discussed above. In these, as in those containing /i/ in the root, it is not excluded that in some cases the combined form -K-Q goes back to Kāšγarī himself.

Finally there are four anomalous cases. In 571 **bitla-** and 594 **yelimlä-** the intention of the orthography in regard to the Q is uncertain. In 428 **törpit-** it appears that the Q was written later and then erased, but this too is not certain. In one case only, 567 **säwrä-** (a hapax), the Q is written directly above the K rather than in the middle of it.

Although the general conclusions drawn here correspond more or less to those of previous interpretations of the Diwan, it might be noted that previous interpreters were not consistent and that they failed to take into account the peculiarities of the orthography. Rifat (EP) simply levelled out all the -K-Q's to either K or Q, apparently depending only on his own preference. Atalay followed Rifat half the time; but in 31 cases he noted that there was a problem. In 29 of these he interpreted it as Q altered to K or vice versa.[89] In one case (I, 298 n., ad 159 **išlan-**) he interpreted it as a confusion among two different stems (**işlen-**, **ıslan-**); and in one case (III, 73 n., ad 475 **yowuš-**) he posited that the combined form indicates -māq/-māk.

Clauson's approach was very similar to Atalay's. In 27 cases he assumed that the copyist originally wrote one form, then corrected it to the other.[90] In six other cases, however, he could not decide which direction the correction was to be interpreted.[91] Clauson interpreted 159 **išlan-** along the same lines as Atalay, assuming a confusion between two different roots, one with back vocalism and the other with front (ED, 263); similarly he interpreted 148 **atızlan-** as confusion in the text with an otherwise unattested ***ätözlän-** (ED, 75 — however, even **ätöz** is not found in the Diwan). In one case (429 **toprat-**; ED, 444) he misread the form in the text ("MS. in error -me:k"); he also failed to notice our combined form at 578 **yowsa-** and 475 **yowuš-** (ED, 880, 881; cf. 871, s.v. yov-: "the quality of the vowels is uncertain"). In one instance only he offered a different interpretation of the apparent confusion in the vocalism, viz. as evidence of dialect mixture (ED, 934, **yum-**: "Except in Xak. the vowel is consistently -u-; in Kaş. the forms are **yüm-**, **yümtür-**, **yümül-**, but **yumluş-**, and see **yumun-**; unless this is a vagary of the scribe's, this must be a dialect form.").

In the case of 153 **ösüglä-**, Atalay suggested (I, 306 n.) that this should be ***osuγla-**, on the basis of **osuγ**. Although the reading with g is assured by the position of the word unader a K heading, Atalay's

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89. See footnotes to Tercüme I, 166, 224, 226, 286, 292, 299, 306, 316; II, 206, 316, 327, 328, 330, 352; III, 58, 60, 77, 78, 79, 100, 181, 284, 294, 352, 394, 404, 405, 410, 444.

90. See the following entries in ED: 4-5 uv-, 156 amaçla-, 213 ért:le-, 440 taplaş-, tübleş-, 349 borta:la-, 258 eşüt-, 517 teṇit-, 523 tıṇı:la-, 526-7 tüṇüş-, 840 siṇi:le- ("-*mɛ:k* corrected from -*ma:k* not vice versa as in Atalay"), 843 sa:r-, 845 sürçit-, 854 sürṇü:le- (ad 621 sarṇüla-), 853 sermeş-, sermet-, 886 yıḍı-, 923 yulıt-, 933 yılış-, 945 yançıl- (cf. 944 yanç- "MS. in error -*mɛ:k*"), yunçıt-, 947 yoṇa:t-, 967 yarıl-, yeril-, 976 yuş-, 978 yışımlan-, 987 yüzlen-.

91. ED: 128 alvır-, 444 tovra-, 462 tıtış-, 564 tişle-, 845 sörple-, 937 yumun-. On **tişle-** Clauson elsewhere wrote (private communication to R. Dankoff dated 8/11/71): "As the Caus. form is quite clearly تِشْلَتْماق, I have no doubt that the text originally had تِشْلاماق, that the scribe either originally copied it correctly and then added ك to suit his own pronunciation, or first wrote تِشْلاماكْ as he would have pronounced it and then saw this was a mistake and added ق."

suggestion is acceptable with the modification that both forms are possible — indeed, that the very purpose of the combined form -K-Q is to indicate that both are possible. It should not be ignored, however, that ösüglä- also carries the label "Känčäk dialect." The possiblilty of dialect mixture must also be considered, then, as an explanation of ösnä-, osnat-. Clauson's hint that 480 yumun-/yümün- might also indicate dialect mixture was just mentioned. In this case, however, as in all the other cases besides ösüglä-, none of the various forms has a dialect label.

g) /ŋ > g/

There is a tendency for /ŋ/ to lose its nasal quality following /n/ (dissimilation). Thus the usual genitive forms of ol, män, sän are anig, mänig, sänig (see Index). Genitives with -niŋ do occur (ärniŋ 92:7; böriniŋ 221:6 P; bir ekindiniŋ 368:8; bīr bīrniŋ 371: margin, 378:1; oγliniŋ 421:7 P). More commonly, however, the form is -nig (kimnig 182:14 V, 221:12 V,453:16, 550:8 V, 555:8 V; kūnüg (kūnnüg?) 213:11; xānnig 215:3 P; quzγūnnug 221:6 P anāŋnig 253:13 V; kōlnig 308:16 V; yātnig, ōznig 462:17 P; yaγīnig 463:12 P; käyiknig 509:15 P; aḍinnig 543:2 V; küninig 549:12 P; ärnig 574:10; yalŋuqnig 612:7 P).[92]

Datives with the third person possessive, normally -iŋa (e.g. anāsiŋa 316:17, 354:14; tawāriŋa 344:11; äwiŋä 565:10), occur as -iga on nouns ending in -n (qāniga 563:ll [fī damihi], 626:13 [dam^{an}]).[93]

The second singular possessive, normally -iŋ (e.g. 196:7 käzīgīŋ), occurs as -ig on nouns ending in -n (qānig 249:9 V; yēnig 512:3).

Two examples may be noted in which the dissimilation occurs preceding /n/. Thus "your tongue" with the accusative ending is tiligni at 463:4 V; and "his wealth" with the accusative is nägin at 251:17 V.

h) Vowel Length; Madd and Līn Letters; Lightening

As a rule, vowel length is phonemic only in the first syllable, or root.[94] Length tends to be lost with suffixes, as Kāšγarī clearly points out (515-6 G); and this is borne out throughout the Diwan.[95] Most of the examples that contradict this rule can be explained.

First, there are many anomalous long vowels (or, rather, plene writing) in the introductory pages of the Diwan (e.g. 10 G bīčγu; cf. 304 G bičγu); these are probably to be blamed on the copyist.

Second, Kāšγarī at times inconsistently uses a plene orthography, as in Uighur, even though he states that it is "more elegant and more correct" to shorten the vowel in speech (see 204 kälin G).[96]

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92. The same form is found in contemporary documents in Uighur script discovered at Yarkend: yernig (YYRNYK), begnig (B'KNYK). See Ş. Tekin, "Bilinen en eski islami türkçe metinler: Uygur harfleriyle yazılmış Karahanlılar devrine âit tarla satış senetleri (473, 483 = 1080, 1090)," *Selçuklu Araştırmaları Dergisi* 4 (1975), 157-186 — facsimile II.9, IV.18, V.1.

93. The words read törkünkä (222:6), īnkä (39:14 P) and yinkä (446:14 P) should perhaps be read törkünigä, īnigä, yinigä (?).

94. Kelly II, 155.

95. Examples in Kelly II, 157. Other examples: 339 tutun-: ōt tutundi, V: üḍig oti tutūnup; 380 sawruq-: kōzdän yāš sawruqti, V: kōzüm yaši sawruqup; 616 taŋildi bāš, är bašin taŋindi. (Cf. 426 G.)

96. Kelly II, 152-3, 159.

Third, there are numerous examples of secondary lengthening, or what may be called "pausal lengthening," when words are cited alone, or else in proverbs or verses, especially toward the end of a line and in the rhyme position. Examples of /ā/ in entries have been cited above (see discussion of /ē/); also **bārdi, tūrdi** cited at 284 G (see above, discussion of *išbā'*). Example in a proverb: at 176 **börk: tātsīz, bāššīz**; but same proverb at 407 **tat: tatsiz, bašsiz**. Example in a verse: at 513 **bāl: qāl** (imperative of **qal-**, rhymes with **bāl**).[97]

Fourth, there is another type of secondary lengthening in the root which, like plene writing in the non-first syllable, is rather to be interpreted as indicating stress.[98] We especially find such plene writings in two-word phrases, where it points to stress on the root as against the general rule; e.g. 170 **tün: tünlä käldim**; 170 **tin: anig tīni**; 171 **qin: qilič qīni**; 243 **baγram qum: baγram qūmi**. This is similar to the loss of length in other phrases where the stress goes to the end, following the general rule; e.g. 634 **qōḏ-**, aorist **qōḏūr**, but in verse: **qoḏur män**. The entire subject of stress is complicated and requires much further study.

Normally **Kāšγarī** uses the term "*madd* and *līn* letters" for the matres lectionis '-V-Y.[99] Omitting these letters is an example of "lightening" (e.g. 204 **kälin** G).[100] And the shorter form is generally considered "better" or "more elegant" (e.g. 162 **bir**, 52 **ād**, 53 **āw**; but note 172 **tört**: "the better pronunciation is TUVRT **tŏrt** with *vāv*"; also 305 **qapar-**; 13 G, 284 G, 526 G).[101]

With the exception of 32 **arra, urra, irra**, all words ending in a vowel are written plene.[102] It is unlikely that this indicates vowel length in all these cases; rather, it is probably merely an orthographical convention. When suffixes are added the plene writing of the base word is usually maintained. This is true, for example, of all verbal stems ending in a vowel (MS. 553 end - 599);[103] in these cases our transcription

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97. Other examples: at 37 **ögüt** V: **tīlä** (imperative of **tilä-**); at 396 G: **tīlä, bīlä** (imperatives); 42 **ölās** V, **ūkūš**; also **bāš**, etc. — see ED, 372, 528.

98. Kelly II, 159-60.

99. Only at 13 G Kāšγarī distinguishes *alif* (') as *madd* and V-Y as *līn*; elsewhere he uses them interchangeably. Kelly II, 153-5, 159.

100. Other examples: 579 **yašla-**, 584 G. In this context "lightening" is a synonym of "assimilation." The term "lightening" as opposed to "heaviness" also means pronouncing a word with a consonant dropped (45 **aḏuq** for **aγduq**, 120 **anγar-** for **andγar-**, **qulna-** for ***qulunla-** at 482 **yeni-** G; also 30 **ir** for 32 **irra**, 183 **säkīz** for **säkkīz**); or pronouncing a word with a vowel dropped (33 **urq** for **uruq**, 76 **oγri** for **oγiri**, 152 **oγurla-** < **oγri-** [sic]). Nasality and consonant clusters, on the other hand, are both "heavy" (613 G, 626 G); as is the joining of two gutterals of the same genus (292 G: ***saγγūči** > **saγqūči**). Another type of "lightening" is the pronunciation of **tiḏ-** as 522 **tiy-**.

101. Kelly II, 159.

102. Kelly II, 160-1. Other "exceptions" can be explained as copyist's errors: **bolγāli** at 109:7 (LY misread as L); **muyāvu** at 271:3 (VUV judged to be a dittograph and read VU); **ara** at 470:10 ('R' misread as 'R); **tägrä** at 618:12 (TKR' misread as TKR). Similarly, the later hand added a vowel sign to the final consonant in certain words, making them appear as if they end in a vowel and are written non-plene: **yoqār** at 83:5 (verse, shortened from **yoqāru** for the meter!); **ay** at 175:9,10; also at 496 **qūr**, 495 **kēp**, 500 **sīq**.

103. But note 597 G, which implies that the final mater is only required in the imperative form and may be dropped with any endings.

follows the normal system of indicating the plene writing in the middle of the word (553-4 **bādi, bār, bāmāq**), but omitting the vowel-length notation in the running marginal index (**ba-**). It is also true of bisyllabic nominal stems (540 **tapa**, 586 **tapāla-**), but not of monosyllabic nominal stems, though Kāšγarī often gives the "root-form" in plene notation and says that the mater has dropped (see e.g. 535 **tü, či**; 563 **tülä-** < **tūlä-**, **čilä-** < **čīlä-**).[104]

104. Other examples: 323 **čilaš-** < **čīlaš-**; 534 G; 597 G on **uḍiqla-**. Note 538 **qi** (vocative particle): "It is pronounced long *(yumaddu)* between the *qāf* and the **i**-vowel" — i.e., an exception? Note also that nouns consisting of a vowel only are interpreted long (32 **ā, ū**, etc.). Some inconsistent writings are again perhaps to be explained by the effect of phrase stress. Thus we find **kišini** (KIŠINIY) four times in the context **bu X ol k. X-γān** (88:11,15, 89:4,8), but elsewhere **kišīni**, always in the context **X k. X-di** (KIŠIYNY 136:14, 554:15; KIŠY NY 416:14, 430:11, 485:17). Similarly, we find **kišīlār** (KIŠYL'R) six times (102:14, 103:9, 160:7, 438:9, 467:8, 617:11); but at 208:8,9 first **kišīlār** (KIŠY LA'R) in the phrase **qurām k.**, then **kišīlār** (KIŠIL'R) in the sentence **k. qurām olturdi.**

[I. 2/3] 2

In the Name of God the Merciful the Compassionate

– in Him there is Assistance –

Praise be to God, most lavish of bounty, and gracious of benefaction; Who sent forth Gabriel, with a detailed Exposition, a Revelation, setting forth clearly what is forbidden and what permitted; to Muhammad, who then followed the Way, and raised up the Lamp and the Guide; at a time when the heartiest was sickly, and the most eloquent was dumb; God bless him and his family, of most noble lineage, and grant them peace.

To proceed. The slave, Maḥmūd ibn al-Ḥusayn ibn Muḥammad [al-Kāšγarī] states:

When I saw that God Most High had caused the Sun of Fortune to rise in the Zodiac of the Turks, and set their Kingdom among the spheres of Heaven; that He called them "Turk," and gave them Rule; making them kings of the Age, and placing in their hands the reins of temporal authority; appointing them over all mankind, and directing them to the Right; that He strengthened those who are affiliated to them, and those who endeavor on their behalf; so that they attain from them the utmost of their desire, and are delivered from the ignominy of the slavish rabble; – [then I saw that] every man of reason must attach himself to them, or else expose himself to their falling arrows. And there is no better way to approach them than by speaking their own tongue, thereby bending their ear, and inclining[1] their heart. And when one of their foes comes over to their side, they keep him secure from fear of them; then others may take refuge with him, and all fear of harm be gone!

I heard from one of the trustworthy informants among the Imams of Bukhara, and from another Imam of the people of Nishapur: both of them reported the following tradition, and both had a chain of transmission going back to the Apostle of God, may God bless him and grant him peace. When he was speaking about the signs of the Hour and the trials of the end of Time,

[I. 3/4] 3

and he mentioned the emergence of the Oγuz Turks, he said: "Learn the tongue of the Turks, for their reign will be long (*ṭuwāl*, transmitted with *raf'* of the *tā'*)." Now if this Hadith is sound – and the burden of proof is on those two! – then learning it is a religious duty; and if it is not sound, still Wisdom demands it.

I have travelled throughout their cities and steppes, and have learned their dialects and their rhymes; those of the Turks, the Turkmān-Oγuz, the Čigil, the Yaγma, and the Qirqiz. Also, I am one of the most elegant among them in language, and the most eloquent in speech; one of the best educated, the most deep-rooted in lineage, and the most penetrating in throwing the lance. Thus have I acquired perfectly the dialect of each one of their groups; and I have set it down in an encompassing book, in a well-ordered system.

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1. MS. *ištimāla*, read *istimāla*.

I wrote this, my book, asking the assistance of God Most High; and I have named it *Dīwān Luγāt at-Turk* ("Compendium of the Turkic Dialects"); in order that it be an everlasting memorial, and an eternal treasure; and have Dedicated it to:

His Excellency; of the Hallowed and Prophetic, Imamate, Hashemite, Abbasid line; our Master and Patron; Abū l-Qāsim 'Abdallāh ibn Muḥammad al-Muqtadī bi-Amrillāh; Emir of the Faithful and Deputy of the Lord of Worlds. May God prolong his abiding in everlasting glory and felicitous life, and anchor the foundations of his authority in such glory that former splendors will abide in his courtyard. May He exalt the degrees of his Proof with such favors that mankind will draw life from the bounty of his hand; with Good Fortune the companion of the auspicious star, and Determination whose arrow hits the mark; with friend joined to glorious victory, and foe weakened by ignominious subjection. May the Muslims never be deprived of his Shadow and his Beauty, his Strength, his Favor, and his Splendor.

And I have set it out according to the order of the alphabet;

[I. 4/5] 4

and adorned it with words of wisdom and elegant speech, proverbs, verses of poetry, and sentences of prose. Thus did I soften its rough places, and make smooth its pits and hollows. I have spent long years of labor over it, causing each word to lie down in its proper place, and lifting each one out of obscurity; so that the one who seeks it may find it in its correct compartment, and the one who desires it may observe it in its allotted order.

I have comprised this entire language in eight books:

1st – Book of Words Vowel-Initial *(kitāb al-hamz)*: we brought this to the fore, taking an augur from the Book of God Most High;
2nd – Book of Sound Words *(kitāb as-sālim)*;
3rd – Book of Doubled Words *(kitāb al-muḍā'af)*;
4th – Book of Words Initial-Weak *(kitāb al-miṯāl)*;
5th – Book of Words Medial-Weak *(kitāb ḏawāt aṯ-ṯalāṯa)*;
6th – Book of Words Final-Weak *(kitāb ḏawāt al-arba'a)*;
7th – Book of Nasal Words *(kitāb al-γunna)*;
8th – Book of Words Joining Two Unvowelled Consonants *(kitāb al-jam' bayn as-sākinayn)*.

Each of these books I have divided into two parts, Nouns and Verbs; putting the nouns first, then the verbs, and dividing them further into chapters according to their stations, the first ones first, [etc. – i.e., according to length and pattern]. The titles of these books and chapters I have borrowed from Arabic, as technical terms, since people are familiar with them.

I originally intended to structure the book along the lines of al-Khalīl in his

[I. 5/6] 5

Kitāb al-'Ayn, recording together both words that are in use and those that do not occur, in order to show that the Turkic dialects keep pace with Arabic like two horses in a race. That method would have been more comprehensive. The present structure, however, is more to the point, since it is easily accessible, and people generally prefer it. Therefore I have set down only what is in actual use, and have ignored what does not occur, for the sake of brevity.

The following is a table of [the types of words which] are found, and those which are not found, so that you may know their scope in Turkic.

'ARIQ ·	**ariq**	"canal" *(nahr)*	found.
'AQUR·	**aqur**	"stable" *(iṣṭabl)*	found.
QA'R·	**qār**	"snow" *(ṯalj)*	found.
QARA'	**qara**	"black" *(aswad)*	found.
RAQA'	**raqa**	. . . . .	not found.
RA'Q·	**-rāq**	Comparative suffix	found.
'AZUQ ·	**azuq**	"provisions" *(zād)*	found.
'AQUZ ·	**aquz**	. . . . .	not found.
QUZIY	**qozi**	"lamb" *(ḥamal)*	found.
QIYZ ·	**qīz**	"girl" *(jāriya)*	found.
ZIQIY	**ziqi**	. . . . .	not found.
ZIYIQ ·	**ziyiq**	. . . . .	not found.

"The first step points the way": you may judge by analogy with these the case of quadriliteral and multiliteral words.

I have chosen this arrangement, then, for the sake of lightness and brevity. Thus have I brought forth a book with which nothing at all can compete. The fundamentals are arranged according to rules and principles which are clearly set forth, so that the composition follows the proper path and the exemplary model. It will guide correctly those who seek earnestly in it, and follow faithfully those who forge ahead of it; it is an open road on which to travel, and a ladder by which to ascend.

For each of their dialectal groups I have established the root principles from which the acts of speech branch out; since pruning down what is spread out allows wisdom to grow. I have strewn therein examples of their verses, which they utter in their pronouncements and declarations; as well as proverbs

[I. 7/8] 6

which they coin according to the ways of wisdom, both in adversity and in felicity, and which are handed down from speaker to transmitter. And I have gathered therein much-repeated matters, and famous expressions. Thus has the book attained the utmost of excellence, and the extreme of refinement.

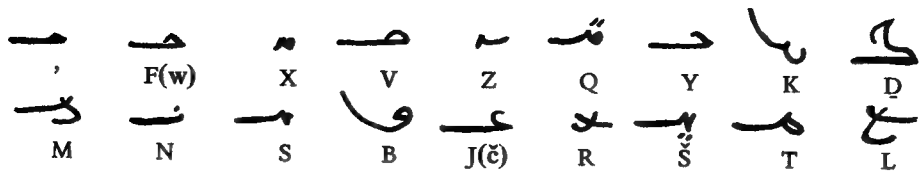
May God grant me success in my endeavor. Upon Him do I rely. There is no power and no strength except with God the Exalted. He is our Sufficiency, and the finest Protector.

Concerning the Letters on which the Dialects are Based

The letters composing the Turkic dialects comprise eighteen primary letters, which go to make up the Turkic script. They are combined in the following vox memoriae: *'axuwka laffa samj nazaq baḏr šutiyyā.*[1] Separately [i.e., in alphabetical order] they are written as in the following table.

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1. These are Arabic words, meaning: "your brother, he wrapped, ugly, frivolity, seed, the rainy season." The first word, in normal transcription, is *axūka.*



These letters correspond to the Arabic [*hiǰā'* order]: *', b, t, ṯ.*

There are also seven other, secondary, letters, which are not differentiated in the script, though the dialects cannot do without them. They are: the hard *bā'*[2] **(p)**; the Arabic *ǰīm*, which is rare[3] in this language; the *zāy* produced between the points of articulation for *zāy* and *šīn* **(ž)**; the Arabic *fā'*; the dotted *ɣayn*;[4]

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the *kāf* produced between the points of articulation for *qāf* and *kāf* **(g)**; the nasal *kāf*, produced between *ɣayn* and *qāf* and *nūn* and *qāf* **(ŋ)** – this letter is the hardest to pronounce for a non-Turk. These secondary letters are written with the characters of the primary letters, but they are distinguished by diacritical points.

In none of the Turkic dialects will you find the following [Arabic letters]: *ṯā'*; the emphatic letters, *ṭā', ẓā', ṣād, ḍād*; the gutteral letters, *ḥā', hā', 'ayn.* To be sure, some say for "owl": 'UVHIY **ühi**, but the genuine language has: 'UVKIY **ügi** with *kāf* – Qifčāq dialect. "Flint" is called: JAHA' **čaha** in Känčäk dialect, with slurring *(rakīk).* And "bleariness of the eye" is called: 'UVH· **üh** (?) – this too is not genuine. Besides this, *hā'* may appear in pausal form [in certain onomatopoeic expressions], such as the call for a falcon: TA'H· TA'H· **täh täh**, or the call for a foal: QURRIH· QURRIH·[1] **qurrih qurrih**. But it does not occur in orderly speech. You do find *hā'* in the speech of Khotan, since it is of Indian origin; and in the speech of Känčäk as well, since it is not Turkic.

If you require to write *ṯā'*, then you must use the form for Turkic *ḏāl* and add the appropriate diacritical marks; similarly for *ḍād* use *ḏāl* with pointing, and for *ṣād* use *sīn* with pointing. For *ḥā', 'ayn* and *hā'* use the form for the dotted *xā'* and indicate the intended form with an appropriate mark, since these letters are peculiar to Arabic and when they are written in the Turkic alphabet they must accommodate to the pattern of its letters; they may then be distinguished by appropriate pointings or markings.

All of the letters may be written.

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in the following vox memoriae when joined together.

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2. MS. *yā'.*

3. MS. *ɣarīza*, read *'azīza.*

4. MS. *'ayn.* The "dot" distinguishes *ɣayn* from *'ayn* in Arabic script; in Uighur script Γ is written with the sign for X and Q.

1. Final *sukūn* (·) in each case altered from U.



('awaxa vasaqa yakaḍa manaza bačara šatala)

The basic principle of this orthography is that every *fatḥa* (A) is expressed by an *alif* in the script, even when there is no basis for it in pronunciation [i.e., when not pronounced long]; every *ḍamma* (U) is written with *vāv*, even when there is no basis for it in pronunciation; and every *kasra* (I) with *yā'*, even when there is no basis. This is similar to the Arabic orthography of the words *ab* and *ax* ("father, brother") in the construct state; you say *hāḍā abūka* ("This is your father"), *ra'aytu abāka* ("I saw your father"), and *marartu bi-abīka* ("I passed by your father") – you write them this way, with an added letter for the vowel.[1]

This is the script used for all documents and correspondence of the Khāqāns and the Sultans, from ancient times to the present, and from Kāshgar to Upper Ṣīn, encompassing all the lands of the Turks.

Furthermore, the speech of the Turks contains *išbā'* ("saturation"); *imāla* ("deflection") and *išmām* ("flavoring") to the three vowels; *ṣalāba* ("hardness") and *rikka* ("thinness") in pronunciation; *γunna* ("nasalization"); the nasal consonant; the joining of two unvowelled consonants; the joining of *qāf* and *jīm*; the alternation of *bā'* with *mīm* and of *nūn* with *lām*; etc. Each will appear in its proper place.

On Deverbal Nouns

Nouns are of two types, derived and simple. Those from verbs are derived by adding to them [i.e., to the verbal stems] letters (suffixes) to the number of twelve. Simple ones are such as: QILIJ· **qilič** for "sword" and: 'UV̲Q·[2] **oq** for "arrow"; this type of noun cannot be further analyzed.

[I. 10/11] **9**

Only the derive ones may be analyzed. Furthermore, of these, some are actually heard and in use, while others may be derived analogically but are not actually found. I have omitted what does not occur, and I have furnished principles based on actual usage, although non-occurring forms may be derived from these by analogy.

The nouns that stem from verbs are formed by the addition of one [or more] of the following twelve letters: *alif, tā', jīm, šīn, γayn, qāf*, the sound *kāf*, the thin *kāf* produced between the points of articulation for *qāf* and *kāf* (**g**), *lām, mīm, nūn, vāv.*

Example of *alif* :: BIL·KA' **bilgä** "Knowing, wise, intelligent"; derived from: BIL·DIY **bildi** "He knew something." :: 'UGA' **ögä** – an honorific title for one of superior intellect; derived from: 'UVDIY NA'N·KNIY **ödi nāṇni** "He understood the matter after thinking it over." And a certain food is called: 'UVA' **uva** derived from: 'UV·DIY **uvdi** "He crumbled the thing," since you crumble sugar in it.

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1. In Arabic script vowel lengthening is indicated with the matres lectionis: *alif* for *ā, wāw* for *ū, yā'* for *ī.*

2. Original word in red ink; *hamza* over *alif* (') and V added later in black.

The *alif* is usually fixed with a *mīm*. Example :: KAS·MA' **käsmä** "Forelock", from: KAS·DIY **käsdi** "He cut," since that part of the hair is cut off so that it does not cover the eyes. And "a braid" is called: 'UVR·MA' SAJ· **ȫrmä sač** from: 'UVR·DY **ȫrdi** "He braided."

Example of *tā'* :: QAJUT· **qačut** "Pursuit," from: QAJ·DIY **qačdi** "He fled." And "a garment" is called: KAḌUT· **käḍüt**, from: KAḌ·TIY **käḍti** "He put on the garment."

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Example of *jīm* ::KUMAJ· **kömäč** "Flat-bread," from: KUMDIY **kömdi** "He buried (in the embers, or other)." :: SAWIN·J **säwinč** "Joy," from: SAWIN·DIY **säwindi** "(The person) rejoiced."

Example of *šīn* :: BILIŠ· **biliš** "One with whom [you have] acquaintance," from: BIL·DIY **bildi** "He was acquainted." And "war and strife" is called: 'UVRUŠ· TUQUŠ· **ūruš toquš**, from: 'U̱VR·DIY **ūrdi** "He struck," and from: TU̱QIYDIY **toqïdi** also "He struck."

There are three usages of the *γayn*.

1) It is added to verbal roots to form nouns. Example: something "clean" is called: 'ARIΓ· **ariγ**, from: 'ARIN·DIY [sic] NA'N·K **arïdi nāṇ** "The thing was clean." And something "dry" is called: QURUΓ· **quruγ**, from: QURIYDIY **qurïdi** "It dried."

2) It is added to simple nouns to form nouns of place. Example :: YAY·LA'Γ· **yaylāγ** "Summer pasture"; YA'Y· **yāy** is "Summer," and *γayn* is added to it for this meaning. Similarly, "Winter pasture" is called: QIŠ·LA'Γ· **qišlāγ**; QIŠ· **qiš** is "Winter," and adding *γayn* brings about this meaning.

3) It is added to verbal roots, fixed with *vāv*, in all of the Turkic dialects [sic], to form nouns of instrument. Example :: BIYJ·ΓV **bïčγu** "Name of the instrument with which something is cut," from: BIYJ·DIY **bïčdi** "He cut." :: 'UR·ΓV NA'NK· **urγu nāṇ** "Something with which a thing is beaten," from: 'UR·DIY **urdi** "He beat." In this last usage it alternates with thin *kāf*. Example :: KAS·KU̱V NA'NK **käsgü nāṇ** "Something

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with which to cut," from: KAS·DIY **käsdi** "He cut." :: 'AWU̱VS·KU̱V **äwüsgü** "Something with which to winnow," from: 'AWU̱VS·DIY **äwüsdi** "He winnowed something." The *γayn* occurs with verbs that have *išbā'* but not those that have *imāla* or *rikka*; the *kāf* acts just the reverse of this. The *γayn* or *kāf* in this language corresponds to the *mīm* which is prefixed to verbal roots in Arabic [to form nouns of instrument]; for example: *minjal* ("scythe"), from *najala* "He cut the herbage"; *munxul* ("sieve"), from *naxala* ("He sifted the flour, or other"); *minsaf* ("winnow"), from *nasafa*, "He winnowed the thing."

The Oγuz, for this usage, have *alif* in place of *γayn* or *kāf*, and *sīn* and *yā'* in place of *vāv*. Example :: YA̱IΓA'J·[1] BIJA'SIY NA'NK **yïγač bičäsi nāṇ** "Something with which to cut wood." :: 'UTVNG· KASA'SIY BAL·DU̱V **otūṇ käsäsi baldu** "An ax used to cut firewood." Nouns of time and place, and the infinitive [sic], are formed on the same pattern. Between the Khāqānī Turks, etc., on the one hand, and

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1. First A in red, as rest of word, crossed out in black (later hand); I in black.

Turkmān-Oγuz, etc., on the other, there is an absolute and consistent dialectal cleavage. This will be explained in the proper places, God willing [see 25-28].

Example of *qāf*: a "comb" is called: TAR·ΓA'Q· **taryāq**,from: SAJ· TARA'DIY **sač tarādi** "He combed the hair." And a "scythe" is called: 'UR·ΓA'Q· **oryāq**, from: 'UT· 'U̲VR·DI̲Y **ot ōrdi** "He cut the grass."

Example of hard *kāf*: you call a "piece" of something: KAS'K· NA'NK· **käs̄āk nāṇ**, from: KAS·DY **käsdi** "He cut." You call a "coverlet": 'AŠUK **äšük**, from: 'AŠUVDIY **äšüdi** "He covered it."

Example of thin *kāf*: you call something "alive": TIRIK· **tirig**, from: TIRIYL·DIY **tirildi** "He came to life."

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And something "dead" is called: 'UVLUK **ōlüg**, from: 'UVL·DIY **ōldi** "He died."

Example of *lām* :: BIYJ·ΓIYL· YIYR· **bi̊čγi̊l yēr** "Cracks in the ground," from: BIYJIYL·DIY NA'NK· **bi̊či̊ldi nāṇ** "The thing was cut." And you call something "mixed black and white":[1] TAR·ΓIYL· **taryi̊l**, from: TARIYL·DIY **tari̊ldi** "The thing separated" – as if the black and white had mixed and then separated from each other.

Example of *mīm* :: YAḌIM **yaḍim** "Carpet,"from: YAḌ·TIY **yaḍti** "He spread it out." And "a slice of melon" is called: BIYR· BIYJIM· QA'Γ̲UVN· **bi̊r bi̊čim qāγūn**, from: BIYJ·DIY **bi̊čdi** "He cut."

Example of *nūn*: you call "a flood": 'AQIN· **aqin**, from: SUW· 'AQ·DY **suw aqdi** "The water flowed." And you call "a pile of dirt": YIYΓIN· TUB·RA'Q· **yi̊γin toprāq**, from: TUB·RA'Q YIΓ·DIY **toprāq yiγdi** "He piled up the dirt."

The *vāv* is seldom found alone without an accompanying word following it. Example: you call "a cupping glass": SUR·Γ̲UV **soryu**, from: SUR·DIY **sordi** "(The animal) sucked (the milk or blood)." :: TUR·Γ̲UV YIYR· **turyu yēr** "A place to stay."

These are the principles upon which all the dialects turn, like the Pole upon which turns the Heavenly Sphere. They are general rules for all verbs, biliteral, triliteral, quadriliteral, quinquiliteral, or longer. We have given a summary explanation in this place, and will dwell on each point as it comes up afterward, God willing.

On the Scope of Word Patterns

Biliteral, lightened [i.e., with short vowel]. Example :: 'AT· **at** "Horse." 'AR **är** "Man."

Triliteral. :: 'AZUQ· **azuq** "Provisions." YAZUQ **yazuq** "Sin."

Quadriliteral. ::

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1. MS. *ayraf a'ram*, the first word should be read *abraq*.

YAΓMUR· **yaγmur** "Rain." JAΓ·MUR **čaγmur** "Turnip."

Quinquiliteral. :: QURUΓ·SA'Q **quruγsāq** "Stomach." QUḎUR·ΓA'Q· **quḏuryāq** "One of the two tails of a gown."

Sextiliteral. The "girth" of a saddle is: KUMUL·DURUK· **kömüldürük**. The "crupper" is: QUḎUZ·ΓUVN· **quḏuzγūn**.

Septiliteral. This is rare, in nouns. An example is: ZARΓNJMUVḎ· **zaryunčmūḏ** – the name for a type of basil.

There is no pattern beyond the septiliteral.

On Nominal Augments

Nominal augments [consist first of all of] *madd* ("prolonging") and *līn* ("softening") letters.

Example of *madd*: "A sack of wheat" is called: TAΓA'R· **taγār**. And "a firebrand" is: JAW'R· **čawār**.

Example of *līn*: "a protected place or reserve" is called: QURIYΓ· **qorīγ**. Something "clean" is: 'ARIYΓ· **arīγ**. Something "ready" is: 'ANUVQ· **anūq**. "A witness" is: TANUVQ· **tanūq**.

Example of *hamza*: "a stallion" is called: 'AḎ·ΓIR· **aḏyir**. "Rhubarb" is: 'ŠΓVN **išγūn**.

Example of *nūn*: "A smith's hammer" is called: BAZ·ΓA'N **bazγan**. "Eroded land" is: QAZΓ'N· **qazγān**.

Example of *vāv*: "silk" is called: TUR·QUV **torqu**. A "light-witted" man is: QURΓUV **quryu**.

Example of *yā'*: "A mound" is called: KUT·KIY **kötki**. A "frowning" face is: BUR·QIY **burqi**.

It is permitted to drop the *līn* letter in pronunciation from words of the pattern *fa'āl* or *fu'āl* or *fi'āl* or *fa'ūl* or *fa'īl*. For example, "wood" is called: YAIΓ'J· **yiγāč**, but you are permitted to say: YIΓAJ· **yiγač**. Similarly, "the opposite bank of a canal or a river" is called: YUΓUVJ· **yoγūč**, but it is permissible to pronounce it: YUΓUJ· **yoγuč**. The same holds for the word: QURIYΓ· **qorīγ** "Reserve"; you may also say: ḰQURIΓ· **qoriγ**. Shorter speech is more elegant than that which is lengthened.

The remaining points will be mentioned in the course of the book, God willing.

On Verbal Augments and their Formation

Verbs [i.e., verbal stems] may be biliteral, triliteral, quadriliteral, quinquiliteral, or sextiliteral.

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Verbal augments [i.e., suffixes to nominal or verbal roots] consist of the following ten letters: *alif, tā', rā', sīn, šīn, qāf* or *kāf, lām, nūn, lām-alif, yā'*. Each is suffixed with a different meaning.

The *alif* [forms verbs from nouns.] Example :: TAB·ZA'DIY **täpzädi** "He envied," from the root: TABIZ· **täpiz** "Swamp." :: QUB·ZA'DIY **qopzādi** "He played the lute," from the root: QUBUZ· **qopuz** ["Lute"].

The *tā'* is used to transitivize a verb. Example :: TARIΓ 'ARITIY **tariγ aritti** "He cleaned the wheat (or other)"; :: TUVN· QURUTY **tōn qurutti** "He dried the garment (or other)." The respective roots are: 'ARIYDIY **arīdi** "It was clean," and: QURIYDIY **qurīdi** "It dried."

The *rā'* is usually compounded with *tā'* to transitivize a verb. Example :: BAR·DIY **bardi** "He went"; BAR·TUR·DIY **barturdi** "He caused to go." KAL·DIY **käldi** "He came"; KAL·TUR·DIY **kältürdi** "He let come."

The *sīn* is added to verbal roots with the meaning that one desires to perform the action. Example :: SUVW· 'IJSADIY **sūw ičsädi** "He desired to drink the water." :: 'AŠ· YAIYSADIY **aš yēsädi** "He desired to eat the food."

It may also be added with the meaning of [the Arabic pattern] *tafā'ul*, when one pretends[1] to perform a certain action, but does not actually do so. Example :: 'UL MAN·DIYN· YARMA'Q 'ALIM·-SIN·DY **ol mändin yarmāq alimsindi** "He pretended to take from me the dirham (or other)." :: 'UL MAN·K' KULUM·SIN·DY **ol maṇa külümsindi** "He [pretended] to laugh at me."

The *šīn* is added with the meaning of *mufā'ala*, when the action is mutual. Example :: 'UVR·DIY **ūrdi** "He struck"; 'URUŠ·DIY **urušdi** "He struck back or fought." TUR·DIY **turdi** "He stood up"; TURUŠ-DIY **turušdi**

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"He stood up to someone or withstood." The idea of competing or vying may also be present with this type; we shall discuss that in its proper chapter [see, e.g., 325 G].

The *qāf* is added with the meaning of *maf'ūl*, when one is overcome or forced. Example :: 'AR· 'AJIYQ·DIY **ar ačīqdi** "The man was overcome with hunger (from being imprisoned or detained)." :: YIL·QIY YUTUQ·DIY **yilqi yutiqdi** "The cattle were burnt (i.e. frostbitten) by a calamity that overtook them." Usually in this type the *qāf* is compounded with *sīn*. Example :: 'AR· 'AR·SIQ·DIY **är arsiqdi** "The man was deceived." :: 'AR· SUY·SUQ·DIY **är soysuqdi** "The man was stripped of his wealth."

The *kāf* alternates with *qāf* in this meaning for words with *rikka* or *imāla*, or that have *kāf*. Example :: QAJ·ΓIN 'R· YIT·SIK·TIY **qačyin är yetsikti** "The fleeing man was caught up with." :: 'UL 'AR· BIL·SIK·TIY **ol är bilsikti** "That man was recognized and his hidden affair became known."

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14 1. *arā*, altered to *uriya*; thus throughout the text.

The *lām* is added to verbal roots when the agent of the action is not mentioned. Example :: 'AR· 'UVQ 'AT̄IY **är ōq atti** "The man shot the arrow"; :: 'UVQ 'ATIL·DIY **ōq atildi** "The arrow was shot." :: BUVZ· TUQIYDIY **bōz toqīdi** "He wove the cloth"; then :: BUVZ· TUQIYL·DIY **bōz toqīldi** "the cloth was woven."

The *nūn* is added with the meaning of direct association of the agent with the action, with no intermediary. Example :: 'UL YAR·MA'QIN 'ALIN·DY **ol yarmāqin alindi** "He seized his dirhams by himself." :: UL MAN·DIYN· TAW'RIYN· QULUN·DIY **ol māndīn tawārīn qolundi** "He took it upon himself to ask me for his money."

The *lām-alif* is added only to nouns to form verbs. Example :: BAIYK· QUV̲Š·LA'DIY **bēg qūšlādi** "The emir hunted

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birds"; QUVS· **qūš** meaning "birds" is an indeclinable noun, and when *lām-alif* is affixed to it, it then acts like a simple verb in all respects. This is an important principle, and must be memorized. :: BAK KAN·-DA' QIYŠ·LA'DIY **beg kändä qīšlādi** "The emir spent the winter in the city"; QIYŠ· **qīš** is "winter," and becomes a verb when *lām-alif* is joined to it.

The *yā'* is compounded with *lām* for verbs meaning that the action was about to be performed but had not yet taken place. Example :: 'UL TUR·ΓA'LIY QAL·DIY **ol turγāli qaldi** "He was about to stand up."[1] :: 'UL BARΓA'LIY QAL·DIY **ol barγāli qaldi** "He was about to go but had not yet gone."

Learn these principles!

On the Order of the Patterns

We begin with biliterals, then triliterals, quadriliterals, quinquiliterals, and sextiliterals.

We put first those with unvowelled middle radical, then those that are vowelled with various vocalizations; after this, those with prefixed augments, namely *hamza* and the like; then those with augments between the first and second radicals, in their various vocalizations; finally, those with suffixed augments.

This is the method for every pattern that I have explained; and these are the sum of the nominal patterns in every book.

On the Order of Letters

We begin with nouns ending in *bā'*, and go on from there, following the course of the entire alphabet, according to the model of the foremost litterateurs, and in imitation of the arrangement

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16 1. Gloss in a later hand: "but did not stand."

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in Arabic dictionaries. At the same time, we have taken into account the initial consonant of words, and also their articulation; the closer a letter is to *hamza*, the earlier does it appear in the [words of a given] pattern. We have not put the [Arabic] copula *waw* among the words, since it has no place in this language; so understand!

On Adjectivals that are not Mentioned

The following adjectivals may be formed [from verbs] in any chapter, each with its characteristic meaning.

1) The participle expressing infrequency of the action. Example :: BAR·DIY 'AR· **bardi är** "The man went"; participle :: BAR·DAJIY 'AR· **bardači är** "The going man, the man who went." KAL·DY 'AR· **käldi är** "The man came"; KAL·DAJIY 'AR· **käldäči är** "The coming man, the man who came." This type of adjectival will not be mentioned [in the noun sections].

2) The participle expressing continuity or frequent occurrence of the action. Example :: 'UL 'AR· 'UL 'AWKA' BARA̲Γ'A'N **ol är ol äwkä barγān** "That man is one who goes frequently to his house." :: 'UL KIŠY 'UL BIYZ·K' KALA̲KA'N **ol kiši ol bīzkä kälgān** "That man is one who comes to us often." This type of adjective will not be mentioned.

3) The participle expressing intent and desire to perform the action. Example :: 'UL 'AR· 'UL 'WK' BARIΓ·SA'Q· **ol är ol äwkä bariγsāq** "That man is one who intends and desires to go home." ::'UL KŠY 'UL BYZKA' KALIK·SA'K· **ol kiši ol bīzkä käligsāk** "That is a person who is desirous of coming to us."[1]

4) The participle expressing that one ought to perform the action. Example :: 'UL 'AWKA' BAR·ΓI̲LIQ [sic] 'AR·DY **ol äwkä baryuluq ärdi** "He should have gone home."[1] The Oγuz replace this *lām* by *sīn* for this meaning, in all

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chapters [see 296 G]. [Another example] :: 'UL YIKT· BIYZ·KA' KALKUVLU̲VK 'AR·DIY **ol yigit bīzkä kälgūlūk ärdi** "That young man ought to have come to us."

5) The participle expressing that one is about to perform the action. Example :: MAN 'AW·KA' BARIYΓ·LIY MAN **män äwkä barīγli män** "I am about to come to you."[1]

All of these adjectivals were derived from the same verbal roots. By analogy with these you may deduce the adjectivals in these meanings from all verbs.

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17 1. Gloss in later hand: "This will not be mentioned." In the body of the text the words "not mentioned" are crossed out after the first sentence of 4) and 5).

18 1. See note to previous page.

The passive participle (?)[2] is also left unmentioned, except in connection with [the sections explaining] rules, in order to explain the scope of the rule and the manner of the variants of this form among the people (?).

As for the formation of plurals and singulars, the comparison of adjectives, diminutives, and other types of inflection- none of these is mentioned, since I have devoted to them another book, named: *kitāb jawāhir an-naḥw fī luγāt at-turk* ("The Gems of Grammar of the Turkic Dialects"), and you may study it for these grammatical rules, God willing.

On Infinitives that are not Mentioned

Infinitives or verbal nouns are of two sorts: 1) the infinitive absolute – this is mentioned in the verb sections along with the preterite and the aorist;[3] and 2) the infinitive construct, which has the meaning of a *ḥāl* (adverb describing a condition) – I do not mention this except when necessary.

Example of the infinitive absolute :: BAR·DIY **bardi** "He went," BARIYR· **barïr** "He goes," BAR·MA'Q· **barmāq** "A going, to go." KAL·DIY **käldi** "He came," KALIYR· **kälïr** "He comes," KAL-MA'K· **kälmäk** "A coming, to come."

Examples of the infinitive

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construct :: MANIG BAR·ΓIM· BULSA' MAN·K' TUŠΓIYL **mänig barγim bolsa maŋa tušγïl** "When the time comes for me to go, meet me." :: KAYIK· KALKIY BULSA' 'UQTA' **käyik käligi bolsa oqta** "When the game appears, shoot at it." Proverb [= 286 G, 293 G]: TA'Z· KALIKIY BURK·JIYKA' **täz käligi** P **börkčïkä** "The bald man's coming to a hatter (is inevitable)." The rule for this type of infinitive is to add to the stem *γayn* or *qāf* in words that have *qāf* or *išbā'* [or *kāf* otherwise; see 286]. Example :: BARIΓ· BAR·DY **bariγ bardi** "He went a direct going." :: 'UL QULIN 'URUΓ 'UR·DIY **ol qulin uruγ urdi** "He gave his slave a real beating." The *qāf* or [hard] *kāf* is only found in construct [to a personal pronoun], never alone like the *γayn* [or thin *kāf*]. Example :: 'ANIG· YURUQIY NATAK **anig yoriqi nätäg** "What is the manner of his walking, how is his conduct?" This type of *qāf* may also be an alternant of *γayn*. The [thin] *kāf* is used in words that have *kāf* or *rikka*. Example :: 'ANIY SUKUK· SUK·TIY **ani söküg sökti** "He reviled him greatly." :: 'UL QULIN TABIK TAB·DIY **ol qulin täpig täpdi** "He gave his slave a strong kick." This type is used for emphasis and affirmation, as in the words of God Most High and Blessed: *wa-kallama llāhu mūsā taklīm*^{an} (Q.4:162 "and unto Moses God spoke directly").

My sole purpose in mentioning these types of rules is conciseness and completeness, since these rules have a general application. Every rule that I mention, and every principle that I establish holds good for all of these dialects, and so must be learned, God willing.

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2. *al-mawṣūf allaḏī waqa'a 'alayhi l-fi'l*: this is probably a roundabout expression for the passive participle, elsewhere called *maf'ūl* and discussed after the *fā'il* (active participle) section in the sections explaining rules; see, e.g., 351, 425, 583. The last part of the sentence is also troublesome: *ibānat*^{an} *li-jarayān al-qiyās wa-i'lām*^{an} *kayfiyya luγāt hāḏā l-ḥarf min an-nās.*

3. MS. *'ābir*, read *γābir*.

On What is Mentioned in the Book and What is Not

Of the names of mountains and deserts, and of rivers, lakes, and other bodies of water, I have mentioned

[I. 26/27] **20**

those which are within the territories of Islam, since their names are on people's tongues. I have mentioned them because they are well known; but the majority of them I have left unmentioned, because of their obscurity. As for those that are in the lands of Polytheism, I have mentioned a few and have avoided the rest, since there is no profit in mentioning them.

Foreign words in this language are not mentioned.

The same for proper names of men and women, except that I have mentioned those that are well known and widespread, and which therefore require to be known exactly.

On the Classes of the Turks and an Outline of their Tribes

The Turks are, in origin, twenty tribes. They all trace back to Turk, son of Japheth, son of Noah, God's blessings be upon them — they correspond to the children of Rūm, son of Esau, son of Isaac, son of Abraham, God's blessings be upon them. Each tribe has branches whose number only God knows. I shall mention only the great tribes and leave the little ones, except for the branches of the Oγuz-Turkmān — their branches I shall mention, along with the brands of their cattle, since people need to know them [see 40-41 **oγuz**].

[In the following list] I outline the geographical position of each of their tribes in the eastern world.[1] They are listed in order [from West] to East, both pagan and Muslim, beginning with those closest to Rūm. First is: BAJANAK· **bäčanäk**, then: QIFJA'Q· **qifčāq**, then: 'UΓUZ· **oγuz**, then: YAM'K· **yemāk**, then: BAŠΓIR·T· **bašγirt**, then: YAS·MIL·[2] **basmil**, then: QA'Y· **qāy**, then: YABA'QUV **yabāqu**, then: TATA'R· **tatār**, then: QIR·QIZ **qirqiz**. The last one is closest to Ṣīn.

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All of these tribes are opposite Rūm, extending toward the East.

Then: JIKIL **čigil**, then: TUXSY **tuxsi**, then: YAΓM' **yaγma**, then: 'ΓRA'Q **oγrāq**, then: JARUQ **čaruq**, then: JUMUL **čömül**, then: 'UY·ΓUR **uyγur**, then: TANKUT **tanut**, then: XITA'Y **xitāy** which is Ṣīn, then: TWΓA'J **tawγāč** which is Māṣīn. These tribes are middling between South and North.

Each of them is shown in the following circle (map).[1]

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20 1. I.e., excluding the conquests of the Turks in the Near East and Anatolia.

2. Y altered from B as throughout the text.

21 1. The map covers MS. 22-3. The original is in four colors, the key given in the four corners as follows:

Rivers are gray.	Seas are green.
Sands (deserts) are yellow.	Mountains are red.

[I. 29/29]

24

On the Turkic Dialects

The most elegant of the dialects belongs to those who know only one language, who do not mix with Persians, and who do not customarily settle in other lands. Those who have two languages and who mix with the populace of the cities have a certain slurring *(rikka)* in their utterances – for example, Soγdāq, Kānčāk and Arγu. The second category are such as Khotan, Tübüt and some of Tangut – this class are settlers in the lands of the Turks. I shall now outline the language of each of their groups.

The language of the people of Jābarqa is unknown because of their distance and the interposition of the Great Sea between them and Māṣīn.

The people of Māṣīn and of Ṣīn have a language of their own, although the sedentary population know Turkic well and their correspondence with us is in the Turkic script.

Also the language of Yājūj and Mājūj is unknown because of the Barrier and the interposition of the mountains and the sea that is near Māṣīn.

Tübüt have a language of their own. Khotan also have both a script and a language of their own. Both of these do not know Turkic well.

The Uighur have a pure Turkic language, and also another language which they speak among themselves. [And they have two] writing systems, one in the Turkic script composed of twenty-five[1] letters which I have enumerated above [6] and in which their correspondence is written, and another which they have in common with Sin and in which they write their scriptures and registers – no one can read it except their priests.

Those that

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25

I have named to this point are sedentary peoples.

Among the nomadic peoples are the Čömül – they have a gibberish *(raṭāna)* of their own, but also know Turkic; also Qāy, Yabāqu, Tatār and Basmil[1] – each of these groups has its own language, but they also know Turkic well.

Then Qirqiz, Qifčāq, Oγuz, Tuxsi, Yaγma, Čigil, Oγrāq,[2] and Čaruq – they speak pure Turkic, a single language.

Approaching these is the language of Yemāk and Bašγirt.

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24 1. MS. "twenty-four."

25 1. MS. YAS'MIL, Y altered from B.

2. MS. 'IΓRA'Q'; I by a later hand (dark black ink, thin pen).

As for the language of Bulγār, Suvār, and Bäčänäk, approaching Rūm, it is Turkic of a single type with clipped ends (?).[3]

The lightest of the dialects is that of Oγuz. The most correct is that of Yaγma and Tuxsi, and those who dwell on the rivers Īla, Ärtis, Yamār and Ätil, as far as the country of Uighur. The most elegant is that of the Khāqānī kings and those who associate with them.

The people of Balāsāγūn speak both Soghdian and Turkic. The same is true of the people of Ṭirāz (Talas) and the people of Madīnat al-Bayḍā' (Isbījāb).

There is a slurring *(rikka)* in the speech of the people of the entire country of Arγu, which is considered to extend from Isbījāb to Balāsāγūn.

Kāshgar has villages in which Kānčākī is spoken, but in the main city [they speak] Khāqānī Turkic.

The main part of the lands of the Turks, from the area next to Rūm up to Māṣīn, is five thousand farsakhs long by three thousand wide, making a total of eight thousand farsakhs [sic]. I have indicated all this in the circle (map) in the shape of the earth so that it may be known.

On Dialectal Differences

There is very little variation in the basic language *(aṣl al-luγāt* [lit. the root-form of the dialects]). Differences occur only in certain letters

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by virtue of alternation or elision.

Thus, the Oγuz and Qifčāq change every *yā'* at the beginning of a word, whether nominal or verbal, into *alif* or *jīm*. For example, the Turks say: YAL·KIN **yelgin** for "traveller"; they say: 'ALKIN **elgin**. 0 The Turks call "warm water": YILIΓ SUVW[1] **yiliγ sūw**; they say: 'ILIΓ **iliγ** with *alif*. Likewise, the Turks call "a pearl": YIN̲JUV **yinčü**; according to them it is: JINJUV **jinčü**. And the Turks call "the long hair of a camel": YUΓDUV **yoγdu**; with them it is: JUΓDU̲V **joγdu**. 0

The Arγu change every medial or final *yā'* to *nūn*. For example, the Turks call a "sheep": QU̲VY̲ **qōy**; they say: QU̲VN̲ **qōn**. The Turks call "a poor man": J̲IYΓA̲'Y̲ **čiγāy**; they say: J̲IΓA̲'N̲ **čiγān**. And the Turks say: Q'YU̲V NA̲'NK **qāyu nāṇ** meaning "which thing?"; they say: QA̲'NU̲V **qānu** with *nūn*.

3. *maḥḍūfa al-aṭrāf 'alā namaṭ wāḥid*. This has been translated as follows: "aber in ein- und derselben Weise verstümmelt" (C. Brockelmann, "Maḥmūd al-Kāšgharī über die Sprachen und die Stämme der Türken im 11. Jahrh.," *Körösi-Csoma Archivum* I.1, 1921, p. 38); "mit gleichmässiger Elidierung der Suffixe" (O. Pritsak, "Kāšġarīs Angaben über die Sprache der Bolgaren," *ZDMG* 109, 1959, p. 106); "bir düzüye kelimelerin sonu kısaltılmış" (Tercüme I, 30).

26 1. Originally SUVF, two dots added to F by later hand (brown ink).

The Oγuz, Qifčāq and Suvārīn change every initial *mīm* to *bā'*. For example, the Turks say: MAN BARDIM **mān bardim** meaning "I went"; these groups say: BAN BARDUM **bān bardum**. 0 The Turks call "broth": MUVN· **mūn**; this class call it: BUVN· **būn**. 0

The Oγuz and those who follow them change every *tā'* to *dāl*. Thus, the word for "camel" is: TAWAY **tewe** but they call it: DAVAY **dävä**. Also, the Turks call a "hole": 'UVT· **üt**; they say: 'UVD· **üd**. [However,] most *dāl's* among the genuine Turks correspond to *tā'* in Oγuz dialect.[2] For example, the Turks say: BUGDA' **bögdä** for "dagger"; with them it is: BUKTA' **bögtä**. 0 The "service tree" is: YIKDA' **yigdä** in Turkic; in Turkmān-Oγuz it is: YIGTA' **yigtä**. What I leave unmentioned is according to this rule.

Every *fā'* produced between the points of articulation for Arabic *fā'* and sound *bā'* (i.e., **w**) in

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genuine Turkic is changed to *vāv* by the Oγuz and those who follow them. Thus, the Turks call "a house": 'AW· **äw**; they say: 'AV· **äv**. The Turks call "the hunt": 'ĀW **āw**; they say: 'AV· **av** with *vāv*. I shall write the genuine form of the word, and you should alter the letters for this class of alterers whom I hve named. 0

The Yaγma, Tuxsi, Qifčāq, Yabāqu, Tatār, Qāy, Čömül and Oγuz all agree in changing every dotted *ḏāl* to *yā'*. They never pronounce it *ḏāl*. For example, all those other than this class call the "birch": QAḎING[1] **qaḏiŋ**; these groups call it: QAYING[1] **qayiŋ**. 0 And "an inlaw" is called: QAḎIN· **qaḏin**; but by them: QAYIN· **qayin**.

Similarly, every dotted *ḏāl* in the speech of Čigil and other Turks is changed to *zāy* by some of Qifčāq, Yemāk, Suvār, Bulγār and those[in the area] stretching to Rūs and Rūm. Thus, the Turks call "a foot": 'AḎAQ· **aḏaq**; they call it: 'AZAQ **azaq**. The Čigil Turks say: QARIN· TUḎTY **qarin toḏti** to mean "His belly was full"; they say: TUZDIY **tozdi** with *zāy*. You may form the other nouns and verbs by analogy with these examples.

In summary, the *ḏāl* of the Čigil dialect corresponds to *yā'* in the dialects of Yaγma, Tuxsi, Oγuz, and part of Arγu going up to Ṣīn; and to *zāy* in the dialect of Qifčāq, etc., going down[2] to Rūm. We shall explain everything in its proper place.

The people of Khotan and Kāńčāk change every *alif* at the beginning of a word to *hā'*. For this reason we do not consider them among the Turks, since they insert into the speech of the Turks what does not belong to it. For example, the Turks call "father": 'ATA' **ata**; they say: HATA' **hata**. And "mother" is: 'ANA' **ana**; but they say: HANA' **hana**. 0

The *rā'* may alternate with

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2. In MS. this is turned around.

27 1. Final G altered from K by later hand (addition of three dots in brown ink).

2. MS. *mutasfil*^{an}, read *musfil*^{an}.

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lām – this will appear in its proper place [e.g., 145 **arqa-**, 215 **tarqa, talqa**]. The *zāy* may alternate with *sīn*, and vice versa – this too will be explained [e.g., 53 **āz, ās**, 510 **qāz/qās**].

The Oγuz change every *γayn*[1] in nouns of time and place to *alif*. Thus, the Turks say: BAR·ΓUV YIYR· **baryu yēr** meaning "A place of going"; the Oγuz change this to: BARA'SIY YIYR **barāsı yēr**. The Turks say: TUR·ΓUV 'UΓVR· **turγu uγūr** meaning "The time for standing"; the Oγuz say: TURA'SIY 'UΓVR· **turāsi uγūr**. 0

The *qāf* may alternate with *kāf*, and vice versa – this will appear in its proper place, God willing.

This completes the topic of alternation of letters.

As for elision: the groups of Oγuz and Qifčāq agree in eliding every medial *γayn* in nouns and in the [de-]verbal form expressing continuity of action. An example in nouns is the word for "white-footed crow": JUMΓUQ **čumγuq** which they call: JUMUQ **čumuq** dropping the *γayn*. The Turks call "the gullet": TAMΓAQ **tamγaq**; they say: TAMAQ· **tamaq**. A [de-]verbal example :: 'UL 'AWKA' BARAΓA'N· 'UL **ol äwkä barγān ol** "He is one who frequently goes home"; the Oγuz say: BARA'N 'UL **barān ol** with the same meaning. The Turks say: 'AR· QULINY 'URAΓA'N 'UL **är qulini urγān ol** "That man is one who constantly beats his slave"; they say: 'URA'N· **urān**. They also drop *kāf* in nouns, for the sake of lightness; and, in verbs, the *kāf* which corresponds to *γayn* in the above meaning.

This is the scope of all the Turkic dialects. What remains will be mentioned in the course of [the sections explaining] rules.

For the sake of lightness and conciseness I have put together in a single line all the chapters of the *fatḥ*, the *ḍamm*, and the *kasr*.[2]

There is no power and no strength save with God
Most High.

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In the Name of God the Merciful the Compassionate

Book of Vowel-Initial *(hamz)* Nouns

Chapter of Biliterals

B

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28 1. MS. *'ayn*.

2. This indicates the usual order of entries; e.g. 29-30: 'AJ **(ač)**, 'UJ **(üč, uč)**, 'IJ **(ič)**; 95: 'AT- **(at-)**, 'UT- **(ut-, öt-, üt-)**, 'IT- **(it-)**, 'IYT- **(ēt-)**.

'B· **äp** A particle of emphasis and exaggeration. To exaggerate in describing something as good :: 'AB· 'ĄḌKV N'NK **äp ädgü nāṇ** "A very *(jidd*^{an}*)* good thing." 0 **äp**

:: 'AB· 'AQ· **ap aq** "Very pure *(nāṣi' jidd*^{an}*)* white." Oγuz dialect. **ap** D

'AB· **ap** A particle meaning "not *(lā)*" Thus :: 'AB· BUV 'AB· 'ŲVL **ap bu ap ōl** "Neither this nor that."

'UB· **üp** A particle of emphasis for colors. Thus, in Čigil dialect :: 'UB· 'ŲRUNG[1] **üp ürüṇ** "Pure *(yaqaq)* white." **üp** D

'UB· 'UB· **ob ob** A particle used when an ass stumbles, as the Arabs say *la'*^{an} meaning "Up! *(inta'iš)*." 0 **ob**

'UP· **op** — with hard *bā'* — "Threshing ox *(ar-rākis min aṯ-ṯīrān)*." Arγu dialect. **op**

T

'AT· **at** "Horse *(faras)*." With *išbā'* of the *alif*. Proverb: QUVŠ QANATIN̲ 'AR· 'ATIN̲ **qūš qanatin är atin** "The bird (reaches its goal) by wing (and similarly) the man (reaches his goal) by horse." 0 **at** P

'AT̲ **ät** — with *išmām* of the *alif* — "Meat *(laḥm)*." 0 "Soft *(sahl)* ground" is called: 'AT· YI̲YR **ät yer**. 0 **ät**

'UT· **ot** "Plant *(nabt)*." :: 'UT· 'UNDY **ot öndi** "The plant grew." **ot**

'UT· **ot** A word used for any kind of "fodder *('alaf)*." Thus :: 'AT·QA' 'UT· BYR·KYL **atqa ot bērgil** "Feed *(i'lif)* the horse." 0

'UT· **ot** "Medicine *(dawā')*." Thus :: 'UT· 'IJ·TIM **ot ičtim** "I drank the medicine." From this comes the word for "doctor *(ṭabīb)*": 'UT'JY **otāči**. 0

'UT· **ot** "Poison *(summ)*." Thus :: BAK 'NK'R· 'UT· BI̲YRDI̲Y **beg aṇār ot bērdi** "The emir made him drink poison." 0

'IT· **it** "Dog *(kalb)*." **it**

J

'AJ· **ač** An utterance used in the same way as the vocative particle *(yā' an-nidā')* in Arabic. :: 'AJ BARUV KAL̲ **ač bärü käl** "You! come here! *(ta'ālā ya hāḍā)*." 0 **ač**

'UJ· **üč** The number "three *(ṯalāṯa)*." **üč**

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29 1. G altered from K by later hand (addition of three dots in brown ink).

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Thus :: 'UJ· YARMA'Q **üč yarmāq** "Three dirhams." 0

'UJ· **uč** – with *išbā'* of the *alif* – A well-known city. uč N

'UJ· **uč** A mountain tree from which are made pens for writing Turkic; also spindles and staffs are made from it.

'IJ· **ič** "The inner part *(bāṭin)*" of anything. Hence "a girdle *(wišāḥ)*" is called: 'IJ· QUR· **ič qur** meaning "inner belt"; and "a secret *(sirr)*" is called: 'IJ· SUVZ· **ič sōz** meaning "inner words." 'IJ· 'AT· **ič ät** "The tender meat attached to the liver." ič

R

'AR· **är** "Man *(rajul)*." The plural is: 'ARAN **ärän** which is irregular, since the plural marker is: LA'R· **-lār**. är

'IR· **ir** A particle alluding to shame. Thus :: 'AR· 'IR· BULDY **ar ir boldi** "The man was ashamed *(xajila)*." ir

Z

'UZ **üz** "Grease *(dasam)*." Hence :: 'UZLUK MUVN· **üzlüg mūn** "Greasy *(dasima)* soup." üz

S

'US **us** "Discrimination *(tamyīz)* between good and evil." Oγuz dialect. Thus :: 'UL 'US· BULDY **ol us boldi** "He discerned *('aqila)* good from evil." us D

'AS **äs** "The prey *(jazar)* of beasts of prey." 0 äs

'US· **üs** "Vulture *(nasr)*." 0 Verse: üs

KLDY MANK' T'T	**käldi maṇa tāt**	V
'AY·DYM 'M·DY YA'T	**aydīm amdi yāt**	
QUŠ·QA' BULUB· 'AT	**qušqa bolup ät**	
SNY TILA'R 'US· BURY	**sani tilār üs böri**	

"An Uighur infidel came to me;
I killed him and made him prey
for vultures."[1]

[A Tat came to me
I said, "Now lie down![2]
Be meat for the birds
May vultures and wolves seek you."]

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30 1. Gloss: "and beasts of prey."

2. Or possibly: "Now, foreigner!"

Š

'UŠ **oš** A particle meaning "thus *(hākaḏā)*." :: 'UŠ MUNDAΓ QYL **oš mundaγ qīl** "Do thus." **oš**

'UŠ **oš** A particle meaning "now *(al-ān)*." :: 'UŠ KALDUKUM BUV **oš käldüküm bu** "I have just come *(ḥaḏūrī al-ān)*."

'UŠ 'UŠ **oš oš** A particle used to incite oxen to drink water.

'UŠ **öš** "The core *(qalb)*" of a tree or branch or horn. Thus :: MUNKUZ 'UŠY **münüz öši** "Core of a horn." Also the "tail bone *('asib aḏ-ḏanab)*" of a bird or a horse is called: 'UŠ **öš**. **öš**

'IŠ **iš** "Soot *(sināj)*" of a lamp; "smoke *(duxān)*" found on a wall, or other. Thus :: TUVN· 'IŠ BULDY **tōn iš boldi** "The garment was sooted with smoke *(tadaxxana)*." **iš**

[I. 40/37] **31**

Q

'UQ **oq** "Arrow *(sahm)*." **oq**

'UQ[1] **oq** "Beam *(jā'iza)* of a house." Thus :: 'AW·[2] 'UQIY **ăw oqi** "Beam *(sahm)* of a house." 0

'UQ· YILA'N **oq yilān** "A viper *(af'ā)* which hurls itself at a man."

'UQ **oq** "Lot *(qur'a)*" used in dividing up lands or shares of property.

'UQ· **oq** A verbal emphatic particle. Thus :: BARΓIL 'UQ· **baryil oq** "Do go! *(iḏhabanna)*." 0

'UQ **oq** A particle which accompanies circumstantial expressions. Thus :: BAYA' 'UQ· KALDIYM **baya oq käldim** "I came just now *(qabla hāḏihi s-sā'a ḥaqīqa^{tan})*." :: 'AM·DY 'UQ 'AY·DYM **amdi oq aydīm** "I said just now *(sā'at'iḏ^{in})*. 0

'IQ· **iq** "Hiccup *(rabw)* arising from the chest when one drinks cold water and eats bread on top of it." Thus :: 'ANY 'Q TUΓY **ani iq tutti** "He had hiccups." **iq**

L

'UL· **ol** A particle expressing the meaning "he *(huwa)*." Thus :: 'UL 'ANDAΓ 'AY·DY **ol andaγ aydi** "Thus said he." **ol**

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31 1. Q altered to W by later hand (addition of one dot in brown ink).

2. W altered from Q by later hand (one dot in brown ink).

'UL **ol** A particle alluding to the meaning "that *(ḏāka)*" also. :: 'UL 'AR· **ol är** "That *(ḏālika)* man."

'UL **ol** An emphatic particle added to nouns or verbs. Thus :: 'UL MANK 'UL̈LUM 'UL **ol mänig oγlum ol** "He is definitely *(ḥaqīqatan)* my son." 0 :: 'UL 'AWK' BARMIYŠ 'UL· **ol äwkä barmiš ol** "He definitely went home."

M

'AM· **äm** "Medicine *('ilāj)*." Hence "a medicine man *(mu'ālij)*" is called: 'AM·JY **ämči.** **äm**

'AM **am** "Vulva *(jahāz al-mar'a)*." Oγuz and Qifčāq dialect. 0 **am** D

'UM **üm** "Trousers *(sarāwīl)*." **üm**

'IM· **im** "Password *(amāra)*" which the king designates among his troops; it is the name of a bird or a weapon, or some other word, used as a challenge (?)[3] when two groups meet, so that each party may know their own men in order not to attack one another by mistake. When two men meet at night one asks the other the signal *('alāma)*, and, if he answers with the right password, he lets him pass since he is of the same party; but if the one challenged mentions a signal which is different from the password of the challenger, he attacks him. Proverb: 'IM· BIL·SA' 'AR· 'ULM'S **im bilsä är ölmäs** 0 **im** P

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"If a man knows the signal he won't be killed" – by mistake at the hand of one who will recognize it.

N

'UN· **ün** "Voice *(ṣawt)*." It is permitted to say: 'UVN **ün.** **ün**

Doubled

'AR̄A **arra** "Urine *(bawl)*." This is a particle used to incite an ass to leap the female; one repeats it two or three times until he leaps. This agrees with Arabic, since *arr* means "copulation" in Arabic. 0 **arra**

'UR̄A **urra** "Hernia *(udra)*," in men. Oγuz dialect. **urra** D

'IR̄A **irra** "Shame *(xajla)*." This may occur either light [i.e. 30 **ir**] or heavy [i.e. **irra**]. **irra**

Final Weak

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3. MS. *y.t.f.'.k*, probably in error for *yutasā'alu* (or possibly *yutafa''alu*).

"· **ā** A particle expressing bewilderment. Thus :: 'UL MẠNY "· QILDY **ol mäni ā qildi** "He made me bewildered *(mutaḥayyir)*." 0 **ā**

'UV·[1] **ū** "Sleep*(nawm)*." Hence :: 'UḌIYDIYM **uḏīdim** "I slept *(nimtu)*." The *vāv* drops because it falls between *ḍamma* (U) and *kasra* (I). 0 **ū**

'UVẠ'[2] **ūʾ** (?) A particle of response to a caller. If a person is addressed, "O Muḥammad!," then he responds: 'UVẠ'[2] **ūʾ** meaning "What do you command?" **ūʾ ?**

ū[3] "Surety *(kafāla)*." :: MAN 'ANY 'UVQA' 'AL·DIM **män ani ūqa aldim** "I stood surety *(kafaltu)* for him." 0 **ū**

'ẠV[4] **ō** – with *išbāʿ* of the *alif* – A particle of refusal of an order. 0 **ō**

'AỊY· **ē** (?) "An orange-colored brocade." 0 'Ạ Y· BIṬIṆKY **ē bitigi** Name of a roll *(ṭūmār)* in which are written the provisions (pay? [*arzāq*]) of the troops and their names. 0 **ē ?**

'IY· **ī** An utterance of refusal *(inkār)*, like: 'UẠV· **ō.** **ī**

Nasal

'ANG·[5] **äṇ** "Cheek *(xadd)*." :: QIZIYL 'ẠNG·[5] **qizīl äṇ** "Red cheek." **äṇ**

'ANAG[5] **aṇ** Name of a bird whose fat is used as a medicine. When the palm of the hand is coated with it, it penetrates to the other side. 0 **aṇ**

'ANG·[5] **aṇ** An Oγuz particle meaning "no *(lā)*." When a person is ordered to do something he says: 'ANK 'ANK **aṇ aṇ** meaning "No no." 0 D

'UNG·[5] **öṇ** "Front *(qudām)*." :: 'UL MINDÄ'[6] 'UNKDUN BAR·DIY **ol mindä öṇdün bardi** "He went in front of *(quddām)* me." 0 **öṇ**

'UNG·[5] **öṇ** "The color *(lawn)*" of a thing. :: YA'ŠIL 'UNK LUK· TUVN· **yāšil öṇlüg tōn** "A green-colored garment." 0

'UṾNG·[5] 'IYŠ **oṇ iš** "An easy *(sahl)* matter." It is the shortened form of: 'UNGẠ'Y·[5] **oṇāy.** 0 **oṇ**

'UNG·[5] 'ẠLIK· **oṇ ālig** "The right *(yumnā)* hand." Čigil dialect. 0 D

32

1. Marginal gloss: 'UḌUV.
2. Final *alif* (') apparently added later.
3. Entry word missing; marginal gloss: 'VQ'. On these words, see ED. 1.
4. U crossed out and A added by later hand (brown ink).
5. G altered from K by later hand (three dots in brown ink).
6. Second A added by later hand in brown ink (to indicate nunnation, thus: **mindän**).

End of Biliteral Chapters

Chapters of Triliterals

Chapter: *fa'l, fu'l, fi'l*, quiescent second radical, in its various vocalizations

B

'AL.B' **alp** "Brave *(šujā')*." Proverb: 'AL.B' YAΓIYDA' 'AL.JAQ JUΓIYDA' **alp yaγīda alčaq čoγīda** "The warrior *(baṭal)* (is tested only) when he confronts the enemy (just as the forbearance of) the gentle (is tried) in a dispute." **alp** P

Verse:

'AL.B' 'AR TUNK' 'ULDIYMUV	**alp är toŋa öldi mü**	V
'YSYZ 'ŽVN QALDIYMUV	**ēsīz ažūn qaldi mu**	
'UḌ'LAK 'UVJIN 'ALDIYMUV	**öḍlāg ōčin aldi mu**	
'AM'DY YURAK YIR'TILUVR	**amdi yürāk yirtilūr**	

"Has King Afrāsiyāb died? Does the wicked world remain (empty of him)? Has Time exacted its revenge upon him? Now the heart bursts (out of grief for his kingdom and out of rage against Time)."

T

'AR'T SAJ **art sač** "Hair of the nape *(qafā)*," since: 'AR'T **art** is "neck *(raqaba)*." **art**

'AR'T **art** "Pass *('aqaba)* in the mountains." Proverb: 'AR'MAKUVKA' 'ŠIK 'AR'T BULUVR' **ärmägükä ešik art bolūr** "For the lazy man a threshold becomes a mountain pass." P

'UR'T **urt** "Eye of a needle *(samm al-xiyāṭ)*." 0 **urt**

'UR'T' **ört** "Blazing fire *(ḥarīq)*." **ört**

'AS'T **ast** "Alleys *(aziqqa)*." Čigil dialect. **ast** D

D

'AN'D' **and** "Swearing an oath *(ḥalif)*." Hence :: 'AN'DQ **andiq** "Swear! *(iḥlif)*." **and**

Q

'R'Q **arq** "Feces *('aḍira)*." 0 "The slag *(xabaṭ)* of iron" is called: TAMUR 'AR'QY **tämür arqi.** **arq**

'URQ **urq** The lightened form of: 'URUQ **uruq** [45, "rope"] – in Oγuz dialect. This is like [Arabic] *'unq* and *'unuq* ("neck"). 0 **urq** D

'IR·Q· **irq** "Divining, taking omens, drawing out what is hidden *(kahāna, fa'l, ixrāj aḍ-ḍamīr)*." **irq**

K

'AR·K **ärk** "Authority; power to act *(salṭana; nafāḏ al-amr)*." 0 **ärk**

'UR·K **örk** "Halter *(zināq)*" for lambs; "tether *(ṭawīla)*" for horses. **örk**

'IR·K· **irk** "A four-year-old sheep (*ḍa'n* [defined])." 0 **irk**

'IL·K· **ilk** "The first *(awwal)*" of anything. :: 'ILK SAN BAR·Γ·IYL **ilk sän barγïl** "You go first." **ilk**

Defective

B

One says to a man who brags about something and then is unable to prove it: 'UVB· 'UVB· **ōb ōb.** **ōb**

T

'UVT· **ōt** "Fire *(nār)*." **ōt**

[I. 46/43] **34**

Proverb: 'UVT· T·IYSA' 'A·Γ·IYZ KUY·MA'S **ōt tēsä aγïz köymäs** 0 "If one says 'Fire' his mouth does not catch fire." This is coined about someone who apologizes for something he said. 0 P

'UVT· **ūt** "Hole *(ṭaqb)*" in a wall or a piece of wood. With *šamma* of the *vāv*. 0 **ūt**

'U·VT· **ōt** "Gall *(marāra)*." With less *šamma* than the former. **ōt**

J

'U·VJ· **ōč** "Seeking vengeance *(ḥiqd)*." Verse: **ōč**

'VJ KAK· QMUΓ KIŠY NINK YALINKUVQ'UVZA' 'ALYM BYL
'D·KVLVKVK 'UVΓANJ' 'ALIKYNK BYL' TLYM QYL V

ōč käk qamuγ kišiniṇ yalṇūq üzä alïm bïl
äḏgülükü̈g ü·γanča älgïṇ bïlä tälim qil

"Vengeance *(ṭa'r)* is claimed like a debt, therefore guard against it by doing good to strangers and travellers as much as you can." 0

[Know that vengeance (hend.), of all people, is a debt claimed upon a man
Do good, as much as is in the power of your hand.]

'UVJ **ūč** The "extremity *(ṭaraf)*" of a thing. :: BUṬAQ· 'UVJIY **butaq ūči** "End *(ṭaraf)* of a branch." 0 **ūč**

'UVJ 'YL **ūč ēl** "Frontier *(ṭaγr)*." 0

'UVJ **ūč** The "depletion *(nafād)*" of a thing. Oγuz dialect. :: BUVY·DA' NA' 'UVJ BA'R **bōyda nä ūč bār** "There is no depletion in number *(nafāḍ . . . kaṭra*^{tan}*)* among the people." D

D

'ṲVD· **ōd** "Time *(zamāna)*." With *šamma* of the *vāv*. Proverb: 'UVD· KAJ'R KIŠY TUVY·MA'S· YALINKUVQ 'UVΓ·LIY MANK·KUV QALMA'S· **ōd käčär kiši tüymās, yalŋūq öγli mäŋgü qalmās** 0 "Time *(zamān)* passes and man does not perceive it, the sons of Adam do not live forever." **ōd** P

'UVD· **ūd** "Ox *(baqar)*." Čigil dialect. :: 'UVD· YYLY **ūd yïli** One of the twelve years in Turkic. **ūd** D

R

'UVR· 'AT· **ōr at** "A horse between sorrel and bay *(bayn al-ašqar wa-l-kumayt)*." **ōr**

'UVR· **ōr** — with *šamma* — The "waist *(maḥall al-xāsiratayn)*" of a cloak. 0 **ör**

'YR· **īr (ēr ?)** "Awl *(miṭqab)*." **īr (ēr?)**

'IYR **ēr** "Ground *(arḍ)*." Variant of: YṮYR·[1] **yēr**. **ēr** D

Z

'ṲVZ **ūz** "Grease *(dasam)*." With *šamma*. Hence :: 'UVZ·LUK 'AŠ· **ūzlüg aš** "Greasy *(dasim)* food." 0 **ūz**

'UVZ **ūz** "Deaf *(aṣamm)*." :: 'UVZ KṮŠY **ūz kiši**. 0

'UVZ· **ōz** "Self *(nafs)*." 0 Verse: **ōz**

KVRKLVK TUNVΓ 'VZVNK K'	**körklüg tonūγ özünkä**	V
TATLYΓ 'ŠYΓ 'AḌIYN·Q'	**tatlïγ ašïγ aḍinqa**	
TUVTΓIYL· QUNUVQ 'AΓIYRLYΓ·	**tütγïl qonūq aγïrliγ**	
YAḌSUVN JAWIYNK BUḌUVN·QA'	**yaḍsūn čawiŋ boḍunqa**	

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34 1. Two dots of first Y in brown ink.

"Put on fine garments for yourself; make tasty food as a portion for others; honor the guest, so that he spread your fame among the people." 0

'UVZ̲ **ōz** "Valley *(wādī)* in the mountains." ::

[I. 47/46] 35

TA'Γ̲ 'UVZIY **tāγ ōzi** "Mountain valley."

'UVZ̲ KIŠY **ōz kiši** "A person who is a kinsman *(qarīb)*." :: BUV BIZ·NIK· 'VZ̲ KIŠY 'UL **bu biznig ōz kiši ol** "This is one of our kinsmen."

'UVZ **ōz** "The heart and what is inside the belly *(al-qalb wa-mā taḥwī 'alayhi l-baṭn)*." :: 'UVZUM 'A̲Γ·RIYDIY **özüm aγrïdi** "I have a belly-ache *(waja'a ma fī baṭnī)*."

'U̲VZ̲ **öz** "The core *(qalb)* of a tree" :: YIAΓ'J 'UVZI̲Y **yïγāč özi** – like the pith *(jummār)* of a date palm, or the like. 0

'UVZ KI̲ŠI̲Y **ūz kiši** "A person who is skilled and expert in his craft *(san' al-yad, mahir fi hirfa)*." 0 ūz

'U̲VZ QU̲NU̲QY **öz qonuqi** ["The soul's guest"] Name for "a part of the body that palpitates *(mā yaxtaliju min al-jasad)*." It is said to be the spirit *(rūh)*. The following verse speaks of it in this sense. Verse: öz

BAR·DY KVZVM YARVQY	**bardi közüm yarūqi**	V
'AL·DIY 'UVZVM QUNUQY	**aldi özüm qonuqi**	
QANDA' 'RNJ QA̲NIYQY	**qanda ärinč qanïqi**	
'AM·DIY 'UVDI̲YN 'UVD̲·Γ̲URVR	**amdi üdïn oḍγurūr**	

"The delight of my eye has gone; he took away my spirit (when he departed). Where can he be now? He wakens me from sleep."

Š

'I̲YŠ **iš** "Work, affair *('amal, amr)*." :: NA' 'I̲YŠI̲NG·[1] BA'R **na išiṇ bār** "What is your affair or your work?" ïš

'YŠ **ēš** "Companion *(ṣāḥib)*." "One who has a familiar spirit *(ma'ahu tābi'a min al-jinn)*" is called: 'YŠLK **ēšlig**. Verse: ēš

'NINK 'YŠYN KAJUVRDUM	**aniṇ ïšïn käčürdüm**	V
'YŠYN YM' QJUVRDUM	**ēšïn yemä qačürdum**	

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35 1. G altered from K by later hand (three dots in brown ink).

'VLVM 'VTIN 'IYJVRDUM — **ōlūm ōtin ičürdüm**
'YJ'TY BULUB YVZY TURN [sic] — **ičti bolup yüzi turi**

"I put an end to his affair *(amḍaytu amrahu)* (by killing him); and I made his companion flee; I gave him the potion of death to drink; he drank it with a sour face." He means, "I made him taste death."

Γ

'UVΓ ūγ "Any of the ribs *(ḍil')* in the upper part of a tent." — **ūγ**

Q

'UVQ **ōq** "Share *(naṣīb)* of an inheritance." Thus ::'NK'R BYR' 'UVQ TKDY **aṇār bīr ōq tägdi** "He received a share of the inheritance." — **ōq**

K

'UVK **ōg** "Understanding *('aql, fiṭna)*." From this comes the title: 'UVKA' **ögä** for a man of understanding and ripe old age. — **ōg**

One calls "any animal that has reached maturity *(intaṣafa sinn, kabura)*": 'UVK **ōg**. "A four-year-old *(alladī jāwaza arba' sinīn)* horse" is called: 'UVK 'AT' **ōg at**. 0

'IYK **īk** "Spindle *(miγzal)*." A variant of: YYK **yīk**. 0 — **īk** D

'IYK **īg** "Sickness *(maraḍ)*." — **īg**

[I. 49/48] — **36**

L

'UVL **ūl** "The foundation *(uss)*" of any kind of wall. Thus :: T'M 'UVLIY **tām ūli** "Foundation of a wall." 0 — **ūl**

'UVL NA'NK **ōl nāṇ** "Anything damp *(raṭb)*." Thus :: 'UVL TUVN **ōl tōn** "A damp garment." The Oγuz do not know this word. 0 — **ōl** D

'IYL **ēl** "Realm or province *(walāya)*." :: BAK 'IYLIY **beg ēli** "The emir's realm or province." 0 — **ēl**

'YL **ēl** "Courtyard *(finā')*." Thus :: QABUΓ 'YLY **qapuγ ēli**. 0

'YL **ēl** A word used for "horses *(xayl)*," since horses are the Turk's wing. Hence a "groom *(sā'is)*" is called: 'IYL BAŠIY **ēl baši** which translates as "head of the realm or province" but refers to a groom of horses.

'IYL· **ēl** "Peace *(ṣulḥ)* between two kings." :: 'IYKY BAK BIYR·LA' 'IYL· BUL·DIY **ēki beg bīrlä ēl boldi** "The two emirs made peace between themselves *(ṣālaḥa . . . ma'an)*."

'IYL· KIŠIY **ēl kiši** "A vile *(la'īm)* man."

'YL· QUVŠ· **ēl qūš** "Vulture *(raxma)*."

M

:: 'AR· 'UVM· BULDY **ar ōm boldi** "The man had upset stomach and sluggishness *(ittaxama, γamita)* from eating meat." **ōm**

N

'UVN· **ōn** The number "ten *('ašara)*." 0 **ōn**

'UVN· **ūn** "Voice *(ṣawt)*." With long or short vowel. **ūn**

'UVN· **ūn** "Flour *(daqīq)*." 0 **ūn**

'IYN YIYR· **ēn yēr** "A downward slope *(habūṭ)* of the ground."::'IYN YUQ **ēn yoq** "A decline *(habṭa)* and an incline." 0 **ēn**

'IYN· **ēn** The "breadth *('arḍ)*" of anything. :: BUV BUVZ· 'IYNIY NJA' **bu bōz ēni näčä** "What is the breadth of this cloth?"

'IYN· **īn** The "den or lair *('arīn, wijār, ma'wā)* " of a lion, fox, or any beast of prey. **īn**
You may say: YIYN· **yīn** with *yā'*.

'IYN **īn** "Sheep dung *(farṭ al-γanam)*." A variant of the form with *yā'* [i.e. **yīn**]. 0 D

Final Weak

Y

'UVY· **ōy** "Ravine *(al-huwwa fī l-arḍ)*." **ōy**

'UVY· 'AT· **oy at** "Ash-colored *(dayzaj)* horse." 0

End of the chapters of the quiescent second radical.

Chapters of the Vowelled Second Radical

Chapter: *fa'al, fa'ul, fa'il*, vowelled second radical, in its various vocalizations

T

BYR· 'ADUT NA'NK· **bīr aḍut nāṇ** "A handful (*ḥafna* [defined]) of something." 0 **aḍut**

'RT 'T **orut ot** "Year-old dried grass (*dawīl* [defined])." 0 **orut**

'UJUT **öčüt** "Vengeance, desire for revenge *(ṯa'r, ḥiqd)*." Its root is: 'VJ **öč**. 0 **öčüt**

'UΓUT **uγut** Name for a leaven *(xamīr)* used to make beer, as follows. Various herbs are mixed with flour made from sprouted barley; [the mixture] is then kneaded, cut into portions the size of hazelnuts, and left to dry. The resulting leaven is crumbled and sprinkled over wheat that has been cooked together with barley, in the ratio of one portion (lit. hazelnut) of leaven to one *mann* of cooked wheat. The wheat is then wrapped in something clean and left to ferment for three days, after which it is taken out and put into a vat and left to ferment for ten more days. Finally water is poured on top and it is strained. This is "wheat wine *(šarāb al-ḥinṯa)*." 0 **uγut**

'AWAT̲ **äwät** A particle meaning "yes *(na'am)*." There are three variants. 'AWAT̲ **äwät** belongs to Yaγma, Tuxsi, Qifčāq and Oγuz.[1] 0 'MAT 'VAT̲ YA̲MAT̲ **ämät, ävät, yämät** belong to the rest of the Turks. **äwät** D

'U̲WUT̲ **uwut** "Modesty *(ḥayā')*." **uwut**

'UWUT [sic] **oqut** "Invitation or summons *(da'wa)*," to a meal or a sultan. 0 **oqut**

'KIT **ägit** A medicine which is rubbed on the faces of babies to ward off demonic possession and evil eye. It is made from herbs mixed with saffron, or the like. **ägit**

'U̲KUT̲ **ögüt** "Advice *('iẓa)*." 0 Verse: **ögüt**

'LΓYL 'UKUT MINDYN 'UΓVL 'AR·DA̲M TIYLA' V
BVY·DA' 'UVLΓ BILKA' BULUB BILKYNK 'UVLA'
alγīl ögüt mindīn oγūl ärdäm tīlä
bōyda ūluγ bilgä bolup bilgīṇ ūlä

"Take counsel from me, my son, and seek virtue, so that you become a chief of the people and dispense wisdom and virtue among them." 0

'UKIT̲ **ögit** "Grinding *(ṭaḥn)*" of grain, or other. 'U̲KIT̲JI̲Y **ögitči** "Grinder *(ṭāḥin)*."[2] **ögit**

'A̲IKAT̲ **egät** "The maidservant *(xādima)* sent with the bride on the night of the nuptial procession to serve her." **egät**

'IYKIT **īgit** "Lie *(kaḏib)*." Oγuz dialect. Hence :: 'IKT SUVZ̲ **igit sōz** "Lying words." **īgit** D

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37 1. Originally *wa-l-γuzziyya*, changed to *wa-li-l-γuzziyya* by later hand (brown ink). The text is confused.

2. In MS. this entry comes before the verse s.v. **ögüt**.

3. MS. *qatl*.

'ULUT· **ölüt** "Killing *(qitāl)*." Hence "a killer *(qātil)*"[3] is called: 'ULUTJY **ölütči.** **ölüt**

'ULUT 'AR· **olut är** "A man who is mature, in his prime *(kahl, tārr)*." 0 **olut**

[I. 52/52] **38**

J

'ATAJ̱· 'UΓUVL **atač oγūl** A boy who acts like an old man *(mutašayyix)*, as though he were "father of the people." **atač**

'TJ **ätič** "The hole used as a target in the children's game of 'walnuts' (*mizdāt* [define])." **ätič**
0

'IŠIJ **ešič** "Kettle *(qidr)*." Proverb: 'ŠIJ 'A̱YU̱VṞ· TU̱VBUM̱· 'A̱LTU̱VṈ· QMIJ 'A̱YU̱VṞ· MAN QANDA'[1] MAN **ešič ayūr tüpüm altün,qamič ayūr män qanda män** "The kettle claims its bottom is gold, the ladle says, 'Where am I?'" 0 This is coined about someone who brags in the presence of one who knows him. 0 **ešič** P

'KA̱J̱· **äkäč** A little girl who acts sagely, as though she were "sister of the people *(uxt al-qawm)*." She is given this name as a sign of affection. 0 **äkäč**

'AMAJ̱· **amač** "Target *(hadaf)*." **amač**

'AMAJ **amač** "Plow (*faddān* [defined])." 0

'ULJ **olič** A particle of affectionate address for sons. :: 'ULJM **oličim** "My dear son *(bunayya)*." Qarluq dialect. 0 **olič** D

'ANAJ **anač** A little girl who acts sagely, as though she were "mother of the people *(umm al-qawm)*." She is given this name as a sign of affection. 0 **anač**

'ANUJ **anüč** "Cataract on the eye *(ẓafra al-'ayn)*." **anüč**

R

'AΓIṞ· **aγir** Anything "heavy *(ṯaqīl)*." A person who is "honored *(mukarram)*" by a people or an emir is called: 'A̱ΓI̱YṞ·LIYΓ̱· KIŠY **aγirlīγ kiši.** :: TA̱NKRY MA̱NI̱Y 'A̱ΓI̱YṞ·-LA̱'DI̱Y **täŋri mäni aγirlādi** "God honored *(akrama)* me." When a portion of the night *(hudū'*[2] *min al-layl)* has passed, one says: 'AΓIYṞ· 'AḌA'Q 'AM·RUL·DY **aγīr aḍāq amruldi** meaning , "The heavy foot is still"; the intention is, "He has reached the way-station, though his journey was slow." 0 **aγir** (P)

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38 1. QANDA' altered to QAY̱DA' by later hand (brown ink).

2. MS. *huduww.*

'AΓIYR· NA'NK· **aγir nāṇ** "A high-priced *(γālī fī ṯ-ṯamæn)* object." 0

'UΓUR 'AT· **oγar at** "Horse with a blaze on the forehead *(aγarr)*." This word agrees with the Arabic in sound and sense, except that the *alif* has *fatḥa* in Arabic and *ḍamma* in Turkic. 0 **oγar**

'UΓUR· **uγur** "Time *(waqt)*." :: NA' 'UΓUR·DA' KAL·DIYNK· **nä uγurda käldiṇ** "At what time did you come?" 0 **uγur**

'UΓUR· **uγur** "Reign *(dawla)*." :: BAK 'UΓURIYN·DA' MANIK· 'IYŠIYM 'IYTIL·DIY **beg uγurïnda märïg ïsïm ētildi** "My affairs prospered during the reign of the emir." 0

[I. 54/53] **39**

'UΓUR· **uγur** "Opportunity *(imkān, furṣa)*" for a thing. Hence :: BV 'YŠ 'UΓUR·LUΓ BUL·DIY **bu ïš uγurluγ boldi** "This matter became opportune." 0

'UΓUR· **uγur** "Compensatory gift *('iwaḍ)*." Oγuz dialect. :: 'AT·QA' 'UΓUR 'AL·-DIYM **atqa uγur aldïm** "I received a compensatory gift for the horse." 0 D

'UΓUR· **uγur** "Good fortune *(xayr, baraka)*." Oγuz dialect. One says to a traveller: YUVL· 'UΓUR BUL·SUVN **yōl uγur bolsūn** "May the journey be fortunate." This expression is used only in the case of travel. 0 D

'AKIR **ägir** "Galingale *(wajj)*," which is used as a medicine for stomach ache. Proverb: 'AKIR BULSA' 'AR· 'UL·MA'S· **ägir bolsa är ölmäs** 0 "If a man has galingale he won't die" from stomach ache, since he can take it and find relief. [This is coined] as advice to prepare for something before the need for it arises. 0 **ägir** P

'UGUR· **ügür** "Millet *(duxn)*." Among the Turks; the Oγuz do not know this. 0 **ügür** D

YA'Γ· 'UKRY **yāγ ügüri** "Sesame *(simsim)*." Oγuz dialect. D

'UGUR· **ögür** Any "flock *(sirb, qaṭī')*," of sheep, antelope, slave-girls, grouse, or camels. 0 **ögür**

'AMIR· **imir** "Gloom, mist *(dajn, ḍabāb)*." Oγuz dialect. **imir** D

Z

'UBUZ· **obuz** "Any roughness of terrain *(kull γilaẓ min al-arḍ)*." Hence :: 'UVY 'UBUZ **ōy obuz** "Rugged land *(γā'iṭ wa-fadfad)*." 0 **obuz**

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39 1. First *alif* (') added by later hand (brown ink).

2. Z altered from R (dot added in brown ink).

'ATIZ **atiz** "A strip of land between two embankments *(kull šaṭba min al-arḍ bayn al-'arimayn).*" 0 **atiz**

'UJUZ NA'NK **učuz nāṇ** "Something cheap *(raxīṣ).*" And a "despicable *(ḏalīl, muhān)*" person is called: 'UJUZ̲ **učuz.** Hence :: BAK 'ANY 'UJUZ̲LA'DIY **beg ani učuzlādi** "The emir belittled *(ahāna)* him." **učuz**

'UḎUZ̲ **uḏuz** "Mange *(jarab).*" Proverb [= 446 **yin**]: TLKV 'VZ 'YNIKA̲[1] 'UR·SA' 'UḎUZ̲[2] BULVR **tilkü öz yinka ürsa uḏuz bolūr** 0 "When a fox yelps at its own den he becomes mangy *(yajrabu).*" This is coined about someone who blames his own tribe or clan or city, to rebuke him and his fault-finding. **uḏuz** P

Any ground, or other, that is "raised *(murtafi')*" is called: 'AḎIYZ YYR **äḏīz yēr.** 'ḎIYZ T'Γ **äḏīz tāγ** "An inaccessible *(māni')* mountain." 0 **äḏīz**

'AΓUŽ **aγuž** "Beestings *(libā').*" With *žāy* between the two points of articulation. Pronunciation with regular *zāy* [i.e. **aγuz**] is permitted. 0 **aγuž (aγuz)**

[I. 55/55] **40**

'AΓIZ·[1] **aγiz** "Mouth *(fūha)* of a river; mouth *(fam)* of a waterskin or a wire jug or a well." 0 'AΓIZ̲ **aγiz** "Mouth *(fam)* of a man or animal." Proverb: 'AΓIZ YIYSA' KVZ̲ 'UYA'ḎUVR̲ **aγiz yēsä kōz uyaḏūr** 0 "When the mouth eats the eye is ashamed." This is coined about someone who has "eaten" another person's gift and then is ashamed for failing to do what he should in return. **aγiz** P

'UΓUZ̲ **oγuz** A tribe of the Turks; the Turkmān. They consist of twenty-two branches, each of which has a distinctive brand *('alāma, sima)* on its animals by which it is known from the others. The chief of them is: QINIQ̲ **qiniq** to which our present sultans belong; 0 the brand on their animals is  .[2] **oγuz** N

The second is: QAYIΓ **qayiγ.** Their brand is  .

The third is: BA'YUN·DUR̲ **bāyundur.** Their brand is .

The fourth is: 'IWA' **ewä** – with *hamza*, or else with *yā'*: YW' **yewä.** Their brand is  .

The fifth is: SAL·ΓUR̲ **salγur.** Their brand is  .

The sixth is: 'A̲F·ŠA'R̲ **afšār.** Their brand is  .

The seventh is: BAKTILY **bäktili.** Their brand is  .

The eighth is: BUK̲DUZ̲ **bügdüz.** Their brand is  .

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40 1. Z altered from R by later hand (dot added in brown ink).

2. Brands are in red ink; numbers over brands are in pencil.

The ninth is: BAYA̲'T̲ **bayāt.** Their brand is  .

The tenth is: YAZIR **yazγır.** Their brand is  .

The eleventh is: 'AY·MUR **äymür.** Their brand is  .

The twelfth is: QR'BULK **qara bölük.** Their brand is  .

The thirteenth is: 'L·QA' BULUK **alqa bölük.** Their brand is  .

The fourteenth is: 'IK·DIA̲R̲ **igdir.** Their brand is  .

The fifteenth is: 'URAKIR· **ürägir** – the *hamza* alternates with *yā'*: YURAKIR· **yürägir.** Their brand is  .

The sixteenth is: TUVTIR·Q' **tūtirqa.** Their brand is  .[3]

The seventeenth is: 'UVLA' YUNDLUI **ūla yondluγ.** Their brand is  .

The eighteenth is: TU̲VKA̲R̲ **tōgär** – the *vāv* may drop: TUKA̲R̲ **tögär.** Their brand is

[I. 57/57] 41



The nineteenth is: BA̲JANA̲K̲ **bäčänäk.** Their brand is  .

The twentieth is: JUVV̸L̲DAR̲[1] **čuvuldar.** Their brand is  .

The twenty-first is: JAB·NY **čäpni.** Their brand is  .

The twenty-second is: JARUQLUI **čaruqluγ.** They are few in number and their brand is unknown. 0

Maḥmūd says: I have mentioned all of these subtribes because they must be known. These brands are all signs of their animals and horses. Each branch knows its cattle by means of these signs when they mingle.

These are the principle subtribes. Then each subtribe is composed of sub-branches, which I have omitted for the sake of brevity. The names of these subtribes are the names of their ancestors who gave birth to them in olden times. They trace back their ancestry to them, just as among the Arabs one says "Banū Salīm" or "Banū Khafāja." 0

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3. Brand in margin, now invisible because of repair on the MS.

41 1. A altered from U by later hand (brown ink); second U crossed out (? — unclear).

'UKUZ **ögüz** Any "flowing river *(wādī jārī)*," such as the Jayḥūn (Oxus) or the Euphrates. When this word is used in a specific sense among the Oγuz it applies to a river called Wādī Banākat [Syr Darya?]; their cities are along it, and those among them who are nomadic camp along its banks. This word is used in the names of many rivers in the lands of the Turks; also of a frontier town called: 'YKY 'UVKVZ **ēki ögüz** – it is a town between two rivers: 'ILA' **ila** and: YAFINJ **yawinč**. 0 **ögüz** D N N

'UKUZ **öküz** "Ox *(ṯawr)*." Proverb: 'UKUZ 'AḌ'QY[2] BUL·ΓIN·JA' BUZ'ΓUV BAŠIY BULSA' YIYK **öküz aḍāqi bolγinča buzāγu baši bolsa yēg** "Better to be the head of a calf[3] than the foot of an ox." This means that ruling oneself is better than submitting to another. **öküz** P

S

'AWUS·[4] **awus** **awus**

[I. 58/59] 42

"Wax *(mūm)*." Bulγār dialect. 0 D

'UVLA'S· KUVZ· **ölās közz** "A gently-glancing *(laṭīfa ar-runuww)* eye," like the eye of a drunken man. **ölās**

Verse:

BULN'R MYNY 'UVLA'S· KVZ	**bulnār mīni ölās közz**	V
QAR' MNKYZ QIYZYL· YUVZ	**qara mäṇīn qizīl yüz**	
'ANDYN TM'R TVK'L TVZ	**andīn tamār tükāl tūz**	
BULNA'B YAN' 'UVL QAJ'R	**bulnāp yana öl qačār**	

"This drunken *(sakrā)* eye captivates me; with a bright face and a charming mole upon it; as if charm dripped from his cheeks; then you flee from me after taking me captive."

Š[1]

'UBUŠ **öpüš** "A kiss *(taqbīl)*, between two people." **öpüš**

'ATIŠ· **atiš** "Shooting at one another *(murāmāt)*." **atiš**

'ATAIŠ· **atiš** A man's name. 0 N

'UTUŠ **utuš** Also [a man's name]. 0 **utuš** N

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2. Q altered from F by later hand (one of dots in brown ink).
3. MS. *'ijjawl* (?), read *'ijl*.
4. W altered from Q by later hand (one of dots in brown ink).

42 1. MS. S.

'UTUŠ: **ötüš** – with *išmām* of the *alif* – [A word used] in a game, as follows. Boys sit themselves in a circle and one of them pushes the boy next to him and says: 'UTUŠ 'UTUŠ **ötüš ötüš** meaning "Pass the push *('addi 'anka l-qamṣ)* to the one next to you." This goes on until they reach the end of the circle. **ötüš**

'TIŠ **itiš** "Two people pushing each other with the hand *(al-mudāfa'a bayn iṯnayn bi-l-yad)*." 0 **itiš**

'UJAŠ: **öčäš** "Wager *(muxāṭara)*." Hence :: 'UL MAN·NIG[2] BIRLA' 'UVJAŠ·DIY **ol mäniŋ birlä öčäšdi** "He made a wager *(xāṭara)* with me over something." 0 **öčäš**

'ADAŠ **adaš** "Intimate friend *(xidn)*." 0 **adaš**

'IDIŠ **idiš** "Drinking-bowl *(qadaḥ)*." Among the Yaγma, Tuxsi, Yemäk, Oγuz and Arγu it means "any kind of pot or vessel *(qidr, tawr, inā')*." **idiš** D

'AṚIŠ: **ariš** "Warp *(sadā)*." 'AIṚIŠ:[3] 'AR·QA'Γ: **ariš arqāγ** "Warp and woof." 0 **ariš**

'URUŠ: **uruš** "A quarrel *(mušājara)*." Also, "a battle *(ḥarb)*." 0 **uruš**

'AΓIŠ· **aγiš** "Ascent *(ṣa'ūd)*." 0 **aγiš**

'UΓUŠ: **oγuš** "Clan *('ašīra)*." 0 **oγuš**

'UWUŠ **uwuš** "Crumbs *(futāt)*" of a thing. "Bread crumbs *(duqāq)*" are called: 'UWUŠ:[4] 'AT·MA'K: **uwuš ätmäk**. 0 **uwuš**

'UQUŠ: **uquš** "Intelligence *(fiṭna)*." An "intelligent *(faṭin)* person" is called: 'UQVŠ:-LUΓ KIŠIY **uqūšluγ kiši**. 0 **uquš**

'VKUVŠ: NA'NG:[5] **ükü̈š nä̈n̨** "Much or many *(kaṯīr)* **ükü̈š**

[I. 60/62] 43

of anything." Proverb: TIYRIYK 'ASAN BULSA' TA'NG[1] 'VKVŠ KURUVR **tirig äsän bolsa tän̨ ükü̈š körür** 0 "When one is alive and healthy one often *(kaṯīr^an)* sees wonders." 0 P

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2. Three dots of G in brown ink; *sukūn* (·) in pencil (?).

3. A crossed out and I (with *hamza*) added in brown ink; other *hamzas* on this line and on next line **(aγiš)** also in brown ink.

4. Three dots of W in brown ink.

5. Three dots of G in brown ink.

43 1. Three dots of G in brown ink.

"An unruly *(ḫarūn)* animal" is called: 'VKVŠ YLQY **ügüš yilqi.** 0 **ügüš**

'ALIŠ **ališ** "The draw-off points of a reservoir *(fūhāt aš-širb wa-l-anṣibā').*" 0 **ališ**

'ALUŠ **aluš** Name of a village belonging to Kāčγar. **aluš N**

'ALIŠ **ališ** "Suing the debtor for the debt *(al-mu'āxaḏa bi-d-dayn li-l-γarīm).*" Hence :: 'ALIŠ BIYRIYŠ **ališ bērīš** "Taking and giving what is due *(axḏ ḫaqq wa-i'ṭā' ḫaqq).*" **ališ**

'ULUŠ **ülüš** "Share *(naṣīb).*" The root-form is with *kāf* instead of *šīn*: 'UVLUK **ülüg.** This is like the alternation of *kāf* with *šīn* in the Arabic feminine suffix, as in the verse of Majnūn: *fa-'aynāši 'aynāhā wa-jīduši jīduhā*[2] ("Your eyes are her eyes and your neck is her neck") — he means *'aynāki* and *jīduki.* 0 **ülüš**

'ULUŠ **uluš** "Village *(qarya)*" in Čigil dialect. Among the people of Balāsāγūn and the neighboring Arγu country, "City *(balda).*" Hence the city of Balāsāγūn is called: QUVZ **uluš D N**
'VLUVŠ **qūz ūlūš.** 0

'ULŠ **ülüš** "Distribution of shares *(tafriqa al-anṣibā')* among the people." The *šīn* is an alternant of *kāf* [i.e. **ülüg**], as in the variant reading [Qur'ān 19:24]: *qad ja'ala rabbuši taḥtaši sariyy*[an3] ("thy Lord has set below thee a rivulet") — instead of *rabbuki* and *taḥtaki.* **ülüš D**

Γ

'AJIΓ **ačiγ** Name for "a gift *(jā'iza)* of the sultan." Thus :: XA'N MANKA' 'AJIΓ BIYR·DY **xān maṇa ačiγ bērdi** "The king gave me a gift *(ajāza).*" 0 **ačiγ**

'AJIΓ **ačiγ** "Savoring life *(tana''um).*" Hence :: 'VZVNKNY 'JIΓ·LIΓ TUT **ōzūṇṇi aciγliγ tut** "Enjoy some fine food *(na''im nafsaka bi-l-aγḏiya aṣ-ṣāliḥa).*" 0

'AJIΓ **ačiγ** "Bitter *(murr),*" of anything.

'ADIΓ **aḏiγ** "Bear *(dubb).*" Proverb [= 167 **täw**]: 'AWJY[4] NAJ' 'AL BIL·SA' 'ADIΓ 'ANJ' YUVL BILYR **awči näčä al bilsä aḏiγ anča yōl bilir** 0 "As many tricks as the hunter knows the bear knows ways (of escape)." This is coined about two clever people who have a dispute. 0 **aḏiγ P**

'ADIΓ **aḏiγ** "One who has recovered *(ṣāḥī)*

from drunkenness." Thus :: 'AS·RUK 'ADIΓ **asrük aḏiγ** "Drunk and sober *(ṣāḥī).*" 0

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2. MS. *jīdahā* (*a* in brown ink).
3. *Tašdīd* over *r* crossed out in brown ink.
4. W altered from Q by later hand (one dot in brown ink).

'AḌIΓ **aḍiγ** Name of one of our villages. 0 N

'UḌUΓ 'AR· **oḍuγ är** "A man (or other) who is awake *(yaqẓān)*." 0 **oḍuγ**

One calls "a man of wakeful heart *(mutayaqqiẓ al-qalb)*": 'UḌUΓ KVNKU̲VL̲· LU̲VK̲· 'AR· **oḍuγ kön̤üllüg är** – this means an "intellegent *(faṭin)*" man. 0

'ARIΓ **ariγ** "Tent band *(izār al-xibā')*." Barsγān dialect. 0 **ariγ** D

ARIΓ NA'NK **ariγ nä̈n̤** "Something clean *(naẓīf)*." 0

'URUΓ **uruγ** The "seed *(ḥabb)*" of anything. "Seed for sowing *(baḍr)*" is called: 'U̲RUΓ **uruγ uruγ**. Thus :: 'URUΓ 'A̲K̲TIY **uruγ äkti** "He sowed the seed." "Relatives *(aqārib)*" are likened to it, and are called: 'URUΓ TARIΓ **uruγ tariγ**. 0 **uruγ**

'AZI̲Γ̲· **aziγ** The "canine tooth *(nāb)*" of any animal. 0 **aziγ**

'ASIΓ **asiγ** "Profit *(ribḥ)*." 0 **asiγ**

'USUΓ **osuγ** The "correspondence *(taḥāyul)*" of one thing to another. Hence :: BV 'YŠ[1] 'US'TI̲Y MUNDAΓ **bu ïš osγi mundaγ** "The following corresponds *(muḥāyala)* to this matter." 0 **osuγ**

'ALIΓ **aliγ** Anything "bad *(radī')*." Oγuz and Qifčāq dialect. **aliγ** D

'ULUΓ **uluγ** Anything "large *(kabïr)*." **uluγ**

'ILIΓ SUVF **iliγ sūw** "Lukewarm *(fātir)* water." Its root-form is with *yā'*: YILIΓ̲· **iliγ yiliγ** [450]. Verse:

'ULUΓ ŁVQUΓ BU̲LSA' SAN 'D̲KV QILYN **uluγ** V
BULΓYL KIŠIYK BAK·LA'R QATIN YXŠY 'VLA'N
uluγlūquγ bulsa sän äḍgü qilïn
bolγïl kišïg beglär qatïn yaxši ūlän

"When you gain great prestige and influence *(jāh wa-basṭa)* then behave correctly. Be before the emirs a good joiner, one who presents well people's affairs *(waṣṣāl xayr ḥasan al-maḥḍar li-amr an-nās)*."

Q

'AČUQ **ačuq** "Open *(maftūḥ)*," of anything. Thus :: 'AJUQ QABUΓ̲· **ačuq qapuγ** "An open door." "Sky that has become clear *(muṣḥiya)*" is called: 'AJUQ KUVK̲· **ačuq kök**. 0 And "a matter that is clear *(bayyin)*" is called: 'AJUQ̲· 'I̲YŠ̲· **ačuq ïš**. 0 **ačuq**

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44 1. Three dots of Š faintly visible (brown ink?).

'U̲JAQ̲ **očaq** "Stove or fireplace *(kānūn)*." 0 **očaq**

The Khāqāniyya address an elder brother *(ax akbar)* by saying: 'AJIQIM **ečiqim** inserting a *qāf* [to **ečim**, see 56 **eči**], but only when joined to the first person suffix; it is not permitted to say: 'AJIQING **ečiqiṇ** in the second person. 0 **ečiq** D

[I. 63/65] 45

'AḌAQ **aḍaq** "Foot *(rijl)*." **aḍaq**

'ḌUQ N'NK **aḍuq nāṇ** "Something unknown *(majhūl)*." Its root-form is: 'AΓDUQ̲ **aγduq** meaning "Changed, disguised *(mutaγayyir, mutannakir)*." This is derived from the phrase: 'N?K MANKZY 'AΓ̇DY **anīg (aniṇ?) mäṇzi aγdi** "His color changed *(taγayyara)*." The *γayn* is dropped for lightening *(taxfīf)*. **aḍuq**

One calls a "sleepy *(wasnān)*" man: 'UḌIQ 'AR· **uḍiq är**. 0 **uḍiq**

'IḌUQ **iḍuq** Anything "blessed *(mubārak)*." Its root-meaning is that any animal that is set free *(yusayyabu)* is called: 'IḌUQ̲ **iḍuq**. One does not burden its back nor milk its udder nor shear its wool, because of a vow which falls on its owner. 0 **iḍuq**

'IḌUQ TA̲'Γ̲ **iḍuq tāγ** "A mountain that is inaccessible and long *(māni' ṭawīl)*." 0

'ARIQ **ariq** "Canal *(nahr)*." Proverb: 'AΓYL DA' 'UΓLA'Q TUΓSA' 'ARIQ DA' 'VTI̲Y 'U̲VNA'R̲ **aγīlda oγlāq tuγsa ariqda ōti ǒnār** 0 "When a kid is born in the pen, grass for it grows in the canal." 0 This is coined to advise someone not to be too concerned with making a living. 0 **ariq** P

'ARUQ 'AR· **aruq är** "A man (or other) who is tired out *(mu'yī)*." 0 **aruq**

'ARUQ̲ TURUQ **aruq turuq** Name of a mountain pass between Farγāna and Kāčγar. 0 N

'A̲RU̲Q̲ **aruq** "Emaciated *(mahzūl)*." Oγuz and Qifčāq dialect. 0 D

'RUQ **uruq** "Rope *(šaṭan)*." **uruq**

'A̲ZUQ̲ 'U̲VQ **azuq ōq** "Stray arrow *(sahm al-γarb)*" – i.e. of which one does not know who shot it. 0 **azuq**

'A̲ZUQ̲[1] MU̲NQ̲ **azuq munuq** "A runaway, a stray *(ābiq, ḍāll)*."

'AZA̲Q̲ **azaq** Name of a chief among the Oγuz emirs. 0 **azaq** N

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45 1. U (brown) altered from original A (black).

'AZUQ **azuq** "Provisions *(zād)*." Proverb [= 172 **sart**]: SAR·T NI?K 'AZUQY 'ARIQ[2] BULSA' YUVL 'UVZA' YYR· **sartnīg (-niṇ?) azuqi ariγ bolsa yōl üzä yēr** 0 "When a merchant's provisions are clean he can eat them (sitting) on the (open) road." This is coined about someone who brags about his loyalty but runs away when it comes to proving it. 0 **azuq** P

"A matter that has lasted long *(ṭāla)*" is called: 'UZAQ· 'IYŠ· **uzaq īš**. Hence :: YAL'-VAJ· 'UZAQ BAR·DIY **yalāvac uzaq bardi** "The messenger has been gone long *(abṭa'a)*." 0 **uzaq**

'UZUQ 'AT· **ozuq at** "A horse that runs in front *(sābiq)*," in a race, or other. 0 **ozuq**

'AŠAQ **ašaq** "Foot of a mountain *(safḥ)*." Oγuz dialect. **ašaq** D

'AŠUQ **ašuq** "Anklebone *(ka'b)*" of a man **ašuq**

[I. 64/67] **46**

or other.

"Things that are small *(ṣiγār)*" are called: 'UŠAQ· NA'NK· **ušaq nāṇ**. Hence "babies *(ṣibyān)*" are called: UŠAQ· 'UΓ·L'N **ušaq oγlān**, and "chips *(duqāq)* of fire-wood" are called: 'UŠAQ· 'UVTUNK· **ušaq ōtuṇ**. This word is not used for the singular but only for the plural. 0 **ušaq**

'ŠUQ **ušuq** "Iron helmet *(bayḍa al-ḥadīd)*." The *alif* is an alternant of *yā'* [i.e. **yušuq**], as one says [in Arabic] *alma'ī* or *yalma'ī*[1] ("brilliant"). **ušuq** D

'UΓUQ **uγuq** "Overshoe *(jurmūq)*." 0 **uγuq**

'IWIQ·[2] **iwiq** The "she-antelope *(ẓabya)*" which frequents stony tracts and deserts. 0 **iwiq**

'ALUQ 'AR· **oluq är** "A sturdy *(aḍla')* man." Oγuz dialect. 0 **oluq** D

'ULUQ·[3] **oluq (olaq?)** Something hollowed out *(yunqaru)* of a tree trunk, such as a "trough *(mi'laf)*," for cooling juice or watering animals. 0 **(olaq?)**

'ULUQ· TUVN· **oluq tōn** "A garment that is shabby, worn out *(xalaq, bālī)*." The same for anything worn out. 0

'ULUQ **oluq** "Small boat *(zawraq ṣaγīr)*." Its root-meaning is the first [i.e. "something hollowed out . . . "]. 0

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2. The word is crossed out and there is a marginal gloss: 'RΓ in a different hand.

46 1. MS. *almaγī wa-yalmaγī*.

2. W altered from F by later hand (two dots added in brown ink).

3. There is a V inserted in brown ink between the *alif* (') and L; second U (brown) altered from original A (black).

'ULUQ **uluq** "Withers *(minsaj)* of a horse." Proverb: 'ULUQ YAΓ̲IR̲IY 'UΓUVL̲· QA' QAL̲IYR̲· **uluq yaγri oγūlqa qalīr** "The sore of the withers remains (an inheritance) for the son." This means that it will not heal quickly since it is the place where the joints and sinews are gathered. 0 **uluq** P

'ALIQ **aliq** "Beak *(minqār)* of a bird." Oγuz dialect. **aliq** D

'ANUQ NA'NK̲· **anuq nāṇ** "Something ready *(ḥāḍir)*." Proverb [= 278 **san-**]: 'ANUQ 'UTRU̲V TUTSA' YUVQ̄A' SA'N̲M'S̲· **anuq utru tutsa yōqqa sānmās** 0 "If one offers what food is available *(al-ḥāḍir min aṭ-ṭa'ām)* (to the guest then hospitality) is not reckoned as nought." This is coined to advise a person to offer what he can as host. **anuq** P

K

A baby word for "bread *(xubz)*" is: 'ABAK **äpäk.** 0 **äpäk**

'ATAK̲· **ätäk** "Skirt *(ḍayl)*." 0 **ätäk**

'ATUK **ätük** "Boot *(xuff)*." 0 **ätük**

'UTUK[4] **ötüg** "A petition *(qiṣṣa, ḥāja)* which is addressed to the sultan." Its root-meaning is "imitating or recounting *(ḥikāya)*" a thing. 0 **ötüg**

'UTUK **ötüg** "Dysentery *(hayḍa)*." :: 'NK'R 'UTVK TUT̄Y **aṇār ötūg tutti** "He had a case of dysentery." 0

U̲'UTK̲· **ütüg** "An iron *(ḥadīda)*, like a trowel, which is heated and used to warm the nap of a garment to make it smooth." 0 **ütüg**

'IJUK **ičük** "A fur *(farw)*," made from sable **ičük**

or squirrel, or the like.

'UḌIYK̲· **üḍīg** "Passion, desire *(hayajān aš-šawq wa-l-'išq)*." Verse: **üḍīg**

'UVḌI̲YK MYNY QUMIT̄Y	**ūḍīg mīni qomitti**	V
SAQINJ MANK' YUMIT̄Y	**saqinč maṇa yomitti**	
KVNKLVM 'NK'R 'AMIT̄Y	**kōṇlūm aṇār ämitti**	
YVZUM MANIK SAR·ΓARUVR	**yüzüm mänig sarγarūr**	

4. There is a V inserted in brown ink between the *alif* (') and T.

"Longing for the beloved *(aš-šawq wa-t-taḥannun ilā l-maḥbūb)* roused me, and care joined me, when my heart inclined toward him, and so my face is yellow." 0

'ARUK **ärük** A general term for peaches, apricots and plums. They are distinguished from one another by adjectives. Thus "peach *(xawx)*" is called: TUVLUK̲ 'ARUK **tülüg ärük** ["hairy"]; "apricot *(mišmiš)*" is: SA'RIΓ 'ARUK **sarıγ ärük** ["yellow"]; and "plum *(ajāṣ)*" is: QAR' 'ARUK **qara ärük** ["black"]. **ärük**

One calls anything "plaited *(maḍfūr)*": 'U̲RUK̲[1] **örük**. Thus a "braid *(ḍafīr)*" is called: 'URUK SAJ̲ **örük sač**. 0 **örük**

'URUK̲ **örüg** "Staying in a place for a period of time *(al-iqāma . . . muddatan)*." Hence :: SUV 'U̲VN̲ KU̲VN̲ 'URUK BULDY **sü ön kün örüg boldi** "The army stayed in one place for ten days without leaving or raiding." The same for an emir or a tribe when they halt *(aqāma)*. 0 **orüg**

"Anything that has rotted *(baliya)*" is called: 'IRI·K NA'NK **irig nāṇ**. Thus "moldering *(hašīm)* fire-wood" is called: 'IRIK 'UTVNK̲ **irig otūṇ**. 0 **irig**

'A̲RIK̲ NA'NK **ärig nāṇ** "Anything that melts *(ḏā'ib)*," like butter, or the like; also anything that has melted after being frozen. 0 **ärig**

'IRUK **erük** "A breach or crack *(ṭulma)*" in a wall, or other. Proverb: KUNDA' 'IRUK YUQ BAKDA' QIYI̲Q̲ YU̲VQ **kündä erük yoq, begda qiyiq yōq** 0 "There is no crack in the (disc of the) sun (just as) there is no breach of promise in the emir." This is coined to advise emirs not to break their promises. 0 **erük** P

'ARUI̲K̲[2] **ärük** "Anything used in tanning skin *(mā yudbaγu*[3] *bihi l-jild)*." Hence :: TARI̲Y 'ARUI̲K·LA̲'DI̲Y[2] **täri ärüklädi**, "He tanned *(dabaγa)* the skin." 0 **ärük**

'A̲RI̲YK̲·[4] YI̲YL̲QIY **erig yīlqi** "A lively *(fāriha)* animal." Thus :: 'RIYK[4] 'AT· **erig at** "A splendid *(rāyiḥ)* horse." The Oγuz do not know this word. **erig** D

'RIK 'R **irig är** "A man who is steadfast and resourceful *(jalad, nāfiḏ fi l-umūr)*." Proverb: 'A̲RIK 'IYRINIY Y'A'Γ̲LI̲YΓ 'AR̲MAKUV BA'ŠI̲Y Q'N̲LI̲YΓ̲ **irig ērini yāγlīγ, ärmägü bāšı qānlīγ** 0 "The steadfast one has greasy lips (since he works hard and so gets good food and fat meat which makes his lips greasy); the lazy one (who is too lazy to work gets hit and so) has a bloody head." [This is coined] to advise steadfastness and leaving off laziness. 0 **irig** P

'IRIG NA'NK **irig nāṇ** "Anything rough *(xašin)*." 0

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47 1. Original A (black) over the *alif* (') altered by later hand to *hamza* (brown); and U added (brown).

2. U in pencil (?).

3. Altered from *yuḏbaγu* (dot of *ḏāl* changed to *sukūn* in brown ink).

4. Y added by later hand (brown ink).

One calls a "scabby head *(ra's al-jarbān)*": 'IRIK̲ **irig**. 0

'AZIK **ezig** "A lengthwise scratch *(xadša . . . ṭūl an)* in the skin." 0 **ezig**

'UZUK̲ **özük** A title for women, as in: 'AL'TUVN̲ 'UZUK̲ **altūn özük** meaning "Pure of Soul as Pure Gold *(naqiyya an-nafs ka-ḍ-ḍahab al-xāliṣ)*" and : 'AR'TINY 'UZUK **ärtini özük** "Pure of Body as a Pearl *(ṣāfiya al-badan ka-d-durra)*" – since a peerless pearl is called: 'AR'DINY **ärdini** and there is assimilation [cf. 82 **ärdini**]. This title is for the women of Čigil. Its root is: 'UVZ̲ **öz** "soul" with *kāf* joined to it in the meaning "that very thing," as one says: 'UL 'AR'NY 'UK̲[1] KALDUR **ol ärni ök käldür** "Bring that very man." 0 'UQ' **oq** is used instead with words that have *išbā'* or *qāf* or *ɣayn*. 0 **özük N**

'UZUK **özük** Any "land that is swampy or flooded *(mā stanjala min al-arḍ fa-ṣāra ḥiyāḍ)*." Similarly, "an arm of a river *(xālij min al-awdiya)*" is called: 'UZUK SUVW[2] **özük sūw**. 0

'UZAK̲[3] **özäk** "Spinal cord *(abhar)*."[4] It is a vein inside the spine, the one the Prophet referred to when he said: "The food I ate at Khaybar causes me renewed pain each year; this was the time my spinal cord was cut."[5] 0 **özäk**

'UŽUK' **üžük** "Spelling *(hijā')*." Hence :: BITIK 'UŽUK'LA'DIY **bitig üžüklädi** "He spelled out the writing *(hajā l-ḥurūf wa-l-kitāb)*." One calls every "letter *(ḥarf)* of the alphabet": 'UŽUK̲ **üžük**. Thus :: BUV NA' 'UŽUK̲ 'UL̲ **bu nä üžük ol** "What is this letter?" With *zāy* between the two points of articulation. 0 **üžük**

'SIK YIYR̲ **äsik yēr** "Steppe *(sahab)* land" – it is the "stretched out one *(madīda)*." **äsik**

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48 1. There is a V in brown ink inserted under the K.

2. W altered from F by later hand (two dots in brown ink).

3. There is a V and an *alif* (') inserted in brown ink between the three consonants (thus: **ȫzā̄k**).

4. MS. *abhur, u* altered from *a* by later hand (brown ink); *u* in *abhurī* in the following Hadith is also in brown ink.

5. Originally: *mā zālat ukla xaybar tu'āddunī fa-hāḍā awān qaṭa'at abharī* (MS. *abhurī* – see previous note). A later gloss has altered this to read: *mā zālat ukla xaybar tu'āwidunī fī kull 'ām ḥattā kāna hāḍā awān qaṭ' abhurī* ("The food I ate at Khaybar keeps coming back to me each year; this was the time my spinal cord was cut"). In Arabic idiom, "to cut the spinal cord" means "to cause intense pain." Cf. Bukhārī, Bk. 64, no. 83 (ed. Krehl, Vol. III, p. 184, three lines from bottom): *qālat 'ā'iša kāna n-nabī . . . yaqūlu fī maraḍihi llaḍī māta fīhi yā 'ā'iša mā azālu ajidu alam aṭ-ṭa'ām allaḍī akaltu bi-xaybar fa-hāḍā awān wajadtu nqiṭā' abharī min ḍālika s-samm* (" 'Ā'iša said: The Prophet . . . used to say during the illness from which he died: O 'Ā'iša! I still feel the pain of the food I ate at Khaybar; this was the time I felt my spinal cord cut from that poison").

'IṢIK NA'NK **isig nāṇ** "Something hot *(ḥārr)*." Thus :: 'IṢIK KUVN **isig kün** "A hot day." 0 **isig**

'AŠUK **äšük** "Coverlet *(daṭār)*." 0 'AŠUK **äšük** The name for any brocade which is sent to cover the grave of a dead emir or king as a sign of honor to him; it is afterward divided among the poor. 0 **äšük**

'UŠIK **üšik** ["Frost"] The cold which scorches *(al-bard allaḏī yaḥriqu)*[6] fruits and prevents it from growing. 0 **üšik**

'ALIK **älig** "Hand *(yad)*." **älig**

[I. 69/72] **49**

One calls the "right hand": 'VNG[1] 'ALIK **ōṇ älig** – the Oγuz call it: SA'Γ 'ALIK **sāγ älig**. One calls the "left hand": SUVL 'ALIK **sōl älig** – this is common to both. 0 D

'UVLUK **ölüg** "Dead *(mayyit)*." 0 **ölüg**

'UVLUK **ülüg** – with *išmām* of the *alif* – "Share *(naṣīb)*." 0 **ülüg**

'ILIK **ilik** "Marrow *(muxx)*" – in Oγuz dialect; among the Turks it is: YILIK **yilik**. The *alif* is an alternant of the *yā'*. 0 **ilik** D

'AMIK **ämig** "Female breast *(ṭady)*." Also the "male breast *(ṭunduwa)*" is called: 'AMIK **ämig**. **ämig**

One calls a "warm *(fātir al-ḥarr)* day": 'AIMIK KUVN **emik kün**. Similarly, anything "which becomes warm *(saxuna)* after being cold but whose heat is not intense *(lam yaštadd ḥarāra)*" is called: 'AMIK **emik**. 0 **emik**

'ANUK **änük** "Lion whelp *(šibl al-asad)*." The "young *(walad)*" of a hyena, wolf or dog is: 'ANUK **änük**. 0 **änük**

One calls the "teeth *(asnān)* of a lock": KIRTULK [sic] 'ANVKY **kiritlik änüki**.

L

'BUL[2] **abul** (?) Name of one of our villages. 0 **abul?** N

'ATIL **ätil** Name of a river [the Volga] in the country of Qifčāq which flows into the Bulγār Sea; it has an arm *(xalīj)* which flows over Rūs. 0 Verse: **ätil** N

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6. Altered from *yaḥtariqu* by later hand (brown ink).

49 1. Three dots of G in brown ink.

2. U in pencil (? – unclear).

'ATIL SUWY 'AQ' TRVR	**ätil suwi aqa turūr**	V
QYA' TUBY QAQ' TRVR	**qaya tüpi qaqa turūr**	
BLYQ TLYM BAQA' TRVR	**balïq tälïm baqa turūr**	
KVLUVNK TQY KUŠ'RUVR	**kölüṇ taqi köšärür**	

"The water of the Ätil River flows, striking against the foot of the cliff; there are many fish and frogs in the pool which fills up from its overflow." 0

'AΓIL **aγil** "Sheepfold *(marbaḍ al-γanam)*." Among the Oγuz it is "sheep dung *(rawṯ al-γanam)*." This is because of the close connection between the two, just as [in Arabic] both rain and clouds may be called "sky," 0 **aγil** D

'UΓUL **oγul** "Son *(ibn)*." "A boy other than a son" may also be called: 'UΓUL· **oγul**. BUV 'UΓUL NA' TIYR· **bu oγul nä tēr** "What does this boy *(ṣabī)* say?" The plural is: 'UΓLA'N· **oγlān** – this is irregular; according to rule the plural should be: 'UΓL· LA'R· **oγullār** – this is like: 'ARAN· **ärän** for "men"; both of them [i.e. **oγlān** and **oγullār**] are found. **oγul** G

'UKIL **ükil** "Much or many *(kaṯīr)*." Qifčāq dialect.::'UKIL KŠY **ükil kiši** "Many people." 0 **ükil** D

'AMUL·[3] **amul** "Quiet *(sākin)*" of anything. Thus one who is "forebearing *(ḥalīm)*" is called: 'AMUL· **amul**. **amul**

Verse:

[I. 71/74] **50**

QANJA' BAR·DINK 'AY 'UΓUL	**qanča bardiṇ ay oγul**	V
'AR·DIYNK MUNDA' 'INJ 'AMUL	**ärdïṇ mändä enč amul**	
'ATIN 'AM·DY SAN TVNKVL	**attin amdi sän tüṇül**	
QYLDYNK 'RSA' QYLM'ΓV	**qïldïṇ ärsä qïlmāγu**	

Scolding a boy who had been with him but went away leaving his horse behind, who then came back looking for it – he refuses to give it back to him, because of his turning against him, saying: "You were tranquil and contented *(sālim sākin ḥasan al-ḥāl maḥbūr al-bāl)* with me, so why did you turn away from me?"

[Where did you go my boy?
You were content and quiet with me.
Now give up the horse,
For you have done what should not be done.]

M

BIYR· 'UBUM· MUVN· **bïr öpüm mün** "A sip *(ḥaswa)* of soup." 0 **öpüm**

3. V inserted betwen M and L by later hand (brown ink).

'ATIM 'AR· **atim är** "A man skilled at shooting, a marksman *(ḥāḏīq fī r-ramy, muqarṭis)*." 0 **atim**

BIYR· 'URUM 'UT· **bīr orum ot** "One cutting *(qadr mā yuxtalā marra^{tan})* of herbage." 0 **orum**

'UZUM· **üzüm** "Grapes *('inab)*." 0 **üzüm**

BIYR· 'AΓIM YIYR[1] **bīr aγim yēr** "An elevation in the ground that can be climbed in one step *(ṣa'ūd . . . qadr mā yaṣ'adu daf'a^{tan} 'alayhā)*." 0 **aγim**

BYR 'AQIM SUVW[2] **bīr aqim sūw** "One flowing *(qadr mā yasīlu marra^{tan})* of water." 0 **aqim**

BIYR· 'AKIM· YIYR· **bīr äkim yēr** "Land of an amount that can be sown at one time *(qadr mā yubḏaru marra^{tan} wāḥida^{tan})*." 0 **äkim**

BIYR· 'UKUIM· YAR·MA'Q **bīr üküm yarmāq** "A pile *(kawma)* of dirhams." The *mīm* is an alternant of *nūn* [i.e. **ükün**]. 0 **üküm**

'ALIM **alim** "The claim on a debt *(ad-dayn allaḏī 'alā insān)*." Proverb [= 206 **bērim**]: 'ALIYM'JY 'AR·S·LA'N· BYRYM·JIY SIJ·ΓA'N· **alīmči arslān bērīmči sičγān** 0 "The creditor *(dā'in)* is (like) a lion (in his charge), the debtor is (like) a mouse (because of the fear that falls upon him)." 0 **alim** P

'ULUM· **ölüm** "Death *(mawt)*." **ölüm**

N

'ATAN· **atan** "Gelded camel *(al-xaṣī min al-ibil)*." Proverb: 'ATAN· YUVKY 'AŠ BULSA' 'AJ·Q' 'AZ KUR·NUVR· **atan yüki aš bolsa ačqa az körnür** 0 "Even a gelded camel's load of food seems a small amount to a hungry man" – because of his overwhelming hunger. 0 **atan** P

'UJUN· **üčün** A particle which expresses "cause or sake *(ajl)*." :: SANIK· 'UJUN· KALDIM **sänig üčün käldim** "I came because of *(li-ajl)* you." 0 **üčün**

'IJIN· **ičin** A particle which expresses "among *(bayn)*." :: 'ULA'R· 'IJIN 'AY·TIŠ·DIY LA'R· **olār ičin ētišdilār** "They became reconciled among themselves *(taṣālaḥū fīmā baynahum)*." 0 **ičin**

'UDUN **udun** Name of the city of Khotan. The inhabitants of Khotan. **udun** N

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50 1. Two dots of Y in brown ink.

2. W altered from F by later hand (two dots in brown ink).

are also called: 'UDUN **udun.** 0

'AḌIN· **aḍin** A particle meaning "other *(γayr).*" Čigil dialect. 0 **aḍin D**

'AṚAN· TUVZ· **ärän tüz** Name of the constellation "Libra *(al-mīzān).*" It is one of the lunar mansions. 0 **ärän**

'AṚAN· **ärän** "Men *(rijāl)*" – an irregular plural.

'ARAN· **aran** – with *išbā'* of the *alif* – "Stable *(ārī).*" 0 **aran**

'URAN **örän** "Bad *(radī),*" of anything. Oγuz dialect. I consider it to derive from Persian *vīrān* "ruined *(xarāb).*" When the Oγuz mixed with the Persians they forgot many Turkic words and used Persian instead. This is an example. 0 **örän D**

'IRIN· **erin** "Lip *(šafa).*" 0 **erin**

'UZUN **uzun** "Long *(ṭawīl),*" of anything. **uzun**

'AŽUN· **ažun** "World *(dunyā).*" :: BUV 'AŽUN· **bu ažun** "This world *(ad-dunyā).*" 'UL 'AŽUN **ol ažun** "The other world *(al-āxira).*" Čigil dialect. With *žay* between the two points of articulation. 0 **ažun D**

'ASAN· **äsän** "Sound or well *(sālim),*" of anything. Thus :: 'ASAN· MUV SAN· **äsän müsän** "Are you well?" It may also be used to mean "well-being *(salāma),*" as in the proverb: 'ASANDA' 'IYWAK· YUVQ· **äsändä ēwäk yōq** 0 "There is no haste in well-being." This is coined to advise someone to act slowly. 0 **äsän P**

'ASIN· **äsin** "Breeze *(nasīm).*" 0 **äsin**

'UŠUN· **öšün** "Shoulderblade *(ra's al-katif).*" **öšün**

'AΓAIN 'AR· **aγin är** "A man with a nasal voice *(aγann).*" This agrees with the Arabic in sound and sense. 0 **aγin**

'UΓAN· **uγan** "Having power over things *(al-qādir 'alā l-ašyā').*" Thus God is called: 'UΓAN TAṆK·RIY **uγan täṇri** meaning "God almighty *(al-qādir).*" 0 **uγan**

'AWIN· **äwin** "Grain of seed *(ḥabb).*" **äwin**

'AQIN **aqin** "Flood *(sayl).*" "A flash flood *(atī)*" is called: MUNDUZ 'AQIN **munduz aqin.** This word can be used metaphorically for a "night raiding party *(al-katība al-muγīra laylan).*" Thus one says: 'AQINJY KAL·DIY **aqinči käldi** which means "The raiding party came pouring in like a flash flood." **aqin**

'AKIN· **ägin** "Shoulder *(katif).*" **ägin**

'AKIN **äkin** "Sown land *(mazra'a)*." Oγuz dialect. 0 **äkin** D

'KIN **ägin** A piece of cloth *(kirbās)* that is a span and a half wide and four cubits long; the Suvār use it for their merchandise. 0 **ägin** D

'UKUN̲ **ükün** A "heap *(kawma)*" of dirhams or roses or other **ükün**

[I. 74/78] **52**

things. "Heaped up *(mujtami')* earth" is called: 'UKUN TUB·RA̲'Q̲ **ükün toprāq.** 0

'ALIN̲ **alin** "Forehead *(jabha)*." 0 'ALIN **alin** "The brow *(ḥayḍ, rukuḥ)* of a mountain." 0 **alin**

'ULUN **ulun** "Shaft *(qidḥ)* of an arrow." **ulun**

Doubled

B

'UBUB· **üpüp** "Hoopoe *(hudhud)*." A variant of: 'UB·KUK **üpgük.** **üpüp** D

K

'AKAK· 'ŠL'R **äkäk ešlär** "Prostitute *(mūmisa)*, of women" 0 **äkäk**

'UKAK̲ **ükäk** "Box *(tābūt, ṣundūq)*."[1] 0 **ükäk**

'UKAK̲ **ükäk** "Tower *(burj)* on the city wall fortified for battle."

L

'ILA̲L̲ **ilal** A particle meaning "yes *(na'am)*." Khāqān dialect. It is used in replying to emirs and kings. **ilal** D

Initial Weak

T

'A̲'T̲ **āt** "Name *(ism)*." 'A̲'T **āt** "Title *(laqab)*." Thus :: BAK 'NK'R̲ 'A̲'T̲ BI̲YR·DI̲Y **beg aṇār āt bērdi** "The emir gave him a title *(laqqaba)*." Thus "a chief of the people *(kabīr al-qawm)*" is called: 'A̲TLΓ **atliγ** [lit. "Having a name"]. **āt**

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52 1. Altered from *ṣundūq* (*wāw* in brown ink).

J

'A̲'J **āc** "Hungry *(yurṭān)*." Proverb: **'A̲'J N' YYM'S TOQ NA̲' TI̲YMA̲'S̲· āč nä yēmäs, toq nä tēmäs** ["What won't the hungry one eat? What won't the full one say?"] This means that the hungry one will not turn away from any food put before him, though he is held blameworthy by the full one who despises it. **āc** P

D[2]

'A̲'Ḏ·[3] **ād** Anything "manufactured *(maṣnū')*," such as brocade, and the like. It may be shortened to: 'AḎ·[3] **ăd** – this is the better pronunciation. :: 'AḎKUV 'AḎ·[3] **ädgü ăd** "A good manufactured item." **ād**

Ḏ

"Ḏ· **āḏ** "Good omen *(fa'l jayyid)*." Thus :: **'IKLIK TUTZI'Y 'A̲'Ḏ BULVR iglig tutzuγi āḏ bolūr** "The testament of a sick man is a good omen *(fa'l ḥasan)* (for him)." This phrase is used to request a sick man's testament. **āḏ** (P)

R

'A̲'R· BURI̲Y **ār böri** "Hyena *(ḍabu')*." 0 **ār**

"R· NA'NK **ār nāṇ** "[Something] chestnut- *(aṣhab)* colored." It may also be called: 'AR·SAIL **arsal** with an augment.

Verse:

KRUB· NJUK QJMADINK	**körüp näčük qačmadiṇ**	V
YAMAR SUWIN KAJMADINK	**yamar suwin käčmädiṇ**	
TAWA'RINK·NY SAJMADINK	**tawāriṇni sačmadiṇ**	
YYSUV SNY 'A̲'R· BURY	**yēsü säni ār böri**	

Describing one of the routed soldiers whom he has taken: "When you saw me why did you not flee from me and cross the Yamār tributary *(xalīj)*? Why did you not cast off your belongings (and escape with your life)? So now may (you be killed and) the hyena eat you."

[I. 76/80] 53

Z

'A̲'Z· N'NK **āz nāṇ** "Something little in amount *(qalīl)*." **āz**

'A̲'Z **āz** "Ermine *(qāqūm)*." A variant of the form with *sīn* [i.e. **ās**], which is more elegant. 0 D

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2. Original D altered to Ḏ (heading letter in red ink, dot in black).
3. Ḏ altered from original D (dot in brown ink).

'A'IZ[1] **ēz** Any "lengthwise scratch *(xadša . . . ṭūlan)*" in the ground or the skin. 0 **ēz**
QZL 'UZ **qizil ez** A winter pasture in the Kāšγar mountains. N

S

'A'S **ās** "Ermine *(qāqum).*" A variant of the form with *zāy* [i.e. **āz**]. This is used as a **ās** D
name for slave-girls. N

Š

'A'Š **āš** "Food *(ṭa'ām).*" **āš**

One calls the "repaired part *(ru'ba)*" of a vessel: **'Š āš.** Hence :: 'AYQ 'AŠL' **ayaq ašla** "Repair *(ir'ab)* the bowl."

Γ

'A'Γ **aγ** "Space between the thighs *(al-masāfa allatī bayn al-faxiḍayn).*" :: YUVZ 'AT· **āγ**
MINK 'AΓ·DIN· KJTY **yüz at mänig aγdin käčti** "A hundred horses have passed between my thighs." It is similar to the span between two fingers.

W

'A'W **āw** "Hunt *(ṣayd).*"::BAK 'AWQA' JIQ·TY **beg awqa čiqti** "The emir went out to **āw**
hunt." 0

'UW[2] **äw** "House *(bayt).*" With *išmām* of the *alif.* The shortened form is more elegant: **äw**
'UW[2] **äw.**

Q

'A'Q **āq** "White *(abyaḍ)*" of anything. Oγuz dialect. Among the Turks it is used for **āq** D
horse colors: 'A'Q· 'AT· **āq at** "Gray *(ašhab)* horse." 0

'A'Q SAQA'L 'AR· **āq saqāl är** "A white-bearded *(ašyab)* man." Oγuz dialect. 0 D

''Q SA'Y **āq sāy** Name of a place. 'A'Q TAR'K **āq terāk** Name of a ford of the Ila River N
in Yaγma.

L

'A'L· **āl** An orange-colored brocade used to make kings' banners and to cover the saddles **āl**
of their favorite horses. Also the color "orange *(nāranjī)*" is: 'A'L **āl.** 0

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53 1. First *alif* (') crossed out (black ink).

2. U (brown) altered from original A (black); the second occurrence of the word is crossed out (black ink).

'A̲'L̲ **āl** "Cunning, deceit *(makr, xadī'a)*." Proverb [=410 **kösgük,** 622 **arslān**]: 'A̲'LIYN 'A̲R̲S·L'N̲ TUT'R̲ KVJUN 'YUQ TUTM'S̲ **ālïn arslān tutār, küčün oyuq tutmās** "You can capture a lion by trickery *(ḥīla)* but you cannot capture a scarecrow by force." This is coined to advise a person to use trickery for something when he cannot get it by force. 0 P

L'

'ALA' **ala** "Leprous *(abraṣ)*," of a man. :: 'ALA' 'AT· **ala at** "Spotted black and white *(arqaṭ)*," of a horse. 0 **ala**

BAK· 'ALA' BUL̲·DIY[3] **beg (xānqa) ala boldi** "The emir rebelled against *(xālafa . . . waxaraja 'alā)* the king and came to terms with his enemy." 0

[I. 77/82] **54**

'ALA **ala** Name of a summer pasture near Farγāna. 0 N

'ALA' YIΓ'J **ala yiγāč** Name of a place on the frontier. N

Another Type

'A̲''Y· [sic] **āy** "Moon *(qamar)*." "The full moon *(bard)*" is called: TUVLUN 'A̲'Y· **tōlun āy**. 0 **āy**

'A̲'Y· **āy** "Month *(šahr)*," also. Verse:

QIŠQA' 'ITIN [sic] KAL·SA' QALY QUTLUΓ YA'Y V
TUN KUN KAJ' 'LQNVR 'UḌ·LK BILA' ''Y
qišqa anun kälsä qali qutluγ yāy
tün kün käčä alqinūr öḍläg bilä āy

"Prepare for winter when blessed summer comes, for Time runs out and months come to an end with the passing of night and day." The reason "month" is called by the word for "moon" is simply that the passing of the month is known by it. Proverb [= 146 **imlä-**]: ''Y· TULVN BUL̲·SA' 'I̲LKIN 'I̲M·LA'M'S[1] **āy tolūn bolsa älgin imlāmās** 0 "When the moon is full one does not point to it with the hand" – since anyone who has eyes can see it. This is coined about any matter of which the defect is apparent. P

Medial Weak

T

'AVUT **avut** A variant of: 'A̲ḌUT̲ **aḍut** [36] meaning "handful *(ḥafna)*." 0 **avut** D

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3. In lower margin: X'NQ'.

54 1. U above first *alif* (') crossed out in brown ink.

'U̱VUṮ:[2] **uvut** A variant of: 'UWUṮ **uwut** meaning "modesty *(ḥayā')*." 0 **uvut** D

'AVAṮ **ävät** Equivalent of: 'A̱WAṮ **äwät** meaning "yes *(na'am)*." **ävät** D

The principle is that every *wā'* between the two points of articulation may alternate with *vāv*. For example, one calls "messenger": YALA'VAJ **yalāvač** or: YALA'WJ **yalāwač**. One calls "[the plant] *ṭurṭūṭ*": YAWA̱' **yawa** or else with *vāv*: YAVA' **yava**. Thus.

''VN **āvan** "Trees *(šajar)*." Dialect of Sayram, which is Isbīj̄āb. 0 **āvan** D

'AVIṈ:[3] **ävin** "Grain of seed *(ḥabba)*." Variant of: 'A̱WIN **äwin**. **ävin** D

With *yā'*

'UYAZ **uyaz** "Small gnats *(al-ḥamaj min al-ba'ūḍ)*." Oγuz dialect. **uyaz** D

Γ

'AYIΓ **ayiγ** "Bear *(dubb)*." Dialect of Oγuz, Qifčāq and Yaγma for: 'ḎIΓ **aḍiγ**. 0 **ayiγ** D

'YIΓ **ayiγ** A particle corresponding to [the Arabic verb of praise] *ni'ma*[4] and also to [the verb of blame] *bi'sa*. Thus :: 'A̱YI̱Γ 'A̱I̱ḎKU̱V **ayiγ äḍgü** "What a good (thing)!" :: 'A̱YI̱Γ YAWUZ NA̱'NḴ: **ayiγ yawuz nāṇ** "What a bad thing."[5] This particle is used as an emphatic prefix *(yadxulu ta'kīd[an])* for "good," or other. **ayiγ**

Q

'A̱YAQ **ayaq** "Bowl *(qaṣ'a)*." The Oγuz do not know this; they call a "bowl": JANA̱Q̱: **čanaq**. **ayaq** D

'A̱YAQ **ayaq** "Foot *(qadam)*." Variant of the form with *ḍāl* [i.e. 45 **aḍaq**]. 0 D

'AYIQ̱: **ayiq** "Promise *('ida)*."

[I. 79/84] **55**

Thus :: 'NIK MANK' 'A̱YI̱QI̱Y BA'R **anig maṇa ayiqi bār** "I have his promise." 0

'UYUQ **oyuq** "Scarecrow, waymark stone *(xayāl, iram)*." Oγuz dialect. **oyuq** D

Verse [= 193 **qonuq**]

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2. First U (brown) altered from original A (black).
3. Three dots added above V in brown ink.
4. MS. *na'am*.
5. "thing" added in margin in brown ink.

BAR·DIY 'ARAN QUNUQ KRUB· QUT·Q' SAQ'R V
QALDIY YAWUZ 'UYQ KRUB· 'WNY YQ'R
bardi ärän qonuq körüp qutqa saqār
qaldi yawuz oyuq körüp äwni yiqār

"Gone are [the men] who, when they found a guest, used to reckon him as good luck; left are [the bad ones] who, when they see a waymark stone or a scarecrow (in a desert), tear down their tents (for fear lest it alight as their guest)."

K

'UYUK[1] **öyük** "Any ground that is elevated *(murtafi')*, like a mound *(tall)*." Oγuz dia- **öyük** D
lect. 0

'UYUK YIYR **öyük yēr** "Quicksand *(al-'ānik min ar-raml)*," which is sand in which the feet sink and from which it is difficult to pull them out because of water, or other. 0

'IYK **iyik** A variant of: YIYK **yīk** meaning "spindle *(miγzal)*." 0 **iyik** D

N

'UYUN **oyun** "Game *(la'ib)*." **oyun**

Medial and Final Weak *(mu'tall al-'ajz)*

Y

'AYA' **aya** "Palm of the hand *(kaff)*." 0 **aya**

'UYA'[1] **uya** "Nest *(wakr, 'uššš)* of a bird." **uya**

'UYA' **uya** "Brother, relative *(ax, qarīb)*." Verse:

TAWAR 'UJUN TNKRY [sic] 'DLMADB **tawar üčün tänrini ädlämädip** V
'UYA' QADAŠ 'UΓILNY JIN·LA' BUΓ'R **uya qadaš oγlini činla boγār**

Describing lack of affection among brothers: "A man sees his wealth and does not pay attention to God, but he strangles his own brother's son for the sake of wealth." 0
[For the sake of wealth he pays no heed to God / But truly strangles his own brother's son]

Final Weak

B[2]

---

55 1. First U (brown) altered from original A (black).
2. B originally (?) P (two dots scratched out?).

'ABA'[2] **äbä** "Mother *(umm)*." Oγuz dialect. Among the Qarluq Turkmān it is pro- **äbä, äpä**
nounced with hard *bā'* [i.e. **äpä**]. 0 D

'BA'[2] **apa** —with *išbā'* of the *alif* — "Bear *(dubb)*." Qifčāq dialect. 0 **apa** D

'BA'[2] **aba** "Father *(ab)*." Tübüt dialect — as though it were a remnant in their language **aba** D
from Arabic; they are the descendants of Ṯābit, a man from Yemen who fled to the country of
the Turks and sired them. 0

'ABA'[2] BAŠY **apa baši** "The *tannūm* plant" — it grows like cucumber *(qiṭā')* and has **apa baši**
a thorny stem; it is eaten in the mountains. 0

'BY **abi** A man's name. 0 **abi** N

'UBA' **oba** "Tribe *(qabīla)*." Oγuz dialect. 0 **oba** D

'UBUV[1] **opu** "White lead *(isfīdāj)*." **opu**

T

'ṬATA **ata** "Father *(ab)*." 0 **ata**

[I. 81/86] **56**

'TA' SA'ΓṮUVN **ata sāγūn** "Doctor *(ṭabīb)*."

J

'AJA' **äčä** Equivalent of: 'AKA' **äkä** meaning "Elder sister *(uxt akbar)*." The *jīm* is an **äčä** D
alternant of *kāf* [i.e. 57 **äkä**], as [Persian] *jarm* and *garm* ("warm"), *junbad* and *gunbad* ("arch").
0

'AJY **ači** "Sly old woman *(šahla)*." Barsγān dialect. 0 **ači** D

'UJA' **uča** "Back *(ẓahr)*." 0 **uča**

'IJIY **eči** "Elder brother *(ax akbar sinn[an])*." **eči**

Ḍ

'UḌV **uḍu** "Mound *(akama)*." From this one calls a "sanddune *(kaṭīb)*": QUM 'UḌV **uḍu**
qum uḍu. Also from this, a city in Arγu is called: 'UḌV KAN'D **uḍu känd**. 0 N

---

56 1. MS *iḍāttaqa'a*, read *iḍā rtafa'a* (?).

'UḌV **uḍu** [A particle] meaning "behind *(xalfa)*." :: MĄN 'ANĮ?K 'UḌV KALDIM **män anīg (aniŋ ?) uḍu kaldim** "I came behind him." :: MAN SANIK 'UḌV BAR·DIM **män sänig uḍu bardim** "I followed *(iqtafaytu)* you." 0

'IḌIY **iḍi** "Master *(sayyid, mawlā)*."::'IḌIM NA' TĮYR **iḍim nä tēr** "What does my master *(mawlāya)* say?" And "God *(allāh ta'ālā)*" is called: 'IḌIY **iḍi**. They say: 'IḌIMIZ YARLĮΓY **iḍimiz yarliγi** "The command of our Lord *(rabb)*." **iḍi**

R

'ARA' **ara** "The middle *(wasaṭ)* of something." Thus :: KŠY 'ARA' KIR·DIM **kiši ara kirdim** "I came in among *(bayna)* the people." 0 **ara**

'ARIY **ari** "Hornet *(zanbūr)*." This agrees with Arabic, since *al-arī* in Arabic is "honey," and in Turkic it is that from which honey is produced. The Čigil Turks call "honey *('asal)*": 'ARIY YAΓĮY **ari yaγi** meaning "bee butter *(samn an-naḥl)*." 0 **ari** D

'UVRUV **ōru** "A pit *(ḥufra)*" that is dug out for keeping wheat, turnips, or the like. 0 **ōru**

'URIY **ori** "Outcry *(ṣiyāḥ, jalaba)*." Proverb: 'URIY QUB·SA' 'UΓUŠ 'AQLIŠUVR YAΓY KALSA' 'IMRAM TĄB·RAŠŲVR· [sic] **ori qopsa oγuš aqlišūr, yaγi kälsä imrām tērišūr** 0 "When the call for help *(ṣurāx)* is raised[1] the clan gathers (to it to help the caller); when the enemy comes the parties gather (to fight them)." This is coined to advise someone to band together with his kinsmen *(at-ta'allub fi l-umūr)*." 0 **ori** P

'URIY **uri** "Male child *(aḍ-ḍakar min al-awlād)*." :: 'URIY 'UVΓL'N· **uri oγlān** "Male children." **uri**

Z

'AZUV **azu** An utterance giving an alternative *(taxyīr)* between two things. Thus :: 'UZUM YĮYKIL 'AZUV QĄ'ΓŲVN YYKL **üzüm yēgil azu qāγūn yēgil** **azu**

"Eat grapes or else *(aw)* melon." It is usually used in interrogative sentences. ::KALIR· MUV SAN 'AZUV BĄRĮYR· MUV SAN **kälir mü sän azu barīr mu sän** "Are you coming or *(am)* going?" 0

'UZA' **oza** "Former times *(ad-dahr as-salif)*." Hence :: 'UZA'QIY BIL·KĄ' 'N·JĄ' 'AY·MIYŠ **ozāqi bilgä anča aymīš** "Thus spoke the sage of former times." Verse: **oza**

'AR·DY 'UZA' 'ARAN LA'R·	**ärdi oza äränlär**	V
'AR·DAM BAKIY BLIK· TA'Γ·	**ärdäm begi bilig tāγ**	
'AY·DY 'KUŠ 'KUT LA'R·	**aydi üküš ögütlär**	
KUNKLUM BULUR 'NKAR SA'Γ	**könŋlüm bolur aŋar sāγ**	

"There were in olden times *(ad-dahr as-sābiq)* men, masters of virtues, mountains of wise sayings and knowledge, who spoke many words of counsel; the heart is purified by (mentioning) them." 0

'UZIY **özi** "Ravine *(fajj)* in a mountain." Čigil dialect. 0 **özi D**

'IZIY **izi** "Year after next (*qubāqib* [defined])."[1] Thus :: 'AR·QIN 'IZIY **arqin izi** "Next year and the year after." **izi**

S

'AŠUV **ašu** "Red ocher (*muγra* [defined])." **ašu**

Γ

'AΓUV **aγu** "Poison *(samm)*." 0 **aγu**

'AΓIY **aγi** "Brocade *(dībāj)*." From this one calls a "treasurer *(xāzin)*": 'A̲Γ I̲Y·J I̲Y[2] **aγi** **aγīči** because he guards it.

W

'AW' **awa** A particle expressing "pain *(ta'allum)*," corresponding to Arabic *wāwaylī* said by a person experiencing pain *(tawajja'a)* from something. 'W' 'W' **awa awa**. 0 **awa**

'U̲WA̲' **uwa** Name of a food made by cooking rice, putting it into cold water and straining it, then adding sugar and ice and letting it cool. It is eaten as a cooler. 0 **uwa**

'I̲W' **ewä** A branch of the Oγuz. **ewä N**

Q

'AQI̲Y **aqi** "Generous *(jawād)*." Hence "a walnut that is easy to shell *(farik)*" is called: 'AQI̲Y YAΓA̲'Q· **aqi yaγāq** meaning a "generous" walnut. **aqi**

K

'AKA' **äkä** "Elder sister *(uxt akbar)*." The Oγuz say: 'A̲ZA' **äzä**. **äkä D** **äzä**

'U̲KA̲' **ögä** The title for a man of the common people who is intelligent, mature, and experienced in affairs. He is one degree below the Tegīn. The origin of this is that when Ḏu-l Qarnayn arrived in Ṣīn the king of the Turks sent toward him a detachment made up completely of young men in order to engage him in battle. The vizier said to him: **ögä**

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57 1. The definition reads: *al-'ām alladī yatlū l-muqbil*; the last word is crossed out and replaced by *l-qābil* in a later hand.

2. Y· (brown) altered from original N (black).

[I. 84/90] 58

"You have sent young men against him, but there ought to be with them some mature man, advanced in years, experienced in war." He said: 'U̲VKA' **ögä** meaning, "A mature man *(akahl)*?" and he answered, "Yes." So he sent a mature man. They attacked the vanguard of Ḏu-l Qarnayn and routed them. One of the Turks struck one of the soldiers of Ḏu-l Qarnayn and cut him near the navel. The one thus killed had tied a purse of dinars round his middle, and now the purse split open and the dinars came pouring out, mixed with blood. In the morning the detachment of Turks saw the dinars mixed with blood and wondered what it was. Someone said: 'AL·TUN QA'N̲ **altun qān** meaning "gold and blood" – and a great mountain that was there was given this name. It is a mountain surrounded by nomads, near Uighur. Ḏu-l Qarnayn made peace with him after that. N

L

'ALA' **ala** "Leprous *(abraṣ)*." Proverb: KIŠY 'ALA'SIY 'IJ·TIN YI̲LQI̲Y 'ALA'SIY TA̲Š·TI̲YN̲ **kiši alāsi ičtin, yilqi alāsi taštīn** 0 "The leprosy of a man is[1] on the inside"[2] – by this is intended the concealing of rebellion *(muxālafa)* – "the leprosy of animals is on the outside (of the body, apparent)." This is coined about someone who uses flattery while scheming treachery. 0 **ala** P

'ALA' **älä** A particle meaning "slowly *(ruwayd)*." :: 'ALA' 'ALA' **älä älä** "Slowly, slowly." You may also say: 'ALA'KIL **älägil** with the addition of *kāf lām*. 0 **älä**

'ULA' **ula** "A waymark in the desert (*ṣawā* [defined])." Proverb: 'ULA' BULSA' YVL 'ZM'S BLIK BULSA' SUVZ YAZMA'S **ula bolsa yōl azmās, bilig bolsa sōz yazmās** 0 "If there is a waymark *(iram)* in the desert one cannot lose the way; if there is intelligence (in a man) one cannot err in speech. 0 **ula** P

'ILA' **ila** Name of a river [the Ili]. On its banks camp two tribes of the Turks, namely Yaγma and Tuxsi, and a group of Čigil. It is the "Jayḥūn" (the "Oxus") of the Turk country. **ila** N

[I. 85/92] 59

'ILY QABUI̲ **ili qapuγ** "A door (or a bolt) that opens without a key *(yanfatiḥu min γayr miftāḥ)*." **ili**

M

'U̲MA' **uma** "Mother *(umm)*." Tübüt dialect –as though it were a remnant among them from Arabic. 0 **uma** D

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58 1. gloss: "hidden."

2. MS. *fī ẓāhirihi*, in error for *fī bāṭinihi*.

'UMA' **ümä** "Guest *(ḍayf)* who stays in one's house." Proverb: 'UMA' KAL·SA' QUT KALYR **ümä kälsä qut kälïr** 0 "When a guest comes (to you) good luck comes (with him)." That is, he should be considered a blessing, not a burden. **ümä** P

Verse:

KAL·SA' QALY YAR·LIΓ BULUB YUNJIΓ 'UMA' V
KALDUR 'ANUQ BULMIYŠ 'AŠIΓ TUTM' 'UMA'
kälsä qali yarliγ bolup yunčiγ ümä
käldür anuq bolmïš ašiγ tutma uma

"When a guest comes (to you) tattered and distressed, then offer (him) what food is available and don't keep him waiting and hoping." 0

N

'ANA' **ana** "Mother *(umm)*." 0 **ana**

'INY **ini** "Younger brother *(ax aṣγar fī s-sinn)*." 0 **ini**

Nasal

T

'ANGIT·[1] **aṇit** "Ruddy goose *(nuḥām)*." It is a red bird, similar to a duck. 0 **aṇit**

'NKUT[2] **aṇut** "Funnel *(qam')* for wine." Proverb: YURT· [sic] KIJK BULSA' 'NKUT BADUK 'UVR· **bart kičig bolsa aṇut bädük ür** "When the wine measure is small, put in a big funnel." 0 This is coined to advise someone to pretend to people that a small matter is big. 0 **aṇut** P

R

'ANGAR·[1] **aṇar** A particle meaning "to him *(lahu)*." :: 'ANGAR[1] 'AY·DIM **aṇar aydim** "I said to him." **aṇar**

Verse:

'AY·DM· 'ANKAR SA'WUIK **aydim aṇar sāwük** V
BIZ·NY TAB' NA' 'LUK [sic] **bizni tapa nālük**
KJTNK BALZAY [sic] K'RIK **käčtiṇ yazi kārik**
QIRL'R 'AḌIZ BA'ḌUK **qirlār āḍiz bāḍük**

Describing the phantom of the beloved: "I said to him, O my beloved! how did you cross over to us, passing over the stretched-out deserts and the lofty mountains?" 0

'UNGUR·[1] **üṇür** "Cave *(kahf)*." 0 **üṇür**

'INGIR·[1] **iṇir** "Twilight *(sudfa)*" – i.e., the mixture of light and darkness. The Oγuz call it: 'IMIR· **imir** [39]. 0 **iṇir** D

---

59 1. Three dots of G in brown ink.

Z

'ANGIZ[1] **aṇiz** "Stubble *(jill)*" — i.e., the stalks of wheat, or other, after it has been reaped. **aṇiz**

S

"A man who turns right

[I. 87/94] **60**

and left as though he were a foreigner *(a'jamī)*" is called: 'INKAS KIŠY **äṇäs kiši.** **äṇäs**

L

'ANKIL 'AJUQ QABUΓ **aṇil ačuq qapuγ** "wide open *(futuḥ jidd^{an})* door." **aṇil**

N

'UNKIN **öṇin** A particle meaning "other than *(γayr)*." :: BUV 'AT̃Ã'[1] 'UNKIN KALDUR: **bu atta öṇin käldür** "Bring a horse other than this one." **öṇin**

End of the Chapters of Simple Roots

Chapters of Augmented Roots

Chapter: *af'al*, in its various vocalizations

T

'AR'MUT: **armut** "Pear *(kumuṯrā)*." **armut**

J

AR'TUJ: **artuč** "Juniper *('ar'ar)*." In Kāšγar there are two villages named: 'AR'TUJ[2] **artuč** N **artuč.** 0

'UJLJ **üčläč** A "featherless arrow *(mi'rāḍ)* used to shoot at rabbits, and made of three sticks *(ṯalāṯ quḍbān)* joined at the tip by a piece of iron." 0 **üčläč**

'UDΓJ **oḍγuč** "Firebrand *(aš-šu'la min an-nār)*." 0 **oḍγuč**

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2. Three dots faintly visible over the K.

60 1. Second A: another A in brown ink (indicates nunnation: **attan**).

2. J altered from Ḥ by later hand (dot in brown ink).

'AR·ΓUJ· **arγuč** Anything "by which one is deceived *(yaγtarru bihi l-insān)*." "The world *(ad-dunyā)*" is called: 'AR·ΓUJ 'AŽUN **arγuč ažun** meaning "Deceitful *(γarūr)* world." 0 **arγuč**

'AR̲·KAJ· **ärkāč** "He-goat *(tays)*." Proverb: 'AR̲KAJ 'AT̲IY 'AM BULVR 'AJ·KUV 'AT̲IY YA̲IL· BULUVR· **ärkäč äti äm bolūr, äčkü äti yel bolūr** 0 "He-goat's meat is medicinal, she-goat's meat is flatulent (generates wind in the belly)." 0 **ärkäč** P

'U̲R·KUJ̲·[3] **ärkäč** "Wave *(mawj)*." Hence :: SUVW[4] 'U̲R·KUJ̲·LAN·DIY **sūw ärkäčländi** "The water was wavy *(māja)*." 0

'URKUJ· **örgüč** "A woman's braid or tuft *(ḍafīra, qunza'a)*." 0 'URKUJ **örgüč** "Trivet *(uṯfiya)*." **örgüč**

R

'AḌΓI̲R **aḍγir** "Stallion *(faḥl)*," of horses. 0 **aḍγir**

'UL̲·KAR̲· **ülkär** "The Pleiades *(aṯ-ṯurayyā)*." 0 There is a battle tactic called: 'UL-KAR JARIK̲· **ülkär čärig** – the troops fall back in squadrons on all sides, then when one squadron rounds to attack, the others follow. Using this stratagem they are seldom routed. **ülkär**

Z

'ARWUZ **arwuz** A man's name. 0 **arwuz** N

'AR·KUZ SUVF **ärgüz sūw** "Thaw water *(ḍuwāba)* of snow and ice at the beginning of spring." **ärgüz**

Verse:

YA'Y BARVBAN 'ARKUZY	**yāy yarūban ärgüzi**	V
'A̲Q·TI̲Y ' AQIN MUNDUZIY	**aqti aqin munduzi**	
TUΓDY YARUQ YULDUZIY	**tuγdi yaruq yulduzi**	
TINKL' SUVZUM KULKVSUZ	**tiṇla sözüm külgüsüz**	

[I. 88/96] **61**

"Spring dawned; the thaw water *(ḍawāba)* (of ice) and the flash flood flowed; the shining star rose; listen to my words (which are strange) without laughing." 0

'UK·SUZ **ögsüz** "Orphan *(yatīm)*; bewildered *(ḥayrān)*." Its root-form is: 'VKSUZ **ögsüz** derived from: 'U̲VK̲· **ög** meaning "understanding *('aql, fiṭna)*."

Š

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3. First U (brown) altered from original A (black).
4. W altered from F by later hand (two dots in brown ink).

'UTAMḮŠ· **utmiš** A man's name. 0 **utmiš N**

'AḌ·RIŠ **aḍriš** "Fork of a road *(ra's kull ṭarīqayn)*." 0 **aḍriš**

'UḌRUŠ **üḍrüš** "Choosing *(muxāyara)* among things." 0 **üḍrüš**

'AḌΓIŠ **äḍγiš** Name of a place. 0 **aḍγiš N**

'UḌKIŠ **äḍgiš** A tribe of the Turks who have settled in Özjänd. Its root-form is the metathesis of this: 'AK·ḌIŠ **ägḍiš**. 0 **äḍgiš N (ägḍiš)**

'ARTIŠ **ärtiš** Name of a river [the Irtish] in the steppes of Yemäk which flows into a lake there and which has many arms and tributaries. It is called: 'ARTIŠ SUWIY **ärtiš suwi**. It is derived from the word: 'ARTIŠ **ärtiš** [122] meaning "Compete with me in crossing *(bārinī*[1] *fī l-mu'ābara)* [to determine] which of us is stronger in crossing it." 0 **ärtiš N**

'IRṬAŠ· **irtäš** The "inquiry, claim, calling to account *(tafaḥḥuṣ, muṭālaba)*" that occurs among a people over a certain matter. Thus :: 'IR·ṬAŠ· QUB·DIY **irtäš qopdi** "The inquiry *(baḥṯ, tafaḥḥuṣ)* was stirred up." 0 **irtäš**

'ARQIŠ **arqiš** "Caravan *('īr)*." Proverb: YIRA'Q YIYR SA'WIN 'ARQIŠ KALDURUVR **yirāq yēr sāwin arqiš käldürür** 0 "The traveller *(safr)* brings news of a distant land." This is as in the verse: *wa-ya'tīka bi-l-axbāri man lam tuzawwidi* ("There will bring you the news one whom you have not provisioned").[2] 0 **arqiš P**

'ARQIŠ **arqiš** Name of the "envoy *(mursal)*" to someone in a distant country. Thus :: 'NIK 'ARQIŠY KALDIY **anig arqiši käldi** "His messenger *(rasūl)* came." It can also mean "message *(risāla)*."

'ALQIŠ **alqiš** "Eulogizing, recounting the strengths and virtues *(ṯanā', du'ā', ḏikr ayādī, 'add manāqib)* of a man." :: 'UL BAK· KA' 'ALQIŠ BIYR·DIY **ol begkä alqiš bērdi** "He eulogized *(aṯnā 'alā)* the emir." :: YALA'VAJ·QA' 'ALQIS· BIYR·KIL **yalāvačqa alqiš bērgil** "Call blessings *(ṣalli)* upon the Prophet (peace be upon him)." **alqiš**

Γ

'UṬRUΓ **otruγ** "Island *(jazīra)*." 0 **otruγ**

'ATLIΓ 'AR· **atliγ är** "Horseman *(rajul fāris)*." 0 **atliγ**

'UTLUΓ T'Γ **otluγ tāγ** "Grassy *(mu'šib)* mountain." 0 **otluγ**

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61 1. MS. *bārinī*.

2. From the end of the Mu'allaqa of Ṭarafa; meaning news of one's death.

'ITLΓ 'W **itliγ äw** "House with a dog *(ḏū kalb)*." 0 **itliγ**

'ARTIΓ **artiγ** A woman's "bodice *(ṣudra)*." 0 **artiγ**

'ARTI̲Γ **artiγ** "[One of] the two balanced halves of a load *([aḥad] 'idlay al-ḥiml)*." 0

'AΓ·RIΓ **aγriγ** "Pain *(waja')*," in general; then the pain of any specific member is named by that member.[3] 0 **aγriγ**

'AΓRUΓ SUNKVKY **oγruγ sün̲ük̲i** "First vertebra of the neck *(fahqa)*." 0 **oγruγ**

'UΓRUΓ **oγruγ** "The bend of a valley *(jiz' al-wādī)*." ::

[I. 90/96] **62**

TA'Γ 'UΓRUΓY **tāγ oγruγı** "Jag *(munqaṭa')* of a mountain."

'TLQ **utluq** Name of a city near Ṭarāz. 0 'U̲T·LU̲Q· **utluq** means "stable *(ārī)*" in their dialect.[1] 0 **utluq** N D

'UJΓUQ **učγuq** "The common cold *(zukām)*." 0 **učγuq**

'AḌRIQ **aḍriq** A plant called in Arabic *aṭ-ṭīl* ("peat"). 0 **aḍriq**

'A̲ḌRUQ· **aḍruq** A word meaning "other *(γayr)*" in Oγuz dialect. The Turks say: **aḍruq** D
'AḌIN· **aḍin** for "other." Proverb: **'AḌIN KŠY NA'NKY NANKSINMA'S**[2] **aḍin kiši nǟn̤i näṉ-sinmäs** "The property of another cannot be considered property" – even if it is in your hand, since it can be reclaimed. 0 P

'UḌLUQ **uḍluq** "The thick part of the bone of the foreleg *(mustaγlaẓ 'aẓm aḍ-ḍirā')*." **uḍluq** 0

'UD·LU̲Q[3] **udluq** "Stable for cows *(mabīt al-baqar min al-ārī)*." Arγu dialect. 0 **udluq** D

'UD·MA̲UQ[3] **udmaq**[4] "Follower, servant *(tābi',šākirī)*." 0 **udmaq**

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3. *ilā a'ḍā'ihi* is crossed out and replaced in the margin by *ilayhi*.

62 1. *fi luγatihim* – this must refer to the dialect of the place just mentioned, apparently a place named after a stable, which in their dialect was **utluq** instead of **udluq** (below). Another word in this dialect appears at 251:9 where the place is spelled: 'TLIQ.

2. Gloss above word in a later hand: NNK S'NM'S **nän sänmäs**.

3. D· altered from original D in these two words: dot of D (black) changed to *sukūn* (brown).

4. Gloss below word in a later hand: 'UYMAQ **uymaq**.

'AR·TUQ· **artuq** "Excess *(ziyāda)*." 0 **artuq**

'URTUQ·[5] **ortuq** "Partner *(šarīk)*." Proverb: 'UR·TUQ·[5] 'AR·DAN 'ARTUQ 'LM'S **ortuq** P
ortuq ärdän artuq almās "One does not take from one's partner an excess (in the share [of the profit])." This is coined to advise someone to be equitable. 0

'ŽMUQ **ažmuq** "White alum *(šabb abyaḍ)*." The baldness of a scabby-head is likened to **ažmuq**
it, thus: 'AŽMUQ ṬA'Z· **ažmuq tāz** that is to say, as though the head of the bald man were spattered with alum. With *zāy* between the two points of articulation. 0

'IS·RIQ **isriq** A word said when treating babies for demonic possession or evil eye. One **isriq**
fumigates the [victim's] face with incense *(yudaxxanu wa-yubaxxaru fī wajhihi)*, then says: 'SRIQ 'ISRQ **isriq isriq** meaning "Be bitten *(kun ma'ḍūḍ)* O jinni!" 0

'USRUQ **osruq** "Fart *(rudām)*." 0 **osruq**

'USRIQ· **usriq** "Sleepy *(wasnān)*," of a person. **usriq**

'AΓ·DUQ KIŠY **aγduq kiši** "A stranger, one whose identity is unknown *(ad-daxīl alladī* **aγduq**
lā yu'rafu man huwa)." 'DIΓUQ **adγuq** is a variant, by metathesis. 0 D

'AΓRUQ· **aγruq** "Heavy merchandise *(ṭaqal al-matā')*."[6] Thus :: 'AΓIR 'AΓ·RUQ· **aγruq**
QAYUVDA' QAL·DIY **aγir aγruq qayūda qaldi** "Where was the baggage *(al-ḥaml wa-ṭ-ṭaqal)* left?" 0

'IWRQ **iwriq** "Ewer *(ibriq)*." This agrees with Arabic in sound and sense, except that **iwriq**
the *bā'* was changed to *wā'* in Turkic. Verse:

[I. 92/100] **63**

'IWRQ BAŠY QAZLAYUV	**iwriq baši qazlayu**	V
SAΓRQ TULUV KUZLAYUV	**saγraq tolu közläyü**	
SAQINJ QUḌY KIZLAYUV	**saqinč qoḍi kizläyü**	
TUN KUN BILA' SAWNALIM·	**tün kün bilä säwnälim**	

"The head of the ewer is (upright) like (the neck of) a goose and the cup is full like the eye, so let us bury sadness under it and be joyful night and day." 0

'UQ·RUQ **uqruq** "Lasso *(wahaq)*." Proverb [cf. 539 **ya**]: TA'ΓIΓ 'UQRUQN 'AK·M'S **uqruq** P
TNKIZNY QAY·ΓIQN BUKM'S **tāγig uqruqin ägmäs, täŋizni qayγuqin bögmäs** 0 "The (lofty) mountain cannot be bent with a lasso, 0 the sea cannot be dammed up with a boat." 0 This means that an important matter cannot be rejected for a weak cause. 0

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5. Second U is perhaps A (scratchy, cannot be distinguished); therefore **ortaq**?

6. Later changed to *aṭ-ṭaqal wa-l-matā'*.

'UQLUQ **oqluq** "Quiver *(kināna)*." 0 **oqluq**

'AL·JAQ **alčaq** "Forbearing, gentle *(ḥalīm ẓarīf)*." 0 **alčaq**

'ULDUQ 'AT· **olduq at** "A shoeless *(ḥāfī)* horse (or other)." 0 **olduq**

'ALΓUQ **alγuq** Name of a village belonging to Kāšγar. 0 **alγuq N**

'AM·RAQ KUNKUL **amraq könül** "A warm, pure *(maḥmūm naqī)* heart." **amraq**

K

'IB·RUK **iprük** "A mixture of curdled and fresh milk *(an yuxlaṭa r-rā'ib bi-l-laban al-ḥalīb)*" which is drunk as a laxative by one who is constipated from drinking sour *(raṭi'a)* or churned milk *(maxīḍ)*. 0 **iprük**

'BMAK **äpmäk** "Bread *(xubz)*." Dialect of Yaγma and Tuxsi and part of Oγuz and Qif-čāq. In Arabic there is an equivalent of this [i.e. the alternation *p-t* in **äpmäk** ~ **ätmäk**] in the alternation of *wāw* and *bā'*, because of the closeness of the points of articulation, and then of *tā'* and *wāw*, as in the oath *bi-llāhi wa-llāhi ta-llāhi* ("By God!"). 0 However, this rule is rarely applied in Turkic. 0 **äpmäk D** G

'AΓTLIK[1] **ätlik** "Meat hook *(mi'lāq al-laḥm)*." Also, "a sheep prepared for the slaughter *(uḥḍirat li-ḍ-ḍabḥ)*" is called: 'AT·LIK QVY **ätlik qōy** meaning "meat sheep." 0 **ätlik**

"A corpulent *(ḍaxm)* man" is called: 'ATLIK KIŠY **ätlig kiši**. Also "one who owns meat *(ṣāḥib al-laḥm)*" is called: 'ATLIG[2] KIŠY **ätlig kiši**. With a thin *kāf*. It is my intention not to mention adjectivals except those that would not be known if they were not mentioned. 0 **ätlig** G

'AT·RAK **äträk** "Ruddy *(ašqar)*," of a man. Oγuz dialect. 0 **äträk D**

'UTRUK[3] **ötrük** "Scheming *(muḥtāl)*." Oγuz dialect. Verse: **ötrük D**

'UT·RUK[3] 'UTN 'UΓRIY LAYUV YUZKA' BAQ'R V
'ILKIN TUŠB· BIR·MIŠ 'ŠΓ BAŠRA' QAQ'R
ötrük utun oγrilayu yüzkä baqār
elgin tüšüp bermiš ašiγ bašra qaqār

[I. 94/102] **64**

"(There has remained from among men) he who is scheming *(ḍā ḥīla)* and ignoble, who looks into

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63 1. First I (black) crossed out in brown.
2. Three dots of G in brown ink.
3. Second U altered from original A (?).

(a guest's) face as though he were a thief, who vaunts over the traveller-guest what he feeds him and hits him over the head with it [i.e. throws it in his face]." 0

'UTLUK **ötlük** "Advice *('iẓa)*." One may also use: 'UVU̲T̲ **övüt** for "advice"; its root-form is: 'U̲KUT̲ **ögüt**. 0 — **ötlük**

'ATMA̲K **ätmäk** "Bread *(xubz)*." 0 — **ätmäk**

'IJ·LI̲K **ičlik** "Saddle cloth *(waliyya as-sarj)*." 0 — **ičlik**

'IJ·MAK **ičmäk** "Fleece, sheepskin *(farw al-birqān)*." 0 — **ičmäk**

'IḌRIK **iḍrig** Something "rough *(xašin)*." Arγu dialect. Its root-form is: IRIK **irig**. 0 — **iḍrig**

D

'UḌLA̲K[1] **öḍläg** "Time *(zamān)*." Verse [= 462 **yunčiγ**]: — **öḍläg**

'UḌLK QAMUΓ KUFRADIY	**öḍläg qamuγ käwrädi**	V
'AR·DAM 'ARIΓ SAWRADY	**ärdäm ariγ säwrädi**	
YUNJIΓ YAWUZ TAWRADY	**yunčiγ yawuz tawradi**	
'AR·DAM BAKY JARTILUVR	**ärdäm begi čärtilür**	

"Time has become weak and virtues few, the weak and obscure have grown strong, since the emir of virtues passed away" – meaning Afrāsiyāb the king. 0

'UḌRAK NA'NK **üḍräg nāṇ** "Anything thriving, prospering (*rāyi'* [defined])." — **üḍräg**

'AḌLIK NA'NK **äḍlik nāṇ** "Anything that can be put to good use *(yuntafa'u bihi)*." 0 — **äḍlik**

'URPAK **ürpäk** "Shaggy *(aš'aṯ)*," of an animal or man. 0 — **ürpäk**

'ARTIK **ärtik** "A well-travelled road *(ṭarīq maslūk)*." 0 — **ärtik**

'URTU̲K[2] **örtüg** "The covering *(sutra)*" over anything, such as a saddle cover, or the brocade used to cover the graves of nobles; also "the cover *(γiṭā')*" of anything. 0 — **örtüg**

'URJUK **örčüg** "Braid *(ḍafīra)*." Oγuz dialect. It is the metathesized form of: 'U̲RKUJ[3] **örgüč** [60]. 0 — **örčüg**

64

1. Dot of U̲ partially altered to *sukūn*(˚) in brown ink.
2. Second U altered from original A (?).
3. First U altered from original A (?).

'URDAK **ördäk** "Duck *(ṭuwazz)*." Proverb: QA'Z· QUBSA' 'URDAK KUVLG 'K'NVR [sic] **qāz qopsa ördäk kölüg ellānür** (?) "When the goose[4] rises from the pond the duck takes possession of it." This is coined about an obscure person who lords it over a people after their real master leaves. 0 **ördäk** P

'ARSAK· 'ŠL'R **ärsäk ešlār** "Prostitute *(mūmisa bāγiya)*." Proverb: 'ARSAK 'ARK' TKM'S 'IYWAK 'AWK' TKM'S **ärsäk ärkä tägmās, ēwäk äwkä tägmās** "The hasty prostitute *(al-'ajūl min al-bawāγī)* rarely finds men (because of her extreme haste **ärsäk** P

which does not accord with her purposes; similarly) the hasty man does not get home (since he jades his riding animal ĭn his haste.)" This is as the Prophet said, "The traveller stranded because his mount died has neither crossed a land nor left a mount alive." This is coined to advise someone to leave off haste.

'ẠR'LIK **ärlik** "Manliness *(rujūliyya)*." **ärlik**

'ẠR'NẠK **ärnäk** "Finger *(iṣba')*." A variant of 'R'NG'K[1] **ärṇäk**. 0 **ärnäk** D

'IYZ'LIK **īzlik** "Sandal *(ḥiḍā')*" of the Turks, made from camel hide. Proverb: 'IZLIK BULSA' 'AR· 'ULDIYMA'S· 'IJ·LK BULSA' 'AT· YAΓRIYM'S **izlik bolsa är oldīmās, ičlik bolsa at yaγrīmās** "When there is a sandal (accompanying) a man he does not go barefoot; when there is a saddle cloth (on the back of) a horse he does not get galled." [This is coined] to advise prudence. 0 **īzlik** P

'AS'RUK **äsrük** "Drunk *(sakrān)*." 0 **äsrük**

'AWŠUK **äwšük** "Beam, rafter *('āriḍa)*." 0 **äwšük**

'ILRUK **ilrük** "Rue *(ḥarmal)*." Dialect of Uč.· 0 **ilrük** D

'ỤMZUK[2] **ümzük** "Tip of a saddle-tree in front or back *(ṭaraf ḥanw as-sarj muqaddam^an wa-mu'axxar^an)*." 0 **ümzük**

'IK'DUK **igdük** A food made from milk and curdled milk, similar to cheese. 0 **igdük**

'ẠKRIK **ägrik** "Yarn *(γazl)*." 0 **ägrik**

'ỤG'RỤK·[1] **ügrüg** "Rocking of a baby's cradle *(taḥrīk al-mahd li-ṣ-ṣabī)*." 0 **ügrüg**

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4. MS. *xayṭ* in error for *baṭṭ*.

65 1. Three dots of G in brown ink.

2. First U altered from original A (?).

'AK·ŠIK· **äkšig** Anything "sour *(muzz)*," such as a sour pomegranate. 0 **äkšig**

'AKSUK **ägsük** "Defective *(nāqiṣ)*," of anything. :: 'KSUK YARMA'Q **ägsük yarmāq** **ägsük** "A defective dirham." 0

'UG·MAK[1] **ügmäk** "Woman's earring *(xurṣ, ḥalaqa)*," of gold or silver. 0 It is an **ügmäk** infinitive in root-meaning. 0

One calls anything "piled up *(mukawwam)*": 'UKMA'K **ükmāk**. It is also an infinitive **ükmāk** in its root-meaning. 0

'ANDAK **ändäk** "Roof *(saṭḥ)*." Oγuz dialect. **ändäk** D

L

'UJKUIL· **üčgil** "Triangle (*muṯallaṯ* [defined])." 0 **üčgil**

'R·SAL SAJ· **arsal sač** "Chestnut *(aṣhab)* hair." 0 **arsal**

'AŠTAL 'UΓUL **aštal oγul** "Child of a man's old age *('ujza walad ar-rajul)*." 0 **aštal**

'ANDIK 'AR· **ändik ar** "A simple-minded *(ablah)* man." Proverb: 'ANDIK 'UMA' **ändik** P
'AWLIKNY 'AΓIR·LA'R· **ändik ümä äwligni aγirlār** "The simple-minded guest is one who entertains the host." This means that it is the guest who should be entertained. Verse:

[I. 97/106] **66**

'AN·DIK KIŠIY TAYTILSUVN	**ändik kiši tētilsūn**	V
'IYL TURV YATILSUVN [sic]	**ēl törü ētilsūn**[1]	
TUQLY PURY YAYTILSUVN[2]	**toqli böri yētilsūn**	
QDΓV YM' SAWLSUVN	**qaḍγu yemä sawulsūn**	

"(We shall uncover trouble with the sword,) so that the simple-minded come to his senses, the realm prosper, the wolf walk with the six-month lamb close behind,[3] and care leave us." 0

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66 1. The translation *(taṣluḥu)* requires this reading. Possibly the initial *alif* (') was omitted by an over-zealous scribe who thought it was otiose after the V of TURV and did not belong with a Turkic word.

2. First Y altered to Q in brown ink; **qatilsūn** ("may lamb and wolf be joined together") would be an excellent reading (cf. QB 461, 1040, 3096) but would not accord as well with the euphony of the rhyme position or with the translation (see next note).

3. *fa-yamšī ḍ-ḍi'b ma'a l-jaḍa'a min aḍ-ḍi'b ma'an xalfahu.* The last four words are crossed out in MS., but the sense accords with 476 **yetil-** *(laḥiqa)*. Clauson (ED, 469) amends *min aḍ-ḍi'b* to *min aḍ-ḍa'n*; cf. 217 **toqlu**.

M

'UTRUM **ötrüm** "Purgative *(dawā' mushil)*." 0 One calls "milkweed *(šubrum)*"': **ötrüm** SUVṬ 'UTRUM **süt ötrüm**. This is close to the Arabic [in sound and sense]. 0

'AX·ŠAM· **axšam** "Evening *(waqt al-maγrib)*." 0 **axsam**

'AḌ·RIM· **äḍrim** ["Saddle-pad"] The leather and felt that is beneath both sides of the saddletree. 0 **äḍrim**

'UḌRUM **üḍrüm** The "best or choice *(xiyār)*" of a set of things. 0 **üḍrüm**

'AR·DAM· **ärdäm** "Refinement, virtue *(adab, manqiba)*." Proverb [= 169 **til**, 501 **tīl**]: **ärdäm** 'AR·DAM BAŠIY TIYL **ärdäm baši tīl** "The head of virtue is the tongue" — the one who knows P how to speak well gains honor thereby. 0

'US·TAM· **üstäm** The "inlay *(mā yuraṣṣa'u)*" of gold and silver in the buckles of belts or **üstäm** saddle straps. It is what the Oγuz call: SA'XT **säxt** [Persian loanword]. 0 D

'IS·RIM KIŠY **isrim kiši** "A man who clenches his teeth and scowls *(mutaqabbiḍ, qaṭūb)*." 0 **isrim**

'IŠKUM **išküm** "A large bowl-shaped tray *(mā'ida ka-hay'a al-jafna)* which is put before **išküm** the king." It has no legs. 0

BYR 'UQTAM YYR **bīr oqtam yēr** "A bowshot length *(qadr ramiyya)* of land." 0 **oqtam**

'AK·RIM· **ägrim** "Whirlpool (?), a place where water collects *(tayhūr*[4] *al-mā' wahwa* **ägrim** *mustanqa'uhu)*."

'IM·RAM **imräm** "All the groups of the realm when they embark boldly on a matter **imräm** *(kull jamā'āt min ahl al-walāya iḍā xāḍū fī amr)*." :: 'MRAM TIYRIŠTY [sic] **imräm täprägšti** "The community *(jamā'a)* was set in motion."

N

'UTĪUN **utγun** A broad strap on the saddle from the left[5] side; the ring of the girth is **utγun** attached to it and fastened with its tongue.

'ARQUN **arqun** "A horse that is crossbred from a wild stallion and a tame mare." It is **arqun** the fastest racehorse. 0

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4. Clauson (ED, 113) amends to *tayhuwa*; but cf. *tayhūr* "quicksand" at 199 **tarim**. Normally *wahwa* introduces a definition of the Arabic key-term translating the Turkic; here in error for *wa*-?

5. MS. *ansā*, error (?) for *aysar*.

'URKAN· **örgän** "Thong of a camel' girth *(nis‘)*." Oγuz dialect. 0 **örgän D**

'AR̲·KA̲N̲· **ärkän** A particle meaning "at the time of *(ḥālata)*" such-and-such. **ärkän**

[I. 98/108] **67**

Thus :: 'UL KALU̲R 'A̲RKA̲'N̲· KUR̲·DUM **ol kälür ärkān kördüm** "I saw him at the time of his coming." 0

'IRKIN SUVW **irkin sūw** "Water that has collected in a place *(mustanqa‘)*." The same for anything "gathered together *(mujtama‘)*." From this comes the title of the Qarluq chiefs: KVL̲· 'IRKIN **kōl irkin** meaning that his intelligence is "gathered together like a full pond." 0 **irkin N**

'I̲RKI̲N YA̲Ɪ'MUR **irkin yaγmur** "Rain which lasts for days *(dā'im ayyāman)*." 0

'ARQUN **arqun** The word for "next year *(al-‘ām al-muqbil)*." Thus :: 'ARQUN 'YZY **arqun ïzi** "Next year and the year after." 0 **arqun**

'URKU̲N **ürkün** "The panic *(hazāhiz)* that befalls a people because of the enemy so that they flee to forts and castles." **ürkün**

'UTRAN **otran** "Trousers *(sarāwīl)*." I heard it in Yaγma. 0 **otran D**

'IJ·KIN 'AR· **ičkin är** "A man who has come over from the enemy and whom they grant safe conduct *(daxala min al-‘aduww mustaslimān wa-āmanūhū)*." **ičkin**

'US·TUN **üstün** A particle meaning "above *(fawq)*." :: 'ANDĀ'[1] 'US·TUN **anda üstün** "Above it." 0 **üstün**

'AS·TIN **astin** A particle meaning "below *(taḥt)*." It is an uncouth word; the more elegant form is: 'ALTIN **altin**. 0 **astin D**

'AWRAN **äwrän** "Something built in the shape of a smith's furnace and used for bak - ing." **äwrän**

'ALTIN **altin** A particle meaning "below *(taḥt)*." 0 **altin**

'IŠƖUN **išγun** "Rhubarb *(rībās)*." 0 **išγun**

'AŠKI̲N TUBRA'Q **äškin topraq** "Earth (or sand) that is poured out *(munhāl)*." **äškin**

"Riding at a gallop *(safar mu‘addī)*" is called: 'AŠKIN **äškin**. Hence "a mounted express courier" is called: 'A̲ŠKI̲NJY **äškinči**. 0

'AMŠAN **amšan** "Fleece, a skin made into a fur *(burqān, jild yuttaxaḏu minhu l-farw)*." **amšan** 0

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67 1. Second A: another A added in brown ink (indicates nunnation, thus: **andan**).

'ANDĀ'N[2] **andan** An Oγuz word meaning "after that *(ba'da ḏālika)*." Thus :: 'ANDAN 'AY·DIM **andan aydim** "I said after that *(ba'dahu)*." The Turks say: 'ANDA' **anda** with *alif*, but the meaning is "there *(hunāka)*" [78]; thus :: MAN 'ANDA' 'AR·DIM **män anda ärdim** "I was there." **andan** D

Doubled

T

'ARTUT **ärtüt** "A gift *(hadiyya)*," such as a horse, or the like, offered in the presence of emirs, or others; then every gift came to be called: 'ARTUṮ **ärtüt.** **ärtüt**

Q

'ARQUQ KIŠIY **arquq kiši** "Obstinate *(ḫarūn)*," of a man. 0 'ARQUQ **arquq** "A wooden obstruction *(xašaba mu'tariḍa)* between two walls or columns." **arquq**

K

'UBKUK **üpgük** "Hoopoe *(hudhud)*." Čigil dialect. 0 **üpgük** D

[I. 100/110] **68**

'AM·KAK **ämgäk** "Hardship *(miḥna)*." Proverb: 'AM·KAK 'AKINDA' QALMA'S **ämgäk äginda qalmās** 0 "Hardship does not remain (stuck) to the shoulders (of those who are deprived or afflicted)." This is similar to the words of God Most High [Q.94:6]: "truly with hardship comes ease." **ämgäk** P

'UM·KUK **ümgük** "Fontanel – i.e., the soft part of the skull *(al-qurqūf wahwa ramā'a*[1] *ar-ra's)*." Verse: **ümgük**

'AY·DY SANIK 'UVDV	**aydi sänig ūḍu**	**ämgäk** V
'AM·KAK TALIM 'YDV	**ämgäk tälim īḍu**	
YUMŠAR QTIΓ 'VDV	**yumšar qatiγ ūḍu**	
KUNK·LUM· SANK' YUKRUK	**könlüm saṇa yügrük**	

Describing the passing phantom of his beloved, he says [cf. 59 **aṇar**], "How did you cross these hard mountain paths to us?" and he answers: "I endured hardships because of you, and so the mountains softened; my heart is racing toward you." 0

'ASKAK **äšgäk** "Ass *(ḥimār)*." One of two dialectal variants, the other being: 'ŠYA'K **äšyäk**. The *yā'* is an alternant of one of the doubled letters. The same thing is permitted in Arabic **äšgäk** D

---

2. Second A: another A added in brown ink; also second *alif* (') in brown ink.

68 1. MS. *rimāγa.*

as in the phrase *taqaḍḍā l-bāzī* – its root-form is *taqaḍḍaḍa* ("the hawk swooped"); or in the words of God [Q.75:33]: *ṭumma ḏahaba ilā ahlihi yatamaṭṭā* – i.e. *yatamaṭṭaṭu* ("then he went to his household arrogantly"); or [Q.91:10]: *wa-qad xāba man dassāhā* – its root-form is *dassasahā* ("and failed has he who seduces it").[2] 0

'AR·KAK **ärkäk** The "male *(ḏakar)*" of any animal. Thus "cock *('utrufān)*" is called: **ärkäk** 0 'AR·KAK TAQ'ΓV **ärkäk taqāγu.** 0

'INKAK **ingäk** "Cow *(baqara).*" 0 **ingäk**

'INKAK **ingäk** "Female turtle *(al-unṭā min as-salāḥif).*" Oγuz dialect. D

Initial Weak

R

'UY·ΓUR **uyγur** The name of a principality *(wilāya)* composed of five cities, which Ḏu-l Qarnayn built when he made peace with the king of the Turks. I was told by Niẓām ad-Dīn Isrāfīl Ṭoγān Tegīn, son of Muḥammad Čaqir Tonqa Khān, on the authority of his father, who said: When Ḏu-l Qarnayn arrived in the vicinity of the principality of Uighur, the Khāqān of the Turks sent toward him four thousand men. The wings of their caps were like the wings of falcons, and they could shoot backward and forward equally. Ḏu-l Qarnayn was astonished at them **uyγur** N

[I. 102/112]

69

and said [in Persian]: *īnān xuḏ xurand*, meaning "These are independent in feeding themselves" – they have no need of anyone's food since game never escapes them but they eat it whenever they wish. Therefore the principality was named: XUḎXUR **xuḏxur.** Afterward, the [first] *xā'* was changed to *alif.* This is the case with gutteral letters; they alternate with one another, especially *xā'* with *alif* and *alif* with *xā'.* G

Maḥmūd, the author of this book, states: In accordance with this, our forefathers, the emirs, used to be called *xamīr*, since the Oγuz were not able to say *'amīr*; they changed the *alif* to *xā'* and said *xamīr.* Our forefather – he was the one who conquered the lands of the Turks from the Samanids – used to be called: *al-'amīr* ?JRKYN (?).[1] They changed the *alif* to *xā'* as I showed you. D

---

2. The Arabic words *taqaḍḍā, yatamaṭṭā* and *dassā* are spelled with final *yā' (alif maqṣūra)*; Kāsγarī considers this *yā'* an "alternant" of the final consonant in *taqaḍḍaḍa, yatamaṭṭaṭu* and *dassasa*, which are their respective "root-forms."

69 1. The text reads: الامير بجركين. Atalay's suggested reading is: **xamīr tegīn** (Tercüme I, 112n.; Dizin, 832). Togan read the name "Beherkin" (sic; *Atsız Mecmua* 17, 1932, pp. 133-4). The easiest emendation is to: *al-'amīr* (error for *al-xamīr*?) *baḥr tegīn*; or, possibly: *al-'amīr naṣr tegīn.* According to Pritsak (*TM* 10, 1953, pp. 243-4) he must be Buγra Khān Hārūn al-Ḥasan ibn Sulaymān, who conquered Bukhara from the Samanids in 382/992, rather than Arslan Ilig Naṣr ibn 'Alī, who together with Maḥmūd of Ghazna brought an end to the Samanid state in 389/999.

Concerning Uighur: When they changed the *xā'* to *alif* they made the *ḏāl* in *xuḏ* into a *yā'* – this is an important rule, namely that *ḏāl* may be made *yā'*. Then they made the *xā'* in *xur* into a *ɣayn* – the alternation of *xā'* with *ɣayn* and *ɣayn* with *xā'* is permitted [in Arabic also] as in *xatara* ~ *ɣadara* ("he betrayed").

This principality consists of five cities whose people are the strongest of the infidels and the best shooters. They are: SULMY **sulmi** which Ḏu-l Qarnayn built; then: QŪVJUV **qōčo**; then: JANBALIQ **janbaliq**; then: BIYŠ BALIQ **bēš baliq**; then: YANKY BĀLYQ **yaṇi balīq.** N

Š

'AYTIŠ **aytiš** "The inquiring after one another's health *(an yas'ala r-rajulān kull wāḥid minhumā ḥāl al-āxar)*." **aytiš**

Γ

'ĀYITIΓ **aytiɣ** A variant of: 'ĀYITIŠ **aytiš** meaning "the inquiring after one's health *(al-istixbār 'an as-salāma)*," or the like. **aytiɣ** D

Q

'AY·RUQ **ayruq** A variant [of 62 **aḏruq**] meaning "other *(ɣayr)*." Oɣuz dialect. **ayruq** D

'AYRIQ **ayriq** "Peat *(ṭīl)*" – it is a tender plant. The Turks call it: 'ḎRIQ **aḏriq**, and the Oɣuz change it [i.e. the *ḏ*] to *yā'*. 0 **ayriq** D

::'ĀYLUQ 'ĀYLUQ **ayloq ayloq** "Thus, thus *(kaḏā kaḏā)*." Oɣuz dialect. **ayloq** D

Doubly Weak

L

'AY·LA' **ayla** – Oɣuz dialect – "Thus *(ka-ḏālika)*." :: 'AY·LA' QILΓIL **ayla qilɣil** "Do thus *(kaḏā)*." **ayla** D

'UY·LA' **öylä** "Noon *(ẓuhr)*." Oɣuz dialect. The Qifčāq make the *yā'* into *zāy* and say: 'UZLA' **özlä.** **öylä** D

Another Type

Q

'Ā'J·LIQ **āčliq** "Hunger *(majā'a)*." 0 **āčliq**

[I. 104/114] **70**

'ĀŠLIQ **ašliq** "Kitchen *(maṭbax)*."[1] The Oɣuz call "wheat *(burr)*": "AŠ·LIQ **āšliq.** **ašliq** D

K

'ŠYAK **äšyäk** "Ass *(ḥimār)*." 'AŠKAK **äšgäk** is a variant; the form with *yā'* [i.e. **äšyäk**] **äšyäk** D is more elegant.

W

'AWIYA **awya** "Quince *(safarjal)*." A variant.[2] **awya** D

Final Weak

T

'IK·TUV **igtü** "Stall-fed *('alūfa)*," of an animal. **igtü**

R

'AQRUV **aqruA** particle meaning "slowly *(ruwayd)*." :: 'AQRV 'AQRV **aqru aqru** "Slow and gentle! *(taraffaq ruwayd^{an})*." **aqru**

K

'ẠḌKV **ädgü** "Good *(ḥasan)*," of anything. Verse: **ädgü**

QUŠ·NIY QUNUM 'AΓIŠQA'	**qošni qonum oγišqa**	V
QILΓIL 'ANKAR· 'AΓIR·LQ·	**qilγil aŋar aγirliq**	
'ARTUT 'ALIB· 'ANUNΓIL	**ärtüt alip anunγil**	
'ẠḌKUV TAWAR· 'UΓURLUQ	**ädgü tawar uγurluq**	

"Honor and respect your clansmen; when you receive a gift prepare a good recompense for it."

Another Type

'AM·ŠUVY· **amšuy** A kind of plum *(ajāṣ)*; it is yellow. **amšuy**

Nasal

Z

---

70 1. MS. *muṭbax* – not a classical form; perhaps to be read *miṭbax* "cooking implement."

2. Presumably **aywa**, the regular form, has dropped from the text.

'ANKDUZ **aŋduz** "Elecampane *(rāsan)*"[3] – it is the root of a plant that is dug up and used to cure horses of stomach-ache. Proverb: 'ANK·DZ BULSA' 'AT̲ 'ULM'S **aŋduz bolsa at ölmäs** 0 "If there is elecampane[3] the horse will not die (of stomach-ache)" – since he can be made to drink it and then will recover. This is coined [as advice] for travellers to be prepared. **aŋduz** P

J

'INKLJ **iŋlič** A mountain plant, similar to garlic, which is eaten with roast meat. **iŋlič**

K

'NKLIK **äŋlik** "Rouge *(raxf)*" – a red color used to paint women's cheeks *(wajanāt)*. **äŋlik**

N

'U̲NKDUN **öŋdün** A particle meaning "front *(quddām)*." The Oγuz drop the *dāl* and *nūn* and say: 'UNK̲ **öŋ**. :: 'NKDUN YURU̲T̲ **öŋdün yort** "Ride in front *(sir bi-farasika quddām*^{an}*)*." They have the correct form.[4] **öŋdün** D

Final Nasal

'UL·DANK **uldaŋ** "Sole of a shoe *(asfal al-xuff)*." Proverb: 'IT·Q' 'WUT 'A̲T·SA' 'ULDANK YI̲Y(Ṯ)M'S **itqa uwut itsä uldaŋ yēmäs** 0 "If one beats modesty into a dog it will not eat the sole of a shoe." 0 This is coined to advise someone to behave modestly. The meaning is: One who is forced to be modest stops his bad behavior **uldaŋ** P

[I. 105/116] 71

out of modesty.

L

'ŽLNK **azlaŋ** "Chameleon *(ḥirbā')*." With *zāy* between the two points of articulation. Oγuz dialect. **ažlaŋ**. D

D

'IZDANK **izdaŋ** "A kind of net *(šabaka)* for catching fish." One plants a row of thin stakes in the water leaving an opening in the middle of the channel, and throws the net over the mouth of the opening. The fish go into it and are pulled out all at once. **izdaŋ**

S

---

3. Originally *turmus* "lupine," altered to *rāsan* in pencil (?); EP has *rāsan*.

4. Referring to the Oγuz; presumably the second sentence and the example sentence should be reversed.

'AXSUNK· 'AR· **axsuŋ̇ är** "A man who is brawling drunk *(mu'arbid fī sukrihi)*." A dialect variant of: 'AXSUM **axsum.** **axsuŋ̇** D

Initial Weak

B

'AY·BANG[1] 'AR· **aypaŋ̇ är** "Bald *(aṣla')* man." Čigil dialect. **aypaŋ̇** D

'AY·DINK **aydiŋ̇** "Moonlight *(faxt al-qamar)*." **aydiŋ̇**

Final Weak

'A̲R̲·INGA̲'N̲·[1] 'AR· **ärŋ̇ān är** "Unmarried *('azab)* man." Proverb: 'ARNK'N̲·KA̲' 'ALIK· QARI̲Y BUVZUN 'UVM· TUIKA'MA'S· **ärŋ̇ānkä ällig qari bözün üm tükämäs** "Fifty cubits of cloth are not enough for the trousers of an unmarried man" — since a stranger will not sew it for him. This is coined to advise someone to marry. **ärŋ̇ān** P

Chapter: *af'āl, uf'āl, if'āl*, vocalized second radical, in its various vocalizations

R

'A̲RQA̲'R̲· **arqār** "Mountain she-antelope (*arwiyya* [defined])." Its horns are made into knife handles. 0 **arqār**

'ŠBA'R **ašbār** "A mixture of moistened straw and bran that is fed to horses." 0 **ašbār**

'A̲IŠL'R̲· **ešlār** "Woman *(mar'a)*." Its root-form is: 'A̲ŠI̲YLA̲'R̲· **ešlār** meaning "noble women *(as-sayyidāt min an-nisā')*"; the *yā'* dropped for lightening since the word was used so often. It is a plural used as a singular. There is a long story behind the giving of this name. **ešlār** G

Γ

'UXŠA'Γ **oxšāγ** "Like or similar *(šabīh)*." :: 'ANIK· 'UXŠA'ΓIY **anig oxšāγi** "One who resembles him." 0 **oxšāγ**

'A̲R̲·QA̲'Γ̲· **arqāγ** "Weft *(luḥma aṭ-ṭawb)*." **arqāγ**

'UWRUVΓ **owrūγ** A variant of : 'U̲Γ̲·RUVΓ̲· **oγrūγ** [61-62] meaning the "joint *(mafṣil)*" of a bone or the "bend *(jiz', munqaṭa')*"[2] of a mountain. **owrūγ** D

'UWRUVΓ **owrūγ** "First vertebra of the neck *(fahqa)*." The more correct form D

---

71 1. Three dots of G in brown ink.

2. MS. *jaz', manqaṭa'*.

for all three of these is: 'UΓRUVΓ**oγrūγ**.

'UΓRA'Γ **uγrāγ** "Aim, intention *(qaṣd, 'azīma)*." 0 **uγrāγ**

'ANDA'Γ **andāγ** A particle meaning "thus *(ka-ḏālika)*." Thus :: 'ANDAΓ 'AY·DIM **andāγ aydim** "Thus *(kaḏā)* said I." Čigil dialect. 0 **andāγ** D

'NIḌΓ **indāγ** (?) "Frame of a sieve *(iṭār al-munxul wa-l-γirbāl)*." **indāγ** ?

Q

'UBRA'Q· **oprāq** A "tattered *(xalaq)*" garment, or other. Thus :: 'UBRA'Q TVN· **oprāq oprāq tōn** "A tattered garment." 0 **oprāq**

'ATΓA'Q· **atγāq** "Bile, colic *(ṣufār, qawlanj)*." A plant with yellow flowers is called: 'ATΓA'Q **atγāq**. Any face that is yellow with grief is likened to it. **atγāq**

UJMA'Q· **ucmāq** "Paradise *(al-janna)*." Verse: **ucmāq**

TURLK JJK YAZIL·DIY	**türlüg čečäk yazildi**	V
BARJIN YAḌM KARILDY	**barčin yaḍim kärildi**	
'UJM'Q YARY KURUL·DIY	**učmāq yeri körüldi**	
TUMLΓ YAN' KALKUVSUVZ	**tumliγ yana kälgüsüz**	

Describing springs: "Varieties of flowers have split open, (as though) a brocade carpet has been spread, and the land of paradise has been seen; (the season has become so temperate that) cold will never return." 0

'AXSA'Q **axsāq** "Lame *(a'raj)*." **axsāq**

'ARṬ'Q· NA'NK **artāq nāṇ** "Something spoiled or corrupt *(fāsid)*." 0 **artāq**

'URΓA'Q **oryāq** "Scythe *(minjal)*." 0 **oryāq**

'UΓ·RA'Q **oγrāq** A tribe of the Turks inhabiting a frontier district called: QARA' **oγrāq** N YIΓA'J **qara yiγāč**.

'AΓLA'Q YYR· **aγlāq yēr** "A lonely or unfrequented *(lā anīs bihi)* place." 0 **aγlāq**

'UΓL'Q **oγlāq** "Kid *(jady)*." Proverb: 'UΓLA'Q YLIK SIZ 'UΓL'N BILK SIZ **oγlāq yiliksiz oγlān biligsiz** 0 "There is no intelligence in babies, just as there is no marrow in (the bones of) kids." **oγlāq** P

K

'IS·TA'K **istāk** "Inquiry, prosecution, investigation *(ṭalab, tatabbu', faḥṣ)*" of a thing. Thus :: 'IS·TAK QUB·DIY[1] **istäk qopdi** "The inquiry *(ṭalab)* was stirred up." 0 **istäk**

'US·TA'K **üstāg** "Added amount *(ziyāda)*," as when 100 is added to 1000. Thus :: MAN 'US·TA'K BIYR·DIM· **män üstāg bērdim** "I gave him the added amount." **üstäg**

N

'B·L'N **aplān** A small animal of the rat *(jirḏān)* genus. **aplān**

'AR·ΓUVN **arγūn** A small animal of the rat *(jirḏān)* genus. Its body is as long as half a cubit, and it is used to hunt out small birds in the crevices of walls. If it attacks a sheep, its flesh turns yellow; and if it attacks a man **arγūn**

[I. 108/120] 73

in his sleep, he suffers retention of urine. 0

'LTVN **altūn** "Gold *(ḏahab)*." 0 **altūn**

'UMK'N **ömgān** "Jugular vein *(wadaj)*." 0 **ömgän**

'IN·KA'N **ingān** "She-camel *(nāqa)*." Proverb: 'IN·KA'N 'INK·RASA' BUTUV BUZ-LA'R **ingān inrasa botu bozlār** 0 "When the she-camel moans the baby-camel grumbles (in answer)." 0 This is coined about the longing of relatives for each other. 0 **ingān** P

Initial Weak

Š

'UYN'Š· **oynāš** "A woman who has an illicit lover *(lahā man yarhaquhā ḥarāman)*." **oynāš**

Q

'UYN'Q 'ŠL'R **oynāq ešlār** "A coquettish *(ṭula'a xuba'a)* woman." **oynāq**

N

'AY·RA'N· **ayrān** 'Churned milk *(māxiḍ)*." **ayrān**

With Final *Vāv*

Γ

'UYNA'ΓUV YIYR· **oynāγu yēr** "Playground *(mil'ab)*." **oynāγu**

---

72 1. Dot of B in brown ink.

Defective

N

'ULYA'N·[1] **ulyān** A sweet-smelling edible root of a plant (*ar-rāl* [? – defined]). **ulyān**

Nasal

K

'ARNK'K **ärṇ̄āk** "Finger *(iṣba')*." Proverb: BIYŠ 'RNK'K TUVZ 'ARMA'S **bēš ärṇ̄āk tūz ärmās** "The five fingers are not equal" – and likewise people are unlike one another. **ärṇ̄āk** P

'URNGA'K·[2] **ürṇ̄āk** "Gypsum *(jaṣṣ)*." **ürṇ̄āk**

Chapter: *fa'āl, fa'ūl*

J

'ALUVJ **alūč** "Yellow plum (? *barqūq*)."[3] **alūč**

'ULA'R **ulār** "Partridge *(ya'qūb)*." **ulār**

Z

'UVSUVZ KIŠY **ūsūz kiši** "A sleepless *(šaqḍān)* one." 0 **ūsūz**

'ISIYZ **esīz** "Naughty *(a'ram)*," of a child. 0 **esīz**

'AḌIYZ **äḍīz** "Raised *(murtafi')*." of anything. **äḍīz**

Š

'AIKYŠ **egīš** "The filings of any ore which is smelted *(suḥāla kull mā yuḍābu min al-jawāhir)*." 0 **egīš**

'IKYŠ **igiš** "Unruly *(ḫarūn)*," of an animal. **igīš**

K

'AIWA'K 'AR· **ewāk är** "A hasty *('ajūl)* man." 0 **ewāk**

73

1. Y altered from B by later hand (one dot in brown ink).
2. Three dots of G in brown ink.
3. MS. *barūd*.

'A̲LUVK[4] **älük** "Mockery *(suxriyya)*." **älük**

Γ

'ULA'Γ **ulāγ** "A horse which an express courier takes by order of the emir and rides until he finds another." **ulāγ**

'ULA'Γ **ulāγ**[5] "Patch *(ruq'a)* of a garment."

Q

'UX'Q **oxāq** "The juice of dried apricots *('uṣāra falīq al-mišmiš)*"[6] which is drunk. 0 **oxāq**

'UŠ'Q **ušāq** "Slander *(namīma)*." :: 'UŠ'Q SUVZ **ušāq sōz** "Words of slander." **ušāq**

L

'USA'L̲ KI̲ŠIY **osāl kiši** "A negligent *(γāfil fī l-umūr)* person." 0 **osāl**

'IN'L **ināl** The name for any young man whose mother is a Khātūn **ināl** N

[I. 110/122] **74**

and whose father is a commoner. This is the root-meaning.

N

'UJA'N̲ **učān** "A boat with two sails *(safīna ḏāt janāḥayn)*." Qifčāq dialect. **učān** D

Initial Weak

'AYA'S· KVK **ayās kök** "Clear *(muṣḥiya)* sky." Thus mamlukes may be called: 'A̲YA'S **ayās** N **ayās**, likening to it the clearness *(ṣafā')* of their faces.

N

'U̲TUVN̲ **utūn** "Shameless, vile *(waqiḥ, la'īm)*." **utūn**

---

4. I crossed out in brown ink.
5. Gloss in brown ink below the word: YM'Γ **yamāγ**.
6. MS. *mušš amš.*

Final Weak

K

'UKA̲'Y· 'ATA' **ögāy ata** "Stepfather *(rābb)*." One calls a "stepson *(rabīb)*": 'UKA̲'Y· 'UΓUL **ögāy oγul** 0 and a "stepdaughter *(rabība)*": 'UKA'Y̲· QI̲YZ **ögāy qiz.** **ögāy**

M

'UMA'Y̲· **umāy** [Placenta] "Something that emerges from the woman's womb after giving birth"; it is like a container *(ḫuqqa)* and is said to be the companion *(ṣāḥib)* of the child in the womb. Proverb: 'UMA'Y·QA̲' TBNSA' 'U̲ΓUL BU̲LVR **umāyqa tapinsa oγul bulūr** 0 "One who worships that one [i.e. **umāy**] will get a child." They[1] draw a good omen from that. **umāy** P

Chapter: *fa'lī (fa'lā)*,[2] in its various vocalizations

B

'ARBA' **arpa** "Barley *(ša'īr)*." Proverb: 'ARBA'SI̲YZ 'AT· 'AŠU̲VMA'S 'A̲RQ'SI̲YZ 'AL·B JARIYK SIYUVMA'S **arpasīz at** [**art**] **ašūmās, arqasīz alp cärīg siyūmās** 0 "The horse is not able to cross the mountain pass until he nibbles on some barley; (and also) the warrior is not able to break the battle line except with a backer to help him." This is coined to advise helping one another. **arpa** P

T

'URTV **ortu** The "middle *(wasaṭ)*" of anything. Thus :: 'URTV 'AR· **ortu är** "Middle-aged *(tawassaṭa min 'umurihi)* man." :: 'AW· 'UR·TU̲VSI̲Y **äw ortūsi** "Middle of the house." :: KUVN 'UR·TU̲V **kün ortu** "Noon *(ẓuhr)*." Čigil dialect. 0 **ortu** D

'A̲IR̲·TA' **ertä** "Early morning *(bukra)*." **ertä**

J

'AR·JY **arči** "Saddlebag *(ḫaqība)*." **arči**

D

'URDUV **ordu** "Residence of a king *(qaṣaba al-malik)*." Thus the city of Kāšγar is called: 'UR·DUV KA̲ND **ordu känd** meaning "City of Residence of Kings *(balda al-iqāma wa-qaṣaba al-mulūk)*." 'URDUW **ordu** A residence near Balāsāγūn. Balāsāγūn also is called: QUVZ 'URDUV **qūz ordu** from this word. 0 **ordu** N N

---

74 1. Gloss: "Women." In the text, after the heading "Proverb" comes "of women" (*maṯal an-nisā'*, altered in brown ink to *maṯal li-n-nisā'*), later crossed out.

2. This reading in brown ink.

'URDUV BAŠY **ordu baši** Name for the "bedmaker *(farrāš)*" of kings. 0

'URDUV **ordu** The "burrow *(nāfiqā')*" of a gerboa; the "hole *(ḥijr)*" of a weasel; the "underground habitation *(maskan . . .*

[I. 112/124] **75**

taḥta l-arḍ)" of any animal. 0

'UR·DUV T'L **ordu tāl** "Depilatory paste *(nūra)*." One of the two variants [Cf. 84 **ardūtāl**]. 0 **ordu tāl** D

'AḴ·DUV **ägdü** "A crook-headed knife *(sikkīn mu'aqqaf ar-ra's)*" used to hew out sheaths for swords, or other. **ägdü**

'KDY **ägdi** (?) "Slaughterhouse *(maḍbaḥ)*." 0 **ägdi** ?

'AMDIY **amdi** A particle meaning "now *(al-āna)*." :: 'AM·DIY KALDIM **amdi käldim** "I came now." The Oγuz have *kasra* with the *alif* and say: 'IM·DIY **imdi**. **amdi** Verse: D **imdi**

'UBKAM KLIB· 'UΓRADIM	**öpkäm kälip uγradim**	V
'ARS·LAN LAYUV KUK·RADIM	**arslanlayu kökrädim**	
'ALB· LA'R BAŠIN TUΓRADIM	**alplär bašin toγradim**	
'AM·DY MANY KYM TUT'R	**amdi mäni kīm tutär**	

"I went toward the enemy in a raging fury; I roared like a lion and cut the warriors' heads; (I called out in the midst of the multitude:) '[Now] who can capture me?' " 0

'UM·DUV **umdu** "Coveting, begging *(ṭama', su'āl)*." Hence "a beggar *(sā'il)*" is called: 'UMDUVJIY **umdūči**. 0 **umdu**

'ANDA' **anda** A particle meaning "there *(hunāka)*." **anda**

R

'UB·RIY **opri** "Pit or hollow *(ḥufra)*." **opri**

'UTRA' **otra** The "middle *(wasṭ)*" of anything – i.e. the middle of anything that has sides. It is a metathesis of: 'UR·TUV **ortu**. 0 **otra**

'AYRUV **ayru** A particle meaning "if not *(in lam)*." Thus :: MUVNY TIYLA'MASA' SAN 'AYRUV NA' KRA'K **mūni tīlāmäsä sän ayru nä kärāk** 0 "If you are not *(iḍā lam)* pleased with this, then what do you want?" 0 **ayru**

'AḌ·RIY **aḍri** "Winnowing fork *(miḍrā)*" – i.e., the instrument used to winnow wheat in order to cleanse [the chaff from the grain]. And anything bifurcated *(lahu šu'batān)* is: 'AḌ·RIY **aḍri**. Thus "man *(insān)*" is called: 'AḌ·RIY BUT·LUΓ **aḍri butluγ** meaning "split at the thighs *(munfarij al-faxiḍayn)*." **aḍri**

Ụ'Ʊ̈TRUV[1] **utru** "Opposite or facing *(qubāla)*" anything. :: 'UVL MANK' Ụ'Ʊ̈TRUV[1] KĄLDY **ol maŋa utru käldi** "He came to meet me *(bi-qubālatī)*." 0 **utru**

'AS·RA' **asra** A particle meaning "under *(taḥta)*." **asra**

'IS·RA'[2] **isra** A word meaning "beyond that place *(dūna ḏālika l-makān)*." Thus :: 'UL 'ANDAN 'IS·RA' 'UL **ol andan ısra ol** "He is after or beyond *(ba'da, dūna)* that." 0 **isra**

'ĄIS·RĮY **esri** "Leopard *(nimr)*." 0 "A rope with black and white strands *(mubal-laq)*" is called: 'ĄIS·RĮY YAŠIΓ **esri yišiγ**. Also anything that is two-colored *(ḏū lawnayn)* is: 'ĄIS·RĮY **esri** likened to the color of the leopard. 0 **esri**

'UΓRIY **oγri** "Thief *(liṣṣ)*." 0 **oγri**

:: BUM[3] [sic] NA'NK 'ANIK 'UΓRY 'UL **bu nāŋ anig oγri ol** "This

[I. 114/126] **76**

thing is below *(dūna)* that." The root-form is with *kasr* of the *γayn* [i.e. **oγiri**], but it was lightened, as one says [in Arabic] *ibil* or *ibl* ("camels"), *uḏun* or *uḏn* ("ear"). 0

'ĄGRĮY **ägri** Anything "crooked *(mu'wajj)*." Proverb: YLĄ'N KĄNDUV 'ĄKRĮY-SĮYN BĮLM'S TAWAY BŲVY·NIN 'ĄKRY TYR **yilān kändu ägrīsīn bilmās, tewe bōynin ägri tēr** "The snake does not know its own crookedness *('iwaj)* but claims that the camel's neck is crooked *(mu'wajj)*." This is coined about someone who lays blame where he himself is to blame. 0 **ägri** P

'UK·RA' **ügrä** "Noodles *(iṭriyya)*." It is similar to: TUTM'J **tutmāč** 0 except that it is finer. 0 **ügrä**

'ĄILRĮY **elri** "Kid-skin (*badra* [defined])." You may say: 'ĄIL·DIRĮY **eldri** with a *dāl* augment. 0 **elri**

Z

'ŽRV [sic] **aržu** "Jackal *(ibn āwā)*." With *zāy* between the two points of articulation. You say about people who "stand around *(ḥaffū ḥawla)*" something: KŠY 'ŽRVLYV TŲRDĮY[1] **kiši aržūlayu turdi** meaning "The people crowded around him *(izdaḥama . . . ḥawlahu)* as jackals crowd around a person to eat him." **aržu**

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75 1. Second (originally first) U crossed out in brown ink.

2. Gloss in brown ink below the word: BSR'.

3. Later gloss (black): BV.

76 1. Altered to QRY(?).

S

'AR·SUV **ärsü** "Vile or depraved *(raḍal)*," of anything. Oγuz dialect. **ärsü** D

Γ

'AR·ΓV **arγu** "Ravine between two mountains *(al-lihb*[2] *bayn al-jabalayn)*." From this the country between Ṭirāz and Balāsāγūn was named: 'AR·ΓU **arγu** since it is between two mountains. 0 **arγu** N

'URΓA' **urγa** "A tall many-branched tree *(dawḥa)*." Oγuz dialect; also Arγu dialect. 0 **urγa** D

'IM·Γ' **imγa** "Treasurer *(al-xāzin li-l-amwāl wa-l-qayyim 'alā jam'ihā)*." 0 **imγa**

'NΓA' 'AR· **inγa är** "A vile or depraved *(raḍl)* man." Anything "fallen or base *(sāqiṭ)*" is called: 'NΓA' **inγa**. **inγa**

W

'IR·WY QULA'Q **irwi qulāq** "A pointed, thin *(mu'allala, ḥašra)* ear." 0 **irwi**

'IR·WY **irwi** An Indian medicine.

Q

'AR·QA' **arqa** "Back *(ẓahr)*." **arqa**

'AR·QA' **arqa** "Backer *(ẓahīr)*, one who helps you in misfortune." As in the saying: 'AR·QA'SIZ· 'ALB· JARIK SIYUVMA'S **arqāsiz alp čärig siyūmās** "The warrior cannot break the battle line except with a backer." [See 74 **arpa** P.] P

K

'UB·K' **öpkä** "Lung *(riyya)*." 0 'UB·K' **öpkä** "Anger *(γayẓ)*." The reason it is called this is that anger rises in the lung, and the two are closely connected, just as [in Arabic] "rain" may be called "sky." 0 **öpkä**

[I. 115/128] **77**

'UTAKY **ötki** "Compensatory gift *('iwaḍ)*." Čigil dialect. :: BUV 'ATQA' 'UTAKY BYRDIM **bu atqa ötki bērdim** "I gave a compensatory gift for this horse." 0 **ötki** D

---

2. Later addition: *wahwa mā.*

'AJ·KUV **äčkü** "Goat *('anz)*." 0 **äčkü**

'IJ·KUV **ičkü** "Drink *(mašrūb)*," of anything. 0 **ičkü**

'ẠḌKỤV **ädgü** "Good *(ḥasan)*." Verse [= 277 **kül-**] **ädgü**

KUL·SA' KIŠY 'ẠT·M' 'ẠNK'Ṛ 'URṬARṬ KỤLA' V
BAQ̃IL 'ANK'R 'ẠḌKỤVLKUN 'AΓ·ZIN KULA'
külsä kiši atma anar örtär kül-ä
baqqil anar ädgülükün aγzin külä

"When a person comes toward you smiling, don't pour hot ashes on his face [i.e. put him to shame], but regard him with kindness *(iḥsān)* and a laughing mouth." 0

'AR·KIY **ärki** A particle of doubt *(šakk)*. Thus :: 'UL KALIR· MUV 'AR·KỊY **ol kälir mü ärki** "Is he coming or not *(am lā)*?" It takes the place of an interrogative *(istifhām)*. 0 **ärki**

'URKV **örgü** "Hump *(sanām)*." 0 **örgü**

'AS·KV[1] **äsgü** "Winnowing basket *(minsaf)*." **äsgü**

'ẠS·KY **äski** Anything "old, worn out *(qadīm, bālin)*." Hence :: 'ẠS·KY TỤVN **äski ton** "A tattered *(xalaq)* garment." **äski**

'ỤLKUV **ülgü** "Measure *(faymān)*." **ülgü**

'AL·KA' BULA'Q **älkä bulāq** A tribe of the Turks. **älkä** N

L

'ỤΓ·LA' **oγla** "Young man *(fatā)*." Arγu dialect. 0 **oγla** D

'UΓLY **oγli** "Parsnip (? *ḥinzāb*)." It is a sweet white carrot *(jazar)* cultivated in the city of Kāšγar and eaten. 0 **oγli**

M

'ḌMA' YLQY **iḍma yilqi** "Set free *(sā'iba)*, of an animal." **iḍma**

'UVR·MA' SAJ· **ö̈rmä sač** "Braid *(ḍafīra)*." 0 **ö̈rmä**

'ẠZṬMẠ'Ṉ·[2] **azma** [Gelded ram] A ram of which the skin of the testicles has been cut so that it is no longer able to mount the female. 0 **azma**

---

77 1. VU added in brown ink between *alif* (') and S (thus: **ävüsgü**).

2. N· added in brown ink.

'UŽMA' **üžmä** "Mulberry *(tūt)*."[3] With *zāy* between the two points of articulation. 0 **üžmä**

'USMIY TARIM **usmi tarim** Name of a large river which flows from the land of Islam toward Uighur and there is absorbed in the sand. 0 **usmi** N

'AK·M' **ägmä** "Arch *(ṭāq)*" in a house. **ägmä**

'UK·M' TUBRA'Q **ükmä toprāq** "Piled up *(mukawwam)* earth." The same for anything piled up. 0 **ükmä**

'ALMA' **alma** "Apple *(tuffāḥ)*." Oγuz dialect. The Turks say: 'LMLA' **almila**. 0 **alma** D

'ULMA' **olma** "Jar *(jarra)*." 0 **olma**

N

'UTNUV **ötnü** A particle used in connection with loans. :: MAN YARMA'Q 'UTNUV BIYR·DIM **mänyarmāq ötnü berdim** "I gave the dirham as a loan *(qarḍan)*." 0 **ötnü**

'AŠ·NUV **ašnu** A particle meaning "before *(qabla)*." :: MAN 'ANDÃ'[4] 'AŠNUV KALDIM **mān anda ašnu kāldim** "I came before him." 0 **ašnu**

'ANDA' **anda**[5] A particle meaning "there *(hunāka)*." The Oγuz **anda**

[I. 117/130] **78**

change the final *alif* to *nūn* [i.e. 67 **andan**] when the meaning is "after *(ba'da)*"; but when the meaning is "there" they agree with the others. The alternation of *alif* and *nūn* is permitted in Arabic, as in the words of God [Q.26:23]: *wa-mā rabbu 'l-'ālamīn* ("And what is the Lord of all Being?") in the story of Moses – the *alif* is an alternant of *nūn*, since it is not permitted when inquiring about rational beings to say *mā hāḏā* ("What is this?"), but rather *man* ("Who?"); or in the words of God [Q.96:15]: *la-nasfa'an bi-n-nāṣiya* ("We shall seize him by the forelock") – the *alif* is an alternant of *nūn* [i.e. *la-nasfa'an*, with *nūn* instead of *tanwīn*]; 0 or in the verse of al-A'šā: D

wa-lā n-nuṣuba[1] *l-manṣūba lā ta'budannahu*

li-'āqiba^{tin} *wa-llāha rabbaka fa-'budā*

– meaning *fa-'budan* ("Do not worship the idol that is set up, lest there be a consequence, but God your Lord, [Him] worship!").[2]

---

3. MS. *tūṭ*.
4. Second A: another A added in brown ink (indicates nunnation, thus: **andan**).
5. This entry is out of order here; see 75 **anda**.

78 1. MS. *n-nasba* (vowels in brown ink).

2. Cf. R. Geyer, ed., *Gedichte von . . . al-'A'šā* (Gibb Memorial Series, 1928), no. 17 (p. 103), v. 20:

Chapter: *fa'lā*

'IKY **ekki** The number "two *(iṯnān)*." **ekki**

Nasal with *Jīm*

Chapter: *fu'ul*

T

'UTN̲J **ötünč** "Loan *(qarḍ)*." :: MAN 'NK'R YARMA'Q 'UTN̲J BYR'DIM **män aṇār yarmāq ötünč bērdim** "I loaned *(aqraḍtu)* him the dirham." **ötünč**

One calls a matter that is "disgraceful, reproachable *(mundiyya, mu'āyir)*": 'UVTUNJ 'YŠ **ūtunč** **ūtunč** **īš**. Its root is from: 'UWT̲ **uwut** "modesty or shame *(ḥayā')*."

J

'UJNJ **üčünč** The [ordinal] number "third *(ṯāliṯ)*." 'IKNJ **ekinč** "Second." This is a rule, namely that for any number below ten one adds to the root word *nūn* and *jīm* to express that it follows the number that is before it: TVRTNJ **tȫrtünč** "Fourth," BYŠNJ **bēšinč** "Fifth" – the roots are: TU̲VRT **tȫrt** "Four," BYŠ **bēš** "Five" – *nūn* and *jīm* were added to express this meaning. It is permitted to express the tens in the same way: 'VNNJ **ōnunč** "Tenth," YKRMNJ **yigirminč** "Twentieth." 0 This is a regular rule. 0 **üčünč** G

'ARINJ **ärinč** A particle meaning "perhaps *(la'alla)*." Thus :: 'UL KALDIY 'ARINJ **ol käldi ärinč** "Perhaps he has come." 0 **ärinč**

'URUNJ **urunč** "Bribe *(rušwa)*." **urunč**

'IRINJ **erinč** "Comfort, happiness *(at-tana''um wa-t-taqallub fī n-ni'ma)*." In some dialects it is: 'RIN/YŽ **erēž** (?) with *zāy* between the two points of articulation. 0 **erinč** D

W

'AWINJ **awinč** "Friendliness or familiarity with a thing *(al-mu'ānasa bi-š-šay')*." :: MANK' 'AWIN'DY **maṇa awindi** "He was friendly *(ānasa)* with me." **awinč**

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wa-ḍā n-nuṣubi l-manṣūbi lā tansukannahu wa-lā ta'budi l-awṯāna wa-llāha fa-'budā
with the variant:
wa-lā n-nuṣuba l-manṣūba lā tansukannahu bi-'āqibatin wa-llāhu rabbuka fa-'budā
For the grammatical principle, see Wright I, 61 D.

K

'IKINJ **ekinč** The "second *(ṯānī)*" of something, in numbering. 0 **ekinč**

'UKUNJ **ökünč** "Regret *(ḥasra)*." :: 'UL TALIM 'U̲KUNJ 'U̲KUNDY **ol tälim ökünč ökündi** "He had many regrets *(taḥassara bi-ḥasarāt kaṯīra)*." 0 **ökünč**

'U̲GUNJ[1] **ögünč** "Self-praise *(tamadduḥ)*." :: BUV 'IYŠ·QA'[2] NA' 'U̲GUNJ[1] KA̲RA'K **bu īšqa nä ögünč kärāk** "Why must there be self-praise in this matter?" **ögünč**

L

'ILINJ·[3] YVL **ulinč yōl** "A winding *(multawī, laysa bi-l-mustawī)* road." The same for anything winding *(multaw^in)*. **ulinč**

'IA̲LANJ **ilänč** "Reproach *(ta'yīr)* to an advisor over a matter of which it appears that his view was unsound." **ilänč**

M

'UMNJ **umunč** "Hope *(rajā')*." :: 'UMNJ TANKRIY KA' TUT **umunč täŋrikä tut** "[Put] your hope in God (may He be exalted)." **umunč**

'UNNJ YARMA'Q **onunč yarmāq** "The tenth *('āšir)* dirham (or other)." 0 **onunč**

'INANJ **inanč** "Reliable *(mu'tamad)*." From this comes the name: 'INANJ BAK **inanč beg** meaning "Reliable Emir." **inanč** N

Another type: *fa'anlā*, in its various vocalizations

T

'IA̲TI̲NJUV NA'NK **atinču nāŋ** "Something thrown *(maṭrūḥ)*." **atinču**

'ITNJUV NA'NK **itinčü nāŋ** "Something pushed *(madfū')*." **itinčü**

D̲

'ID̲INJV SAJ **id̲inču sač** "A man's hair which he lets loose after confining it *(arsala ba'd al-awl)*." The same for other things. 0 **id̲inču**

79

1. Three dots of G in brown ink.
2. Altered to: **'IŠ·KA' iškä.**
3. Altered to: **'A̲YLA̲NJ·** (Y in brown ink).
4. MS. *karb.*

One calls "an animal that is set free *(sā'iba)*": 'IḌINJV YḶQY **iḍinču yilqi.** 0

'IARINJV **irinčü** "Sin *(iṯm)*." **irinčü**

W

'AWINJV NA'NK **awinču nāṇ** "Something with which one enjoys pleasure and familiarity *(yuta'allalu bihi wa-yusta'nasu)*." Thus slavegirls may be named: 'WINJV **awinču.** **awinču** N

Q

'ĄQINJY **aqinči** "Night raiding party *(as-sariyya allatī taḍhabu layl*^{an} *wa-tubayyitu l-'aduww)*." **aqinči**

Nasal with *Kāf*

'ABAN·K **apaṇ** A particle meaning "if only *(law)*." :: 'ABANK SAN BARSA' SAN **apaṇ sän barsa sän** "If only you went." **apaṇ**

T

'UTN·K **otuṇ** "Firewood *(ḥaṭab)*." **otuṇ**

R

'URN·K **ürün** "White *(abyaḍ)*," of anything. The Oγuz say: 'Q **aq.** **ürüṇ** D

'URN·K **ürüṇ** "White of the nail (*kadab*[4] [defined])." ::TḶRNK'Q 'URNKY **tirṇāq ürüṇi** "White *(bayāḍ)* of the nail."

'URNK **ürüṇ** "Diviner's fee *(ḥulwān al-kāhin)*." :: 'LIK 'URNKY BḶYR **älig ürüṇi bēr** "Give the fee! [lit. the white of hand]."

[I. 120/134] **80**

'URĄNG[1] **oraṇ** Name of a place near Rūm. It is toward the north, over against Rūm. The more correct form is: VARANK **varaṇ.** 0 **oraṇ** N

'IRḶNK **iriṇ** "Pus *(qayḥ, ṣadīd)*." **iriṇ**

Š

'USANK TA'Š· **üšäṇ tāš** "Smooth *(malsā')* rock." A variant of: YUŠAUNK **yüšäṇ.** **üšäṇ** D

L

'ĄLANG[1] YAZIY **alaṇ yazi** "Level *(qarqar)* plain." It is a metathesis of: 'NKL **aṇil** [60] which is used for an "open *(futuḥ)*" door. **alaṇ**

Doubled

'ĄNGAK·[1] **äŋ̇äk** "Jaws, jawbone on either side of the mouth *(al-māḍiγān wa-l-fanīkān min janbatay al-fam)*." 0 **äŋ̇äk**

'ANKAK **äŋ̇äk** "The string *(xayṭ)* with which a woman ties her veil." 0

'UNKIK **öŋ̇ik** "False earlock *(ṣudγ . . . γūr^{an})* which women make from goat's hair." It is called: 'UNKIĄK YURKAY'K **öŋ̇ik yörgäyāk**. The root is: 'UNKY **öŋ̇i** meaning "other." 0 **öŋ̇ik**

'UNKIUK **öŋ̇ik** "The silk tassels *(aḍnāb, āḍān)* of a pillow." 0

Final Weak

'UNKĮY **öŋ̇i** A particle meaning "other *(γayr)*." The *yā'* is an alternant of *nūn*: 'ŲNKIN **öniŋ̇**. This is like the alternation of *yā'* and *nūn* in Arabic, as in *inkamana* and *inkamā*,[2] "It was hidden." **öŋ̇i**

Another Type

'ARNKAYUV **ärŋ̇äyü** "A man with six fingers *(lahu sitta aṣābiʿ)*." 0 **arŋ̇äyü**

'ARNKAYUV **ärŋ̇äyü** "A very short *(qaṣīr . . . jidd^{an})* man" – one who is two cubits tall.

Chapter: *faʿālū, fuʿālū, fiʿālū*, in its various vocalizations

T

'ULA'TŲV **ülātü** [Silk handkerchief] "A piece of silk which a man keeps in his pocket to clean his nose with." **ülātü**

J

'ĄLĄJUV **alāču** "Large tent *(fāza, fusṭāṭ)*." 0 **alāču**

'AB'JĮY **abāči** "Nightmare *(jāṭūm)*." To frighten a baby one says: 'ĄBA'JĮY KALDIY **abāči käldi** meaning "Nightmare has come." 0 **abāči**

'AΓIN·JY **aγīči** "Keeper of brocade *(xāzin ad-dībāj)*." **aγīči**

Γ

---

80 1. Three dots of G in brown ink.

2. *inkamā* is spelled with final *yā'* (= *alif maqṣūra*).

'ULA'ΓUV NA'NK **ulāγu nāṇ** "Anything by which something is mended *(mā yūṣalu bihi š-šay')*." such as the patch of a garment. 0 **ulāγu**

:: BUV 'UΓUR 'UL BURIY 'ULIYΓUV **bu uγur ol böri ulīγu** "This is the time for the howling *('uwā')* of the wolf (or other)." **ulīγu**

Q

'ABA'QIY **abāqi** "A scarecrow *(xiyāl)* that is set up in vegetable gardens to ward off the evil eye." **abāqi**

'ATA'QIY **atāqi** **atāqi**

[I. 122/136] **81**

A word of affectionate address, meaning "O my father *(yā abati)*."

K

'ITA'KUV **itägü** "The wooden frame on which the turning millstone is mounted." It is raised if one wants coarse flour, and lowered if one wants white flour or the like. 0 **itägü**

'IJA'KV **ičägü** [Intestines] The name for what is enclosed by the ribs. 0 **ičägü**

'ULIYKA' **ölīgä** "The plant of birdlime *(nabt ad-dibq)*," which is the residue (? *šarṭ*). **ölīgä**

'INA'KV **inägü** Name of a sickness which takes hold opposite the navel, like colic. **inägü**

K

'AB'KY **äbäki** A particle, said when belittling *(istiqlāl)* something. **äbäki**

M

'ANUVMY **anūmi** "Elephantiasis *(juḏām)*." **anūmi**

'IKA'MA' **egämä** "A type of lute *(naw' min al-mazāhir)*." **egämä**

Doubly Weak

K

'AYA'KV **äyägü** "Rib *(ḍil')*." One calls the "ribs *(aḍlā')*" of a tent: 'AYA'KUV **äyägü**. 0 And "a piece of land in the middle of a mountain, like an incline *(ṣa'ūd)*" is called: 'AYA'KUV YIYR· **äyägü yēr.** **äyägü**

With *Nūn* Final Augment

'ŠYJA'N **ašījān** Name of a city on the stages of the journey to Ṣīn. **ašījān** N

'ALUVJYN **alūčīn** An edible plant with nodes *(anābīb)*. **alūčīn**

Ḍ

'RUM DUVN [sic] **arūḍūn** "Dye *(ṣibγ)*." **arūḍūn**

Γ

'URA'ΓVN **urāγūn** An Indian drug used as a medicine. **urāγūn**

K

'UTUVKA'N **ötükän** Name of a place in the deserts of Tatār near Uighur. **ötükän** N

Another Type

'ALIMĄLA' **almila** "Apple *(tuffāḥ)*." **almila**

K

'AR'MAKŲV **ärmägü** "Lazy *(kaslān)*." Proverb: 'AR'MAKUVK' BULŲIT' YUK **ärmägü** BULUVR **ärmägükä bulit yük bolūr** "For the lazy one the (shadow of a) cloud is a burden." P

Γ

'UΓLA'ΓUV **oγlāγu** "Accustomed to or raised in luxury *(muna''am, murabbā fī ni'ma)*." **oγlāγu** Thus Khātūns (princesses) are called: 'UΓLA'ΓV QĄ'TŲVN **oγlāγu qātūn.** 0

'UXŠA'ΓUV **oxšāγu** "Plaything *(lu'ba)*." It is used as a nickname for women. 0 **oxšāγu** N

Chapter: *afā'ūl*, in its various vocalizations

T

'ARUVBA'T **arūbāt** "Tamarind *(tamr hindī)*." 0 **arūbāt**

'URA'ΓŲVT **urāγūt** "Woman *(mar'a)*." 0 **urāγūt**

'AR'MUVT **arāmūt** A tribe of the Turks near Uighur. 0 **arāmūt**

'AR'MUVT **arāmūt** Name of a place. N

J

'IQYLA'J **iqīlāč** "Courser *(faras rāyiʿ jawād)*." Proverb: 'AL·B· 'ARIKA YAWRIT·M' 'IQYLA'J 'AR·Q'SIN YAΓ·RIT·M' **alp ärig yawritma iqīlāč arqāsin yaγritma** 0 "Do not harm and weaken the man who is a warrior, do not gall the back of the courser *(jawād* **iqīlāč** P

[I. 124/139] **82**

sabūḥ)." This [is coined] as advice for emirs. Verse:

'IQYLA'JIM· 'IRK· BUL·DY	**iqīlāčim erig boldi**	V
'RIK· BUL·ΓUV YARIY KURDY	**erig bolγu yeri kördi**	
BULIT· 'UVRUB· KUVK· 'UR·TUL·DIY	**bulit örüp kök örtüldi**	
TUMAN TUVRUB· TULIY YAΓ·DIY	**tuman tūrup toli yaγdi**	

"My courser *(jawād)* galloped swiftly,[1] because he saw that that was proper for him; when the cloud rose covering the sky, and the mist piled up and the hail poured down." 0

'ALA'VA'N **alāvān** "Crocodile *(timsāḥ)*." **alāvān**

Chapter: *afʿalān*

'AR·BAΓ'N **arpaγān** A plant similar to barley *(šaʿīr)* that grows ears but without seeds. **arpaγān** 0

'AR·MAΓA'N **armāγan** A "gift *(hadiyya)*" which a man returning from a successful journey brings for his relatives. Oγuz dialect. There is another variant: YAR·MAQA'N [sic] **yarmaγān** which is more correct.[2] 0 **armaγān** D

Chapter: *fiʿinlī*, in its various vocalizations

T

'ITINDY NA'NK **itindi nāṇ** "Something pushed *(madfūʿ)*." **itindi**

Q

'AQINDIY SUVW **aqindi sūw** "Flowing *(sāʾil)* water." 0 **aqindi**

'AKIN·DY TARIΓ **äkindi tariγ** "Sown *(mazrūʿ)* seed." **äkindi**

'UKUNDIY KŠY **ögündi kiši** "A man praised *(mamdūḥ)* by every tongue." 0 **ögündi**

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82 1. MS. *sabaḥa . . . wa-aʿadda fī s-sayr*; for *aʿadda* read *ajadda* (or, less likely, *aʿaddā*, cf. 67 **äškin**).

2. MS. AMUJ (overlined, as if Turkic), in error for *aṣaḥḥ*.

'IKINDY NA'NK **ekindi nāŋ** "The second *(ṯānī)* thing" – in numbering. 0 **ekindi**

'AKINDY **ekindi** "Time of the afternoon prayer *(waqt ṣalāt al-'aṣr)*."

End of the Triliteral Chapters

Chapters of Quadriliterals

Chapter: *af'āl*

Doubled

'AR·ΓA'Γ **irγāγ** "Fishhook *(aš-šiṣṣ allaḍī yuṣādu bihi s-samak)*." 0 **irγāγ**

'IR·Γ'Γ **irγāγ** "Grapnel *(xuṭṭāf)* used to drag ice from the source to the icebox."

With *yā'* suffixed to this pattern

::BUV 'YŠIΓ 'IMTILY QLDIY **bu īšiγ imtili qildi** "He performed this matter without deliberation, haphazardly *(min γayr tadabbur wa-lā rawiyya jazāfan)*." Čigil dialect. **imtili** D

J

'UM·DUVJY **umdūci** "Beggar *(sā'il)*." **umdūci**

'AR·QUJY **arquči** "Mediator *(mutawassiṭ)* between two men; go-between *(rasūl)* of the two families in a marriage." **arquči**

D

'AR·DINIY **ärdini** "Peerless pearl *(durr yatīm)*." From this comes the name for women: 'AR·TINY 'UZK **ärtini özük** meaning "With a body like a peerless pearl" – the *dāl* assimilates into *tā'* as [Arabic] *muddakir* **ärdini** N **ärtini**

from the root-form *muḍtakir* ("remembering").

R

'USBRY **usbari** "[A dish made by] crumbling *(yufattu)* bread baked in ashes into butter and adding sugar." 0 **usbari**

Chapter: *fa''ūl*, doubled middle radical

'UTUZ YARMA'Q **ottuz yarmāq** "Thirty *(ṯalāṯūna)* dirhams (or other)." This word may also be used for "three *(ṯalāṯa)*." Among the Yaγma, in: KUNKUT **künüt** I heard them say: 'UTUZ 'IJA'LIM **ottuz icālim** when they meant "Let us drink three," though the word means thirty. In my opinion, they drank three each *(ṯalāṯan ṯalāṯan)*. **ottuz** D

Verse:

'UTZ 'IJB· QIQRALIM	**ottuz ičip qiqralim**	V
YUQ'RU QUBB SAK·RILIM	**yoqār qopup sekrilim**	
'AR·SLAN LAYUV KUK·RALM	**arslanlayu kökrälim**	
QJTY SAQNJ SAWNALIM	**qačti saqinč säwnälim**	

"Let us drink three, let us stand up and shout, let us roar like a lion, and let us rejoice[1] that care has fled from us."

According to another tradition: 'UTVZ 'IJB· QIQRALIM **ottuz icip qiqralim** means: "Let each one of us drink three each." 0

"One who is impudent, treacherous, shameless, wicked *(waqiḥ, γaddār, xalī' al-'iḍār, širrīr)*" is called: 'ISIZ KISY **essiz kiši**. The doubling [of the s] is for exaggeration. 0 **essiz**

'ASIZ **essiz** A word of sighing for a loss *(talahhuf)*, like Arabic *yā asafā* ("Alas!"). Thus :: 'ASIZ 'NIK YKTLIKY **essiz anig yigitliki** "Alas *(yā lahfā)* for his youth!" 0

'IKZ 'UΓL'N **ekkiz oγlān** "Twins *(taw'amān)*." **ekkiz**

Γ

'ARIΓ N'NK **arriγ nāŋ** "Something very clean *(naẓīf jidd^an)*." The doubling [of the r] is for exaggeration. **arriγ**

K

'LIK YARM'Q **ällig yarmāq** "Fifty *(xamsūna)* dirhams (or other)." **ällig**

Chapter: *fa'allā*,[2] quiescent third radical

Γ

'AWIJ·IA' **awičγa** "Old man *(šayx)*." 0 **awičγa**

With *Ḍamma* on First Radical

M

'UDIT·M' **uḍitma** "Moist cheese *(jubun raṭub)*." **uḍitma**

With *Kasra* on First Radical

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83 1. MS. لبطن, read *li-nusarra.*

2. MS. *fa'lal.*

Γ

'ILḪMΓA' **elimγa** "Secretary *(kātib)*" who writes the correspondence of the sultan in the Turkic script. **elimγa**

Chapter: *af'ālil*

T

'ALBA'ΓUT **alpāγut** "A hero, a brave *(mubāriz, buhma)*." Verse: **alpāγut**

BUḌRAJ YMA' QUDR·DIY	**buḍrač yemä qudurdi**	V
'ALBA'ΓUTIN 'UḌR·DIY	**alpāγutin üḍürdi**	
SUVSIN YAN' QDIR·DIY	**sūsin yana qadirdi**	
KLK'LIMAT 'IR·KAṢUVR	**kälgālimät irkišūr**	

"Buḍrač (the name of a former emir of the Yabāqu) turned back his troops, chose
[And Budrač went beyond the limit
He chose his braves
He turned round his troops
They are assembled to come (against us)."]

[I. 128/144] 84

his braves *(abṭāl)* and assembled to approach."

Q

'AḌ·ΓIRA'Q· **aḍγirāq** "White-footed mountain goat *(al-a'ṣam min al-wu'ūl)*." It corresponds to the ram *(kabš)* among sheep. **aḍγirāq**

'AḌ·ΓIRA'Q SUWY[1] **aḍγirāq suwi** Name of a river in Yaγma. 0 N

'R·QJQ **arqičaq** Name of an instrument with which medicine is poured into the corner of the mouth. It is similar to a *sukurja* [a type of bowl] and has a spout *(maṭ'ab)*. **arqičaq**

L

'AR·ḌUVTA'L **arḍūtāl** "Depilatory paste *(nūra)*." **arḍūtāl**

Chapter: *fa'lūlī*

T

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84 1. W altered from F by later hand (two dots in brown ink).

'ŠKURTY [sic] **ešgūti** An embroidered Ṣīnī brocade of the silk variety. **ešgūti**

Z

'WZUVRIY **awrūzi** "Mixed *(maγlūṭ)*," of food, such as wheat and barley flour mixed together and baked. **awrūzi**

Chapter: *fa'landī*

D

'UḌRUNDḮY NA'NK **üḍründi nāñ** "Something chosen *(muxtār)*." 0 **üḍründi**

'AWDIN·DY NA'NK **äwdindi nāñ** "Gleanings *(luqāṭa)* of anything." **äwdindi**

This chapter consists of deverbal nouns corresponding to the Arabic pattern *fu'āla* for what is left over from something. G

Chapter: *fu'ūlīn*

Nasal

N

'U̱NKUVŽḮYN· **oŋūžīn** "A ghoul *(γūl)* that attacks a man in the desert." **oŋūžīn**

End of the quadriliteral chapters

Chapters of Quinquiliterals

Chapter: *fa'al'al*, in its various vocalizations

This chapter contains simple nouns, adjectivals, and nouns of the place in which something is situated. One ought to be able to form the nouns of place and the adjectivals by applying the rule, but there are some which one could not know unless mentioned. They are therefore mentioned here so that the rule may be applied by the one who understands it.

Γ

"A modest *(raqīq al-ḥayā')* man" is called: 'WUTLΓ KIŠY **uwutluγ kiši.** 0 **uwutluγ**

'ΓIRLIΓ 'AR· **aγirliγ är** "A man who is honored *(mukram)* among the people." 0 **aγirliγ**

'UΓRLU̱IΓ 'YŠ **uγurluγ īš** "An opportune *(allaḏī waqa'a fi imkānihi)* matter." **uγurluγ**

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2. MS. *ḏū ajrab.*

:: 'UVY 'UBUZLUΓ YYR **ōy obuzluγ yēr** "Land with rugged terrain *(ḏāt γīṭān wa-ḥuzūna)*." 0 **obuzluγ**

'UḎZLUΓ KIŠY **uḏuzluγ kiši** "Man with mange *(ḏū jarab)*."[2] 0 **uḏuzluγ**

'ΓUŽLUΓ 'AR· **aγužluγ är** **aγužluγ**

[I. 130/146] **85**

"A man with beestings *(ḏū libā')*." 0

'ΓUŠLΓ 'AR· **oγušluγ är** "A man with a clan *(lahu 'ašīra)*." 0 **oγušluγ**

- - - - - Γ·[1] 'AR **uqušluγ är** "An intelligent *(faṭin)* man." 0 **uqušluγ**

'AJIΓLIΓ 'AR· **ačiγliγ är** "A man who savors life *(muna''am)*." Proverb: 'AJIΓLΓ - - - - - -[2] QRYM'S **ačiγliγ är tärk (šap ?) qarīmās** "A man who savors life *(ḏū ni'ma yatana''amu fīhā)* does not age quickly." **ačiγliγ** P

'AJIΓLIΓ KB **ačiγliγ küp** "A vat which sours whatever is poured into it *(ḏū ḥamūḍāt muḥammiḍ mā ṣubba fīhi)*."

'ḎIΓLIΓ TA'Γ **aḏiγliγ tāγ** "A mountain with many bears *(ḏū dubb kaṭīr)*." 0 **aḏiγliγ**

'ṮRUΓLΓ 'ĄLTVN **uruγluγ altūn** "Gold (or other) that is struck or minted *(mawḍū')*." **uruγluγ** 0

'ĄZIΓLIΓ 'AT· **aziγliγ at** "A horse that is full grown, that has all his teeth *(qāriḥ)*." **aziγliγ** Also for any animal whose canines *(nāb)* have appeared.

'ṮJUQLUΓ[3] 'AW **očaqliγ äw** "A house with a stove *(ḏū kānūn)*." 0 **očaqliγ**

'AJUΓLΓ[4] KŠY **ačuqluγ kišı** "A cheerful, good-natured *(ṭalq, ḥasan al-xuluq)* person." **ačuqluγ**

'ĄSIΓLIΓ 'IYŠ **asiγliγ īš** "A useful *(ḏū manfa'a)* deed." **asiγliγ**

'AḎAΓLIΓ[4] NA'NK **aḏaqliγ nāñ** "A thing with feet *(ḏū arjul)*." 0 **aḏaqliγ**

'ARIQ·LIΓ YYR **ariqliγ yēr** "A land with a canal *(ḏāt nahr)*." 0 **ariqliγ**

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85 1. Waterstained.

2. Waterstained; hitherto read: Š'BVK **šābūk.**

3. Second (originally first) U amended to A (black ink).

4. First Γ amended to Q (black ink).

Ṯ'URQ·LṮΓ QUVA' **uruqluγ qova** "A bucket with a rope *(dū ḥabl)*." 0 **uruqluγ**

'ZUIQLIΓ 'AR· **azuqluγ är** "A man with provisions *(dū zād)*." Proverb: 'AZUIQLIΓ **azuqluγ** 'AR·MA'S·[5] **azuqluγ armās** 0 "One who has provisions for the journey does not get tired P (since he is strong and well nourished)." 0

'ARAN·LIΓ 'AW **aranliγ äw** "A house with a stable *(dū iṣṭabl)*." 0 **aranliγ**

'ATANLIΓ 'AR· **atanliγ är** "A man with a gelded camel *(ba'īr xaṣī)*." 0 **atanliγ**

'ULARLIΓ T'Γ **ularliγ tāγ** "A mountain with partridges *(dū ya'āqīb)*." 0 **ularliγ**

'ALIMLIΓ 'AR· **alimliγ är** "A man who is a creditor *(dā'in)*."[6] **alimliγ**

'ALINLIΓ 'AR· **alinliγ är** "A man with a large forehead *(dū jabha 'aẓīma)*." 0 **alinliγ**

'ULUNLUΓ 'AR· **ulunluγ är** "A man who has arrow-shafts *(dū qidāḥ li-s-sihām)*." 0 **ulunluγ**

Q

'ṮRUNJAQ **urunčaq** "Deposit *(wadī'a, amāna)*." It may also be pronounced: 'URNJ'Q **urunčaq** **urunčāq.** Verse:

'URNJQ 'AL·B· YARMADY	**urunčaq alip yermädi**	V
'ALIMLΓ KURV 'ARMADY	**alimliγ körü armadi**	
'DAŠLQ 'UZ' TURMADY	**adašliq üzä turmadi**	
QLIN 'RAN TRKŠVR	**qalin äränn tergäšür**	

Reproaching a man: "He was not loath to take a deposit and then to put off the one to whom it was due when he saw him; nor has he continued in friendship. Now he has mustered a huge army (and is advancing toward me with it)." 0

'ṮΓUL:JUQ **oγulčuq** "Womb *(raḥim)*," of a woman. **oγulčuq**

'AΓIṮR·ŠUQ[7] **aγiršuq** "Spindle whorl *(filka al-miγzal)*." 0 **aγiršuq**

'ṮΓUL:MAUIQ· **oγulmuq** "A straight piece of wood supporting a beam *(xašaba musta-* **oγulmuq** *wiya*

[I. 131/149] **86**

fī qiwām al-'āriḍa)." 0

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5. Gloss between the two words: 'ARUQ (thus: **azuqluγ aruq ärmās**).
6. MS. *dayn.*
7. A altered to U in brown ink.

'UJZLU̱Q **učuzluq** "Cheapness *(ruxṣa)*," in prices. 0 **učuzluq**

'U̱JUZLU̱Q **učuzluq** "Humiliation, belittlement *(maḏalla, ṣaγār)*." 0

'ADIA̱Š̱LIQ **adašliq** "Friendship *(ṣadāqa)*." 0 **adašliq**

'ADA̱QLI̱Q **adaqliq** "Wood used to make legs for trellises *(sūq al-'arīs)* in vineyards." 0 **adaqliq**

'UDUQLQ **uduqluq** A person's "neglect, unawareness *(γafla, tanāwum)*"[1] of a thing. 0 **uduqluq**

'U̱ḎUΓ̱LU̱Q **oḏuγluq** "Wakefulness or awareness *(at-tayaqquẓ fī l-umūr)*." 0 **oḏuγluq**

'ARIΓLIQ **ariγliq** "Cleanliness *(naẓāfa)*." 0 **ariγliq**

'U̱RUΓLU̱Q BUΓDA'Y **uruγluq buγdāy** "Wheat that is stored for use as seed grain *(alladī̄ udduxira li-l-baḏr)*." 0 The same for any other seed or grain. 0 **uruγluq**

'AJIΓLIQ **ačiγliq** "Bitterness *(marāra)*." 0 **ačiγliq**

YUVZ 'AJUQLQY **yūz ačuqluqi** "Openness *(ṭalāqa)* of face." 0 **ačuqluq**

QBUΓ 'AJIQLIQY **qapuγ ačiqliqi** "A door's being open *(an yakūna . . . maftūḥ*[an]*)*." 0 **ačiqliq**

'UJA̱QLI̱Q YYṞ **očaqliq yēr** "Place for a stove *(mawḍi' al-kānūn)*." 0 :: 'UJAQLI̱Q TITIK **očaqliq titig** Any "clay (or other) used to make a stove." 0 **očaqliq**

'ARUQLQ **aruqluq** "Tiredness *(i'yā')*." 0 **aruqluq**

'U̱RUQLU̱Q YUVNG[2] **uruqluq yūŋ** "Wool that is to be made into a rope *(u'idda li-yuttaxaḏa minhu l-ḥabl)*." 0 **uruqluq**

'AZUI̱QLI̱Q **azuqluq** "Something prepared as provisions *(mā u'idda li-z-zād)*." 0 **azuqluq**

'UZAQ̱LIQ **uzaqliq** "Being slow or late *(ibṭā')* for something." 0 **uzaqliq**

'UŠA̱QLIQ **ušaqliq** "Childishness *(taṣābī)* in a matter." :: 'UŠAQ̱LI̱Q QILM' **ušaqliq qilma** "Don't be childish." 0 **ušaqliq**

'ULUΓLU̱Q **uluγluq** "Grandeur, glory *(kibriyā', šaraf)*." Thus :: 'ULΓLU̱Q TNKRIYKA' **uluγluq täŋrīkä** "Grandeur belongs to God (Glorified and Exalted)." 0 'U̱LUΓLU̱Q **uluγluq** "Old age *(al-kibr fi s-sinn)*." 0 **uluγluq**

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86 1. MS. *tanā'um.*

2. Three dots of G in brown ink.

Ụ'AMJ·LỊQ YYR **amačliq yēr** "A place where a target for shooting *(hadaf li-r-ramy)* can be set up." 0 **amačliq**

'ANUQLQ **anuqluq** "Readiness *(al-isti'dād fī l-umūr)*." **anuqluq**

K

'UZTLK **özütlük** "Stinginess *(ḍinn)* over a thing." 0 **özütlük**

'ẠKẠT·LỊK QẠRA'BA'Š **egätlik qarābāš** "The maidservant who is to be sent with the bride on the night of the nuptial procession." And "the bride *('arūs)*" is: 'ẠIKẠIT·LỊK **egätlig.** **egätlik** **egätlig**

This is a general rule. When the suffix is with the hard *kāf* [i.e., **-lik**] the meaning is the place where the noun is, or that it is a thing stored up or made ready for the noun, or an infinitive. When it does not have any of these three senses, but the intended meaning G

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is the possessor or companion *(ṣāḥib)* of the noun, then it is with the thin *kāf*[1] [i.e., **-lig**]. Thus: 'ẠKẠTLỊK **egätlik** – with the hard *kāf* – means that the slavegirl is made ready to be sent as the bride's maidservant; and if the *kāf* is made thin [i.e. **egätlig**] the meaning is that the bride has or is the possessor or companion *(ṣāḥiba)* of the maidservant. The meaning is thus in all of these cases. 0

'TJLK **ätičlik** "Place where the hole is dug for the game of 'walnuts' *(al-mawḍi' alladī yuḥfaru fīhi l-mazda li-la'ib al-jawz)*." 0 **ätičlik**

'ẠḌAR·LỊK **äḍärlik** [Saddletree] "The wooden frame on which the saddle is placed." The "possessor of a saddle *(ṣāḥib as-sarj)*" is with the thin *kāf* [i.e. **aḍärlig**]. 0 **äḍärlik** **äḍärlig**

'Ụ̈KUR·LỤK **ügürlük** "Place where millet *(duxn)*[2] is put." The owner of it is with thin *kāf* [i.e. **ügürlüg**]. **ügürlük** **ügürlüg**

'ỤGURLK 'AR· **ögürlüg är** "A man who has a flock *(ḍū qaṭī')* of sheep, or other." 0 **ögürlüg**

"A stallion with mares *(lahu rimāk)*" is called: 'Ụ̈KUR·LK 'AḌ·ΓIR· **ögürlüg aḍγir.**

'ẠḌIZLỊK **äḍizlik** "Elevation *(irtifā')*." 0 **äḍizlik**

'ỊSIZLỊK **esizlik** "Evil *(šarr)*." 0 **esizlik**

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87 1. MS. *fa-l-bi-kāf*, read *fa-bi-l-kāf.*

2. MS. *ḍuxn.*

'ẠTAK·LIK BṮVZ **ätäklik böz** "Cloth that is to be made into a skirt *(dayl)*." If a garment is characterized by a skirt it is called: 'ẠTAK·LIK TṮVN **ätäklig ton** meaning "A garment with a skirt" – with the thin *kāf*. 0 **ätäklik ätäklig**

'ATUKLṮK SAΓRIY **ätüklük sayri** "Leather that is to be made into a boot *(xuff)*." 0 **ätüklük**

'UTKLK KŠY **ötüglüg kiši** "A person with a petition *(ḏū ḥāja)* for the sultan." 0 **ötüglüg**

Ṷ'UZK·LUK **üzüklük** "A being cut off *(inqiṭā'un)*." 0 **üzüklük**

'ṶRUMJK **örümčäk** "Spider *('ankabūt)*." 0 **örümčäk**

'IẠLARSUK **ilärsük** "Waistband *(tikka)* of trousers." 0 **ilärsük**

'IṠIK·LIK **isiglik** "Heat *(ḥarāra)*." 0 **isiglik**

'SIK·LIK **isiglik** "Love, affection *(ḥubb mawadda)*." :: KUNKUL 'ISKLIKY KAR'K **könül isigliki kärāk** "There must be warmth of affection *(ḥarāra al-mawadda)* in the heart."

'ẠRUKLṮK **ärüklük** "Peach orchard *(manbit al-xawx)*." 0 **ärüklük**

'YRIK·LIK **ēriglik** "Liveliness *(farāha)*," of animals. **ēriglik**

'ẠŠIK·LIK YIΓẠ'J **ešiklik yiγāč** "A piece of wood (or other) to be used for a threshold *('ataba)*." 0 **ešiklik**

'AŠUK·LK BAR·JIN **äšüklük barčin** "Brocade that is to be made into a coverlet *(diṯar)*." The owner of one is with thin *kāf* [i.e. **ašüklüg**]. 0 **äšüklük äšüklüg**

'ẠWẠK·LIK **ewäklik** "Haste *(al-'ajala fī l-umūr)*." 0 **ewäklik**

'ẠKAK·LIK **äkäklik** "Wantonness, shamelessness *(xalā'a, qiḥa)*," of a woman. 0 **äkäklik**

'UKAK·LIK **ükäklik** "Any piece of wood that is to be made into a box *(ṣundūq)*." **ükäklik**

"A wall on which there are towers *('alayhi burūj)*." is called: 'UKA'KLIK TA'M· **ükäklig tām.** 0 **ükäklig**

'LIKLIK **äliglik** "Gloves *(quffāzān)*." 0 **äliglik**

'ẠMIKLIK 'ẠŠ·LA'R **ämiglig ešlär** "A nursing *(murḍi'a)* woman." 0 **ämiglig**

[I. 135/153] 88

Proverb: 'ẠMIKLIK 'URA'ΓUT KUSA'K·JY BULṮVR **ämiglig urāγut küsägči bolūr** 0 "A nursing woman gets food-cravings" – so she is given whatever suits her. 0 P

'NUKLṮK 'ẠRS·L'N **änüklüg arslān** "A lioness with cubs *(ḏāt ašbāl)*." **0** **änüklüg**

Chapter: *fa'al'ān*, first and second radicals vowelled, in its various vocalizations

This chapter is concerned with participles denoting frequent occurrence of the action. It corresponds to the Arabic pattern *mif'āl* for an adjectival expressing the frequent occurrence of the action, as *miṭ'ām* "often feeding" and *miḥrāb* "often making war." It has final *nūn*, but most of Oγuz and Qifčāq make this *nūn* a *qāf*. For example, a "quick-tempered *(ḍajir)*" man is called: BUŠΓA'N· **bušγān**; the Oγuz say: BUŠAQ· **bušaq** – dropping the *γayn* altogether. This is a genuine rule. G

T

:: 'UL 'AR· 'UL 'UVZIN KŠDAN 'BTΓ'N **ol är ol ōzin kišidän opitγān** "He is a man who habitually hides *(min 'ādatihi l-ixtifā')* from people." 0 **opitγān**

:: 'UL KUB 'UL SUJIK·NY 'AJITΓ'N **ol küp ol süčigni ačitγān** "It is a jar which always sours *(abad^an yuḥammiḍu)* something sweet (that is poured into it)." 0 **ačitγān**

:: 'UL [sic] BUV 'UT 'UL KŠINY 'UDITΓA'N **bu ot ol kišini uditγān** "This is a drug which always puts people to sleep *(yurqidu)*." 0 **uditγān**

:: 'UL KŠY 'UL TARIΓ 'ARITΓA'N **ol kiši ol tariγ aritγān** "That man is always cleaning *(yunqī)* the wheat (or other)." 0 **aritγān**

:: 'UL KIŠY 'UL YUVLDAN 'AZIYTΓ'N **ol kiši ol yōldan azītγān** "This is a person who always leads people away *(yuḍillu)* from the road." **azītγān**

:: BUV 'AR· 'UL 'IYŠIΓ 'AZIT·ΓA'N· **bu är ol īšiγ uzatγān** "This is a man who always prolongs *(yuṭawwilu)* an affair." 0 **uzatγān**

:: BUV 'AR 'UL 'ATIN 'UZITΓA'N **bu är ol atin ozitγān** "This is a man who always makes his horse run ahead *(yusbiqu)*." 0 **ozitγān**

BUV QUYA'Š· 'L KIŠINY 'USIT·ΓA'N **bu quyāš ol kišini usitγān** "This is a summer heat that makes one thirsty *(mu'aṭṭiš)*." **usitγān**

Verse: V

'USITΓA'N QUY'Š QABSADY	**usitγān quyāš qapsadi**
'MNJLΓ 'DŠ YAYSADY	**umunčluγ aḍaš täpsädi**
'ARTŠ SUWIN KAJSADIY	**ärtiš suwin käčsädi**
BUVDUN 'ANIN 'URKUŠVR	**bōdun anin ürküšür**

"The summer heat encompassed us, the longed-for friend envied us, (the enemy) was about

[I. 137/155] **89**

to cross[1] the Ärtiš River; because of that the people were panic-stricken." 0

89 1. MS. *ta'yura*, read *ya'bura*.

:: BUV KAYK 'U̲L 'ITIΓ T'ΓQ' 'A̲ΓITΓ'N **bu käyik ol itiγ tāγqa aγitγān** "This is game which always makes the dog climb *(yuṣa''idu)* up the mountain." 0 **aγitγān**

:: BV T'Γ 'L TAWRA'Q 'AQIN 'A̲QITΓ'N **bu tāγ ol tawrāq aqin aqitγān** "This is a mountain which makes the rainfall stream quickly *(sarī' al-isāla li-l-maṭar)*." 0 **aqitγān**

BV BITK 'L KŠINY 'UQ̲ITΓA'N **bu bitig ol kišini oqitγān** "This is a book which often causes one to read it *(kaṯīr^an mā yuqri'u)* (because of its length)." 0 **oqitγān**

:: BUV 'R· 'L 'I̲TIN 'ULITΓ'N **bu är ol itin ulitγān** "This [is a man who] often makes his dog bark *(yunbiḥu)*." **ulitγān**

:: BU̲V 'A̲R· 'U̲L SUVZ 'UNITΓA̲'N **bu är ol sŏz unitγān** "This is a man who often forgets *(kaṯīr an-nisyān)* words." **unitγān**

:: BU̲V 'R· 'U̲L 'YŠIΓ 'A̲NUITΓ'N **bu är ol ïšiγ anutγān** "This is a man who is always prepared *(yasta'iddu)* for things." 0 **anutγān**

:: BUV 'R· 'L QUŠIΓ 'UJUR·Γ'N **bu är ol qušiγ učurγān** "This is a man who often flies *(kaṯīr al-iṭāra)* birds." 0 **učurγān**

:: BV 'A̲Š 'U̲L KŠINY 'AJUR·Γ'N **bu aš ol kišini ačurγān** "This is food which is (quick to digest and) quick to leave hungry *(sarī' al-ijā'a)*." 0 **ačurγān**

:: BUV 'A̲R· 'L TA̲LIM 'ASUR·Γ'AN **bu är ol tälim asurγān** "This is a man who often sneezes *(kaṯīr al-'uṭās)*." 0 **asurγān**

:: BU̲V 'A̲R· 'L 'USUR·ΓA'N **bu är ol osurγān** "This is a man who farts much *(ḍarrāṭ)*." 0 **osurγān**

:: 'ISIR·ΓA'N 'IT **isirγān it** "A biting *('aqūr)* dog." **isirγān**

Γ

'AWUŽ̌ΓUVN **awužγūn** The "acacia leaves *(qaraẓ)*" used in tanning hides. 0 **awužγūn**

:: 'U̲L MA̲NI̲K BI̲RLA̲' 'UQ 'ATIŠΓA̲'N 'U̲L **ol mänig birlä oq atišγān ol** "He customarily competes with me in shooting arrows *(min 'ādatihi an yurāmiya ma'ī n-nabl mubārā^tan)*." **atišγān**

K

:: BV 'AR· 'L SUVT 'U̲BUR̲KA'N **bu är ol sūt öpürgān** "This is a man who customarily gives others milk to sip *(iḥsā')*." 0 **öpürgān**

:: BUV 'R· 'L TLM SUJK 'IJURK'N **bu är ol tälim süčig ičürgān** "He is a man who frequently gives people wine to drink *(yasqī)*." 0 **ičürgān**

::BUV 'IT 'L KAYIK·NY 'ẠḌARK'N **bu it ol käyikni eḍärgān** "This is a dog who habitually chases after *(min ʿādatihi ṭilāb)* game." Also used to describe a man who always seeks revenge *(yaṭlubu ḥiqdahu dāʾim*^{an}*)*. 0 **eḍärgān**

:: BUV 'R· 'L 'YŠΓ 'ẠWṮRK'N TAWṮRKẠ'N **bu är ol īšiγ äwürgān täwürgān** "This is a man who wheels and deals *(ḥuwwal li-l-umūr wa-qullab)*." **äwürgān**

:: BUV 'R· 'L TẠKM' N'NK NY 'ṮḌURK'N **bu är ol tägmä nāṇni üḍürgān** "This **üḍürgān**

is a man who always chooses *(yuxayyiru)* among things."

:: BUV 'R· 'L KVZṮY 'UŠAR·KẠ'N **bu är ol kȫzi üšärgān** "This is a man who is always bleary-eyed *(yataḥayyaru ṭarfuhu)* (from hunger or the like)." 0 **üšärgān**

'KURKA'N **ügürgān** A grain plant. It is eaten by the Qarluq Turkmān. 0 **ügürgān**

:: BṮV 'ẠŠL'R 'L TALIM YṮB· 'ẠKṮR·K'N[1] **bu ešlär ol tälim yip ägirgān** "This is a woman who spins much *(kaṭīra al-γazl)*." 0 **ägirgān**

:: BUV 'AR· 'L 'TILK'N SAYILΓ'N **bu är ol itilgān sapilγān** "This is a man who is a bustler, one who goes in and out among affairs *(xarūj walūj·fī l-umūr)*." 0 **itilgān**

'TILK'N **itilgān** [Glanders?] A disease affecting horses. It consists of boils which are lanced *(γudad yušaqqu ʿanhā)* so that the horse recovers. It is called *xunām* in Persian. 0

:: MANK 'ṮYŠIM 'ẠḌKUV LKṮN 'ẠTILK'N 'ṮL **mänig īšim äḍgülükün etilgān ol** "My business always prospers *(yanṣaliḥu)* with goodness." 0 **etilgān**

:: BV YŠIΓ 'ṮL 'ṮZULK'N **bu yišiγ ol üzülgān** "This is a rope which always snaps *(yanqaṭiʿu)*." 0 **üzülgān**

:: BUV 'R· 'L 'ṮBṮKẠ'N 'ṮRULK'N **bu är ol öpkān ürülgān** "This is a man who is always swollen *(yantafixu)* with anger (like a wineskin)." 0 **ürülgān**

:: BṮV YṮB 'ṮL 'AŠILKẠ'N[2] **bu yip ol äsilgān** "This is a rope that is always stretched out *(yamtaddu)*." **äsilgān**

:: BV QAYIR· 'L 'ẠŠṮLK'N **bu qayir ol äšilgān** "This is sand that is always pouring out *(yanhālu)*." **äšilgān**

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90 1. *Sukūn* (·) (brown) altered from original U (black).

2. Three dots of Š in brown ink.

:: BUV BUTAQ 'L 'AḴILKA'N **bu butaq ol ägilgān** "This is a branch that is always bending *(yatamāyalu)*." 0 **ägilgān**

:: BUV NA'NK 'L TUTJY 'UḴUḴILKA'N **bu nāṇ ol tutči ükülgān** "This is something that is always piled up *(yatakawʿwamu)*." **ükülgān**

Another Type

D

'UḴUM·DA'Y· **urumdāy** A stone used as an antidote to poison. 0 **urumdāy**

Chapter: *afʿalal*

'R·SALIQ **arsaliq** "Hermaphroditic *(xunṯā)*," of an animal. Oγuz dialect. **arsaliq**
D

With *Ḍamma* on First Radical

J

'USKBJ **üskäbäč** "Raisins *(zabīb)*." **üskäbäč**

K

'UK·RAYUK **ögräyük** "Custom *(ʿāda)*." [Verse] describing Time in the elegy of King Afrāsiyāb: 0 **ögräyük**

'K·RAY·KY MUNDAΓ 'UQ	**ögräyüki mundaγ oq**	V
MUNDA' 'ḌIN TILDAΓ[3] 'UQ	**munda aḍin tildaγ oq**	
'ATSA' 'AŽUN 'UΓRAB· 'UQ	**atsa ažun uγrap oq**	
TAΓLAR BAŠIY KAR·TḴLUVR	**taγlar baši kärtilür**	

"Thus is the custom (of Time); any other (of death's causes) is a mere pretext; for were Time to shoot an arrow toward the mountain tops, they would break apart."

Chapter: *fuʿālil*

Q

[I. 141/ 160] **91**

'USA'YUQ 'R· **osāyuq är** "A negligent *(γāfil)* man." **osāyuq**

Another Type: Defective

---

3. L altered to K by later hand (upper stroke in brown ink).

Q

'YAD'SILIQ 'R' **uyadsiliq (?) är** "A man who is overcome with shame *(γalaba 'alayhi l-ḥayā')*." **uyadsiliq ?**

Another Type

H

'VHY **ühi** "Owl *(būm)*." Most of the Turks call it: 'UVKIY **ügi** with *kāf*, and this is more correct, since there is no *hā'* in Turkic. **ühi** D

Nasal

J

'UTKUNJ **ötgünč** "Imitation or recounting *(ḥikāya)*." Thus :: 'UTKUNJ 'UTKUN'DIY **ötgünč ötgünč ötgündi** "He gave an imitation or a recounting." **ötgünč**

Chapter: *fa'ālil*

Nasal

R

'LA'NKIR **alāŋır** One of the rat *(jirḍān)* genus, namely "the gerboa *(yarbū')*." The Turkmān eat it. **alāŋır**

Q

'UNKA'MUQ 'AR' **oŋāmuq är** "A right-handed *(ayman)*[1] man." **oŋāmuq**

K

'UNKA'YUK NA'NK **öŋäyük näŋ** "Something which is peculiar *(xāṣṣ)* to a thing." And "anything by which a man is distinguished from others *(xuṣṣa bihi)*" is to him an: 'UNKA'YUK **öŋäyük.** **öŋäyük**

Another Type

Q

'UTUNKLUQ **otuŋluq** "Woodshed *(muḥṭaṭib)*." **otuŋluq**

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91 1. MS. *aysar* "left-handed." Cf. 244 **solāmuq.**

End of the Book of Vowel-Initial *(hamz)* Nouns

Praise be to God

In the Name of God the Merciful the Compassionate

Book of Verbs

Chapter of Biliterals 0

Know that in the verbal section of every book we shall mention the preterite, the aorist, and the infinitive. We shall also explain the usage of the preterite, but not bother with the aorist or infinitive, since this would be unnecessary. [They will be mentioned] however, since the form of the aorist and the manner of its vocalization cannot be predicted. The same holds true for the infinitive. One would not be able to distinguish the *rakīk* from the *mušba'* or the *mumāl* from the *mufaxxam* [i.e., whether the infinitive will be with **-māk** or **-māq**] unless it was mentioned. G

The rule for all verbs is that if the infinitive has *kāf* [i.e. **-māk**] then the preterite and aorist will contain *imāla* or *rikka* [i.e., palatalization, or front vowels]. 0 The infinitive with *qāf* [i.e. **-māq**] requires that the stem have *qāf* or *išbā'* [i.e., velarization, or back vowels] or *ɣayn*. The one with *kāf* requires the word to have *kāf* or *imāla* [or] *rikka*. This is the basic rule with regard to all verbs and infinitives.

B

[I. 143/163] 92

:: 'UL MANIY 'UB'DIY **ol mäni öpdi** "He kissed *(qabbala)* me." 'UBA'R' 'UBMA'K **öpär öpmāk**. Proverb: TA'ŠIΓ 'IS'RUVMASA' 'UBMIŠ KRA'K **tāšiɣ isrūmasa öpmiš kärāk** "One who cannot bite a stone should kiss it." This is coined to advise someone to be gentle in a manner in order to attain his goal. 0 öp- P

:: MUVN: 'UB'DY **mūn öpdi** "He sipped *(ḥasā)* the soup (or other)." 'UBA'R' 'UBMA'K **öpär öpmāk**.

J

:: QBUΓ 'AJ'DIY **qapuɣ ačdi** "He opened *(fataḥa)* the door (or other)." 'AJA'R 'AJM'Q **ačār ačmāq**. 0 ač-

:: QUŠ 'UJ'DIY **quš učdi** "The bird flew *(ṭāra)*." :: 'ANIK QUTIY 'UJ'DIY **anig quti učdi** "His luck flew away *(ḏahabat)*." :: 'AR' 'AT'[1] QUDIY 'UJ'DIY **är attin qodi učdi** "The man fell down *(saqaṭa)* off the horse." 'UJA'R: 'UJM'Q **učār učmāq**, for all of these. uč-

---

92 1. Gloss: D'N above line in a later hand (black ink).

:: 'UVT· 'UJ·DIY **ōt öčdi** "The (flame of) the fire died down *(sakana)*." :: 'R·NINK 'U̲BK'SI̲Y 'UJ·DY **ärnin öpkäsi öčdi** "The man's anger died down *(sakana)*." :: 'AR· TI̲YNY 'UJ·DI̲Y **är tīni öčdi** "The man's breath was cut off *(inqaṭa'a)*." 'UJA'R 'UJM'Q [sic] **öčär̄ öčmäk̄**, for all of these. 0 öč-

:: 'AR· SUVW[2] 'ØIJ·DY **är sūw ičdi** "The man drank *(šariba)* the water (or other)." For anything that "drinks *(šariba)*" a thing or "absorbs liquid *(našifa)*" one says: 'I̲J·DIY **ičdi**. 'ØI̲JA'R·[3] 'ØI̲JMA'K[3] **ičär̄ ičmäk̄**. ič-

R

:: 'L 'NDAΓ 'A̲R·DY **ol andaγ ärdi** "He was *(kāna)* thus." 'ARUVR· 'AR·MA'K **ärür ärmäk̄**. 0 är-

:: 'L 'UVT· 'UR·DY **ol ōt ürdi** "He blew on *(nafaxa)* the fire (or other)." :: 'IT 'UR·DIY **it ürdi** "The dog barked *(nabaḥa)*." 'URA'R· 'URMA'K **ürär̄ ürmäk̄**. ür-

:: 'LKINDA'KY NA'NKNY YYRDA' 'U̲VR·DI̲Y[4] **älgindäki nänni yērdä ūrdi** "He put *(waḍa'a)* the thing which was in his hand on the ground." Proverb: KMUŠ KUNKA' 'URSA' 'ALTUN 'D̲A'QIN KALI̲YR· **kümüš künkä ursa altun aḍāqin kälīr** 0 "When dirhams [lit. silver] are put out in the sun, gold comes walking to it." This is coined to advise someone to spend a dirham in order to satisfy his need. 'L QULIN 'UVR·DIY **ol qulin ūrdi** "He struck *(ḍaraba)* his slave (or other)." 'U̲RUVR· 'UR·MA'Q **urūr urmāq**. 0 ūr- P

:: 'UL YYR·NY 'ZDIY **ol yērni ezdi** "He [scratched] the earth," or he "scratched *(xadaša)*" the skin, or the like. 'U̲IZA'R·[5] 'U̲IZMA'K[5] **ezär̄ ezmäk̄**. 0 ez-

::

[I. 145/165] 93

'U̲L YI̲B· 'UZDIY **ol yip üzdi** "He cut or snapped *(qaṭa'a)* the rope or string (or other)." 'UZA'R· 'UZMA'K **üzär̄ üzmäk̄**. üz-

S[1]

:: 'L YŠIΓ 'A̲Š·DI̲Y[2] **ol yišiγ äsdi** "He stretched *(madda)* the rope (or other)." 'A̲ŠA̲'R[2] 'A̲Š·M'K[2] **äsär̄ äsmäk̄**. äs-

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2. W altered from F by later hand (two dots in brown ink).
3. U crossed out in brown ink.
4. U (brown) altered from A (black).
5. *Hamza* over *alif* in black; I in red; U in brown.

93 1. MS. Š.
2. Three dots of Š in a later hand (black).

:: 'A̲SIN 'AS·DIY **äsin äsdi** "The breeze blew *(tanassama)*."[3] :: TARIΓ'AS·DIY **tariγ äsdi** "He winnowed *(nasafa)* the wheat (or other)." The same for wind that "blows up *(nasafat)*" dust. Transitive or intransitive.

:: 'A̲R· 'US·DY **är usdi** "The man was thirsty *('aṭiša)*." 'USAR· 'USMA'Q **usar usmāq.** us-

:: MAN 'AY·LA' 'US·DUM **män ayla usdum** "I thought *(ẓanantu)* so." Oγuz dialect. D
[Aorist and] infinitive the same [as above].

Š

:: 'L QAYIR̲NY 'AŠ̲·DIY **ol qayirni äšdi** "He poured out *(ahāla)* the sand." The same äš-
for pouring flour into a sack, or other. :: 'A̲TLΓ 'A̲Š̲·DI̲Y **atliγ äšdi** "The horseman trotted, galloped *(xabba, rakaḍa)*." :: 'ŠJ QAY·NA̲' 'Š·DY[4] **ešič qayna äšdi** "The kettle boiled over *(aγlat . . . γalayānan)*." 'A̲Š'R 'A̲ŠM'K **äšär äšmäk.** 0

:: 'UL 'UQ 'UŠDY **ol oq üšdi** "He bored a hole *(ṭaqaba . . . bi-l-miṭqab)* in the arrow (or üš-
other)." :: 'AT·M'K̄A' TALIM KŠY 'UŠ·DY **ätmākkä tälim kiši üšdi** "Many people crowded *(izdaḥama)* around the bread (or other)." 'UŠ'R 'UŠM'K **üšär üšmāk.**

W

:: 'L 'TM'K 'UF·DI̲Y **ol ätmāk uwdi** "He crumbled *(fatta)* the bread (or other)." 'UW'R· uw-
'UWM'K-Q[5] **uwār uwmāq.** 0

:: KURNJK' KIŠY 'AWDI̲Y **körünčkä kiši awdi** "The people surrounded a thing *(ḥaffa* aw-
. . . ḥawla šay') to look at it." 'A̲IWA'R 'A̲WM'K [sic] **awār awmāq.**

:: 'R· 'WDI̲Y **ar ewdi** "The man hurried *('ajila)*." Verse: ew-

'UḌV BA'RIB· 'KUŠ 'WDIM	**uḍu bārip üküš ewdim**	V
TLIM YUVRIB· KUJY KA̲WDIM	**tälim yōrip küči käwdim**	
'ATIM BIR·LA' TKUV 'I̲WDIM	**atim birlä tägü awdim**	
MINY KVRUB[6] YASIY[7] 'AΓ·DIY	**mini kōrüp tüsi[8] aγdi**	

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3. MS. *yunassamu.*

4. QAY·NA' is crossed out and QYN'R put in margin by a later hand (black ink) as belonging before 'ŠJ.

5. K is original; Q is added by later hand (brown ink).

6. Altered from KRUB.

7. Two dots of first Y in brown ink.

8. The reading **yēni** is also possible (cf. 116 **ürpär-**) and was adopted by Brockelmann (Volkspoesie I,6) and subsequently; but 91 **āγ-** means "change color" and 535 **tü** means "hair" or "color" (specifically of an animal's coat).

Describing a wolf: "I hurried while chasing him, I weakened his strength through much running, until I overtook him with my horse; when he saw me his skin shuddered." 'IW'R 'IWM'K **ewār ewmāk.**

Q

:: SUVW 'AQDY **sūw aqdi** "The water (or other) flowed *(sāla)*." :: YAΓY 'AQ·DIY **aqyaγi aqdi** "The enemy (squadrons) advanced *(jā'at)*." 'AQA'R AQM'Q **aqār aqmāq.** aq-

:: 'UL 'AR· 'IYŠIN 'UQDIY **ol är išin uqdi** "That man understood *(faṭina)* his business." 'UQ'R UQM'Q **uqār uqmāq.** uq-

K

::

[I. 147/168] 94

'L TRΓ 'AK·DIY **ol tariγ äkdi** "He sowed *(baḍara)* the seed." The same for "spreading *(ḍarra)*" powder or medicine over a thing. 'AK'R 'AKM'K **äkār äkmāk.** 0 äk-

:: 'L YRM'Q 'UKDY **ol yarmaq ükdi** "He piled up *(kawwama)* dirhams (or other)." 'UK'R 'UKM'K **ükār ükmāk.** 0 ük-

:: 'L BUTQ 'AKDIY **ol butaq ägdi** "He bent *('aṭafa)* the branch (or other)." 'AK'R 'AKM'K **ägār ägmāk.** äg-

L

:: 'L 'LMIN 'ALDIY **ol alimin aldi** "He collected *(qabaḍa)* his debt." :: BAK 'YL 'ALDIY **beg ēl aldi** "The emir captured *(axaḍa)* the province." 'ALIR 'ALM'Q **alīr almāq.** 0 al-

:: 'AT BIŠIB 'ULDIY **ät bišip oldi** "The meat was cooked to shreds *(ṭubixa . . . ḥattā taharra'a min aṭ-ṭabx)*." The same for a garment that "is shabby or worn out *(uxliqa, baliya)*" from long use. 'ULUR 'ULM'Q **olur olmāq.** 0 ol-

:: TK'N TVNUΓ 'ILDY **tikān tōnuγ ildi** "The thorn caught on *(jaḍaba)* the garment (or other." :: 'R· TA'Γ·DAN QUDIY 'ILDIY **är tāγdin qodi ildi** "The man came down *(nazala)* from the mountain (or other)." 'ILAR **ilär** – with *naṣb* of the *lām* for the thorn [and] the garment; but for "coming down" with *ḍamm* of the *lām*: 'ILUR **ilur.** 'LM'Q **ilmāq** – the infinitive has *qāf* for "coming down"; for "catching on" it is: 'ILM'K **ilmāk** with *kāf.* il-

M

:: KNJ 'AN'SIN 'AMDY **känč anāsin ämdi** "The baby sucked the breast *(raḍi'a)* of its mother." The same for any animal that sucks the breast. 'AMA'R 'MA'K **ämār ämmāk.** 0 äm-

:: 'L MNDN N'NK 'UMDY **ol mändin nān umdi** "He coveted *(ṭami'a)* something from me." 'UMA'R 'UMA'Q **umār ummāq.** um-

N

'UT 'UNDY **ot öndi** "The plant[1] grew *(nabata)*." :: 'L 'WK' 'UNDY **ol äwkä öndi** "He went *(ḏahaba)* home" – Uighur dialect. 'UN'R 'UNM'K **önār önmāk.** 0 **ön-** D

:: 'L T'ΓDN QUḎY 'INDY **ol tāγdin qoḏi endi** "He came down *(nazala)* from the mountain (or other)." The *nūn* is an alternant of *lām* [i.e. **il-**] as in Arabic: *rajul šaṭn al-aṣābi' wa-šaṭluhu* ("a man with rough fingers"), or: *kabn ad-dalw wa-kabluhu* ("fold of a leathern bucket"). **en-**

Doubled

T

::

[I. 149/170] **95**

'AR· 'UQ 'A̲T̲IY **ar oq atti** "The man shot *(ramā)* the arrow (or other)." :: TA̲NK 'A̲T̲IY **taŋ atti** "Dawn broke *(inbalaja)*." 'UL 'A̲T̲IY N'NKNY :: **ol atti nāŋni** "He threw away *(ṭaraḥa)* the thing." 'A̲T'R 'A̲TM'Q **atār atmāq.** **at-**

:: 'UL 'ANY 'UT̄Y **ol ani utti** "He defeated *(qamara)* him (in the game, or other)." 'UT'R 'UTM'Q **utār utmāq.** **ut-**

Verse: **V**

QIŠ YA'Y BILA' TUQŠ·TY	**qiš yāy bilä toqišti**
QINKR KVZUN BAQŠ·TY	**qiŋir kȫzün baqišti**
TUTŠ̲·QALY YQŠTY	**tutušqali yaqišti**
'UTΓA'LIMAT· 'UΓRAŠUVR	**utγālimat uγrašūr**

"Winter debated and quarreled with summer, each looked askance [at the other], each drew near the other to capture him; each desires to defeat *(yaγliba, yaqmara)* the other."

:: 'UQ KA̲YI̲KTA̲N̲· 'UT̄Y **oq käyiktän ötti** "The arrow pierced *(nafaḍa)* the deer (or other)." The same for anything that "pierces or passes through *(nafaḍa)* something. :: QARIYN· 'UT̄Y **qarīn ötti** "He moved his bowels *(aṭlaqa l-baṭn wa-mašā)*." 'UT'R 'UTM'K **ötār ötmāk.** 0 **öt-**

:: 'UL BA̲'ŠΓ 'UT̄Y **ol bāšiγ ütti** "He singed the hair *(ašāṭa ša'r, aḥraqa)* of the head (or other)." 'UT'R 'UTM'K **ütār ütmāk.** 0 **üt-**

:: 'L 'NY 'IT̄Y **ol ani itti** "He pushed him down *(ṣadama wa-ḍafa'a . . . ḥattā asqaṭa)* to the ground with his hand or foot." 'IT'R 'ITM'K **itār itmāk.** 0 **it-**

TNKRY MANIK 'YŠM 'I̲YT̄Y **täŋri mänig īšim ētti** "God made my business prosper *(aṣlaḥa)*." :: 'L YUKNJ 'YT̄Y **ol yükünč ētti** "He performed the prayer *(ṣallā)*" – Oγuz dialect. **ēt-** D

---

94 1. MS. *nayt*, read *nabt*.

Anything that they "do *(fa'alū)*" they express with the word for "do well *(ṣalāḥ)*": 'IYTY ētti. The Turks say: QILDY **qildi** for "do *('amila)*" [277]. The latter word, however, is used [among the Oγuz] for copulation; for this reason they [i.e. the Oγuz] avoid this word and use the other instead, in order not to embarrass the ladies. 'IYT'R 'IYTM'K **ētār ētmāk.** 0 This word may also be found in the Initial-Weak[1] Chapter.

Defective

B[2]

:: 'AR· SUVW 'UVB·DY **är sūw ōpdi** "The man gulped down *('abba)* the water (or other)." 'UVBA'R 'UVBM'Q **ōpār ōpmāq.** **ōp-**

J

:: 'AR· "AJ·TIY[3] **är āčti** "The man (or other) was hungry *(jā'a)*." "AJA'R·[3] 'A'J·-MA'Q·[4] **āčār āčmāq.** **āč-**

[I. 150/172] **96**

R

:: 'AR· 'Ā'ARDIY **är ārdi** "The man (or other) was tired *('ayya)*." :: 'UL 'A'ĀR·DIY **ol[an]ārdi** "He deceived *(γarra)* him." 'ĀRA'R· 'ARMA'Q **ārār armāq.** 0 **ār-**

:: 'UL SAJ 'UVR·DY **ol sač ōrdi** "He plaited *(rammala, nasaja)* the hair (or other)." 'UVRA'R· 'VR· MA'K **ōrār ōrmāk.** **ōr-**

:: 'UL 'UT· 'UVR·DIY **ol ot ōrdi** "He cut *(qaṭa'a)* the grass." The same for "mowing *(ḥaṣada)*" a field, or other. 'UVRA'R 'UVR·MA'Q **ōrār ōrmāq.** 0 **ōr-**

:: 'AR 'IYR·DY **är ērdi** "The man was lonely *(istawḥaša)*" – this is from lack of company. ::'L T'M 'IYRDY **ol tām ērdi** "He made a breach in *(ṭalama)* the wall (or other)." 'IYR'R 'IYRMA'K **ērār ērmāk.** 0 **ēr-**

:: BULT 'UVR·DY **bulit ōrdi** "The cloud rose up *(naša'at)*." :: QUVY 'UVR·DY **qōy ōrdi** "The sheep got up *(naḥadat)* from their pen and were driven out to pasture." The same if they "pasture at night *(nafašat taḥt al-layl)*." :: 'L SFDJ 'VR·DY **ol sawdıč ōrdi** "He wove *(rammala)* the basket." The same for any material that is woven by hand, such as thread or palm leaves. 'UVRA'R 'VR·MA'Q [sic] **ōrār ōrmāk.** **ōr-**

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95 1. I.e. with *y* as first radical after *hamza*; cf. section headings at 68, 73, 74.

2. MS. R.

3. First *alif* (') added by a later hand (black ink).

4. Second *alif* (') added by a later hand (black ink).

Z

:: 'L YUVL "AZDY[1] **ol yōl āzdi** "(The man) lost *(ḍalla)* the way." "A'ZA'R[1] "AZ- **āz-**
MA'Q[1] **azār azmāq.**

:: 'NIK 'ATY 'U̲VZ·DY **anig ati ōzdi** "His horse ran ahead *(sabaqa)*." The same for a **ōz-**
person who runs ahead of another. "U̲VZ'R 'U̲VZMA'Q **ōzār ōzmāq.**

S

:: 'L 'AT· "A̲S·DY **ol ät āsdi** "He hung *('allaqa)* the meat (or other, on a peg)." The **ās-**
same for a man who is "hung or crucified *(ṣuliba)*." "A̲SA'R[1] 'A̲S·MA'Q **asār asmāq.**

Š

:: 'L TA'Γ "A̲ŠDY[1] **ol tāγ āšdi** "He crossed over *(jāwaza)* the mountain (or other)." **āš-**
"A̲Š'R "A̲ŠM'Q[1] **āšār āšmāq.**

Γ

'L TA'Γ Q' 'A̲ΓDY **ol tāγqa āγdi** "He climbed *(ṣa'ada)* the mountain (or other)." **āγ-**
"A̲Γ'R 'A̲ΓM'Q **āγār aγmāq.** :: BULIT "A̲IDY **bulit āγdi** "The cloud rose up *(naša'at)*." :: 'NIK
YVZI̲Y "A̲ΓDY **anig yüzi āγdi** "His color changed *(taγayyara lawnuhu)*."

W

:: 'NKAR KŠY "AW·DI̲Y[1] **anar kiši āwdi** "The people crowded *(izdaḥama)* upon him." **āw-**
"AW'R[1] "A̲WM'Q[1] **āwār āwmāq.**

K

:: 'U̲L MANI̲Y 'U̲VK·DI̲Y **ol mäni ögdi** **ög-**

"He praised *(madaḥa)* me." 'U̲VK'R 'U̲VKM'K **ögär ögmäk.**

Final Weak

:: 'L MANK' SUVZ 'A̲Y·DY **ol mana söz aydi** "He spoke *(qāla . . . kalām^an)* to me." **ay-**
'A̲YU̲VR 'AY·M'Q **ayür aymāq** . 0

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96 1. First *alif* (') added by a later hand (black ink).

'U̲L Q'ΓU̲VN 'U̲VY·DY **ol qāγūn ōydi** "He scooped out *(qawwara)* the melon (or other)." 'U̲VYA'R 'U̲VY·M'Q **ōyār ōymāq.** 0 **ōy-**

:: 'L 'VNUΓ 'U̲Y·DI̲Y **ol ūnuγ uydi** "He pressed *(ḍaγaṭa)* the flour (or other) [in the sack]" so that it remained firm and wholesome. 'U̲YA̲'R 'U̲Y·M'Q **uyār uymāq.** **uy-**

Nasal

K

:: 'AR· 'A̲NKDI̲Y **är änǯdi** "The man was bewildered *(taḥayyara)*." 'A̲NK'R 'A̲NKM'K **änǯär änǯmāk.** **änǯ-**

:: 'L YAΓ'J 'UNKDY **ol yiγāč ünǯdi** "He bored a hole *(naqaba)* in the wood (or other)." The same for "sapping *(naqaba)*" the foundation of a wall, or other. "U̲NK'R 'U̲NKM'K **ünǯär ünǯmāk.** **ünǯ-**

:: BARJIN· BUDVΓY 'UNKDI̲Y **barčin bodūγi onǯdi** "The color of the brocade (or other) faded *(inṭamasa, ḍahaba)*." 'U̲NK'R 'U̲NKM'Q **onǯār onǯmāq.** You may also say: 'U̲NKUQ:TY **onǯuqti** [116]. **onǯ-**

Rule. The imperative in this chapter is biliteral, as in: YARMA'Q 'AL **yarmāq al** "Take the dirham"; 'AT̄I̲N 'IL **attin il** "Dismount from the horse." 0 Then you should know that the verbal system in this language turns on the imperative. The form that is fixed in the imperative is the stem upon which the derivational suffixes turn. 0 The negative of all verbs is formed by adding *mīm* and *alif* after this stem, for example: 'AL·MA' **alma** "Do not take"; 'IL·MA' **ilma** "Do not come down." All the grammatical rules will be thoroughly discussed in the Book of Sound Words [279ff.], God willing. G

End of the Biliteral Chapters

Chapter of Triliterals

Chapter: *fa'al*, vowelled second radical, in its various vocalizations

R

:: 'L MANK' SUVT· 'U̲BUR·DY **ol manǯ sūt öpürdi** "He gave me milk[1] (or other) to sip *(aḥsā)*." 'BRUR:̲ 'BUR:̲MA̲'K **öprür öpürmāk.** **öpür-**

:: 'L SIBU̲Z·ΓUV[2] 'TURDIY **ol sibizγu ötürdi** "He sounded *(ṣayyaḥa)* the flute (or other)." 'UTRUVR:̲ 'U̲TUR:̲MA'K **ötrür ötürmāk.** **ötür-**

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97 1. MS. "soup"; possibly **sūt** is in error for **mūn.**

2. First U (brown) changed from A (black) (?).

:: 'U̲L SAJ 'U̲TUR·DIY **ol sač oturdi** **otur-**

[I. 154/176] **98**

"He trimmed *(qaṣṣa)* the hair (or the garment, or the like)." 'UTRU̲R 'UTR̲·MA'Q **otrur oturmāq.** 0

:: 'L TA̲'M 'U̲TURDY **ol tām ötürdi** "He pierced *(ṯaqaba)* the wall (or other)." 'UTRR 'UTRMA'K **ötrür ötürmāk.** 0 **ötür-**

:: 'UL QUŠ 'U̲JURDY **ol quš učurdi** "He made the bird fly *(aṭāra)*." :: 'UL 'ANY 'A̲T̲I̲N 'U̲JURDY **ol ani attin učurdi** "He made him fall *(asqaṭa)* off the horse (or other)." 'U̲J-RUR 'JURMA'Q **učrur učurmāq.** 0 **učur-**

:: 'UL 'U̲TUΓ 'U̲JURDY **ol otuγ öčürdi** "He put out *(aṭfa'a)* the (flame of) the fire." **öčür-**
:: 'ANIK 'UBK'SIN 'JURDIY **anig öpkāsin öčürdi** "He calmed *(askana)* his anger." :: 'UL̲ 'A̲NI̲Y 'RUB T̲I̲YN̲I̲Y 'U̲JURDY **ol ani urup tīni öčürdi** "He beat him until he silenced him with death *(askata na'matahu)*." 'UJRUR 'UJR·MA'K **öčrür öčürmāk.** Proverb: 'VTUΓ 'D̲ΓUJ BIR·LA' P
'UJR·MA'S· **ōtuγ oḏγuč birlä öčürmās** "You cannot put out a fire with a firebrand." This means that one civil disturbance cannot be calmed down by means of another like it, but only by peace. 0

:: 'UL 'ANKAR SUVW 'IJURDY **ol anar sūw ičürdi** "He gave him water (or other) to drink *(ašraba)*." 'IJ·RUR 'IJURMA'K **ičrür ičürmāk.** 0 **ičür-**

:: 'L 'D̲KVNY YA̲W̲·LA'Q·TAN 'A̲D̲IRDI̲Y[2] **ol äḏgüni yawlāqtan aḏirdi** "He chose, discriminated *(ixtāra, mayyaza)* good from evil." 'A̲D̲IRUR[2] 'A̲D̲IR·MA'K[2] [sic] **aḏirur aḏirmāq.** **aḏir-**
Proverb: 'AT·LY TIRNG'Q·LY[1] 'A̲D̲I̲RMA'S· **ätli tirn̲āqli aḏirmās** "You cannot separate *(lā yufarraqu)* the fingernail from the flesh." This is coined about kinship; the meaning is, "There is P
no more separation between kin than between the fingernail and the flesh."

:: 'L 'A̲D̲IR̲·D̲I̲Y[2] NA'NKNY **ol üḏürdi nān̲ni** "He chose or preferred *(ixtāra)*[3] the thing, **üḏür-**
'A̲D̲IRUR[2] 'A̲D̲IRMA'K[2] **üḏrür üḏürmāk.** 0

:: MN 'A̲NY 'A̲D̲A̲R̲·D̲IM **mān ani eḏärdim** "I followed in his tracks *(iqtafaytuhu wattaba'tu aṯarahu)*." 'A̲I̲D̲A̲'RUR MN 'I̲D̲A̲R̲·MA'K **eḏärür mān, eḏärmāk.** 0 **eḏär-**

'AR· 'ASUR·DY **ar asurdi** "The man sneezed *('aṭisa)*." 'ASURUR[4] 'ASUR·MA'Q **asrur** **asur-**
asurmāq. 0

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98 1. Three dots of G in brown ink.

2. First A and I apparently by a later hand (black ink).

3. MS. *ixtiyār.*

4. First U (brown) changed from *sukūn* (·) (black).

:: 'AR· 'USRDY **ar osurdi** "The man farted *(radama)*." 'US·RUR 'USR·MA'Q **osrur osurmāq.** 0 **osur-**

:: 'IT· 'ISIR·DY **it isirdi** "The dog (or other) bit *('aḍḍa)*." Proverb: 'IT· 'SIR·MA'S 'AT TAḄ·M'S TIYMA' **it isirmās at täpmās tēmä** "Don't say that the dog won't bite *(ya'qiru)* and the horse won't kick" – since that is what they are likely to do. 'IS·RUR 'ISIR·MA'Q **isrur isirmāq.** 0 **isir-** P

::

[I. 156/178] **99**

'ANIK KVZY 'UŠARDY **anig kōzi üšärdi** "His eye was dazzled, bleary *(sadirat, irmaddat)*[1] from looking closely or from hunger." 'UŠ'RUR 'UŠAR·MA'K **üšārür üšärmāk.** 0 **üšär-**

:: 'AR· SUNKK 'UΓURDY **ar sünük oγurdi** "The man disjointed *(ṭabbaqa, faṣala)* the bone." 'UΓRUR 'UΓUR·MA'Q **oγrur oγurmāq.** 0 **oγur-**

:: 'L MANY YVLDIN 'AWURDY **ol mäni yōldin äwürdi** "He turned me away *(ṣarafa)* from the road." :: 'L 'L [sic] 'AY'Q 'AWURDY **ol ayāq äwürdi** "He turned over *(qalaba)* the bowl (or other)." 'WR'R 'WRMA'K **äwrār äwürmāk.** **äwür-**

:: BAK KAND 'KIRDIY **beg känd ägirdi** "The emir besieged *(ḥāṣara)* the city." :: 'URA'ΓUT YIYB 'AKIRDIY **urāγut yīp ägirdi** "The woman spun *(γazalat)* the yarn." :: SUVW KAMIYNY 'AKIRDIY **sūw kemīni ägirdi** "The water turned the boat around *(adāra)*." 'AKIR'R 'AKIRMA'K **ägirār ägirmāk.** :: 'L MNY 'YŠQ' 'KRDY **ol mäni īšqa ägirdi** "He directed *(alāṣa)* me to the thing." **ägir-**

:: TLQ' 'LRDY **talqa alardi** "The sour grapes (or other fruit) were varicolored *(talawwana)*." :: KŠY YIYNIY 'ALAR·DIY **kiši yēni alardi** "The person's body (or other) was leprous *(bariṣa)*." :: 'ANIK KVZY 'ALAR·DIY **anig kōzi alardi** "His eyes were dazzled *(bariqa)*." 'ALA-'RUR 'ALAR·MA'Q **alārur alarmāq.** 0 **alar-**

:: MANIK KVZUMA' NA'NK 'ILAR·DIY **mänig kōzümä nāṇ ilärdi** "The thing appeared in outline *(ṭaxayyala)* to my eye (in the distance or in the dark)." Verse [= 407 **qaq**]: **ilär-**

QAQ'L'R QAMΓ KUL'RDY	**qaqlār qamuγ kölärdi**	V
TAΓLA'R BAŠY 'ILARDY	**taγlār baši ilärdi**	
'AŽUN TINIY YILIR·DY	**ažun tini yilirdi**	
TV TV JAJAK JARKAŠVR	**tü tü čečäk čärgäšür**	

"The ponds filled with water, and the mountain tops appeared in outline [i.e. silhouetted]; the breath of the world became warm; (the trees blossomed and the calyxes split open so that) flowers of every variety were lined up in ranks."

---

99 1. MS. *imtaddat.*

R

'URA'ΓT 'UΓLINK' SUVT 'ĄMUZDY **urāγut oγliŋa sūt ämüzdi** "The woman suckled *(arḍa'at)* her son with milk." 'ĄMUZR 'MUZMA'K **ämzür ämüzmāk.** ämüz-

Š

:: 'L MANIK BR·L' 'BUŠDY **ol mänig birlä öpüšdi** "He kissed *(qabbala)* me and I kissed him." 'UBŠUR 'UBŠM'K **öpšür öpüšmāk.** öpüš-

:: 'UL MANIK BRL' 'UQ 'ATIŠ·DY **ol mänig birlä oq atišdi** "He vied with me in shooting arrows *(bārānī fī r-ramy)*." The same for "throwing *(ṭarḥ)*" anything. 'ĄTIŠUR 'ĄTIŠM'Q **atišur atišmāq.** atiš-

:: 'UL 'NIK BIRL' YĄRMA'Q 'ŲTUŠDY **ol anig birlä yarmāq utušdi** "He made a wager with him *(qāmarahu wa-xāṭarahu)* utuš-

[I. 157/180] **100**

for a dirham (or other)." 'UTŠUR 'UTŠM'Q **utšur utušmāq.**

:: 'L 'NIK BRLA' 'ĮTIŠDY **ol anig birlä itišdi** "He pushed him mutually *(dāfa'a ma'ahu)*." 'ITĮŠVR 'ĮTIŠMA'K **itišür itišmāk.** The same for helping or competing in pushing something. 'ITĮŠVR 'ĮTIŠM'K **itišür itišmāk.** 0 itiš-

:: 'ĄL MANK' QĄBŲΓ 'ĄJIŠDY **ol maŋa qapuγ ačišdi** "He helped me in opening *(fatḥ)* the door." The same for competing. 'ĄJIŠVR 'ĄJIŠM'Q **ačišür ačišmāq.** ačiš-

:: 'ŲZUM 'AJIŠDY **üzüm ačišdi** "The grapes were thoroughly sour *(ḥamuḍa . . . ba'ḍuhu fī ba'ḍ)*." 'AJIŠVR 'ĄJIŠM'Q **ačišür ačišmāq.**

:: 'L MANIK BIRLA' 'UJAŠ·DIY **ol mänig birlä öčäšdi** "He competed *(bārā)* with me in something." 'UJA'ŠVR 'JAŠM'K **öčäšür öčäšmāk.** öčäš-

:: 'L MĄNK BIRL' SUVT 'ĮJIŠDY **ol mänig birlä süt ičišdi** "He vied with me in drinking *(šurb)* the milk (or other)." 'IJIŠŲVR 'ĮJIŠMĄ'K **ičišür ičišmāk.** The same for helping. 0 ičiš-

This very pattern has two usages. One is to make the verbal stem mutually transitive, like the Arabic pattern *mufā'ala*, or else to give the sense of helping to accomplish the verbal action or of competing in it. 0 The other is to make the verbal stem intransitive but extending to all parts of the subject, as in: SIRKĄ' 'ĄJIŠDY **sirkä ačišdi** "The vinegar was thoroughly sour *(ḥamuḍa . . . ba'duhu fī ba'ḍ)*"; or in: TŲVN TAR·NY 'IJIŠDY **tōn tärni ičišdi** "The garment totally absorbed *(našafa . . . fī ajzā'ihi)* the sweat." There are many verbs of this type. G

:: 'AR· 'ĄDA'QY 'ĄDĮŠDY **ar aḍāqi aḍišdi** "The man straddled *(faḥija)* his legs." 'ĄDŠVR 'DŠM'Q **aḍišür aḍišmāq.** The same for any pair of which one is separated *(infaraja)* from the other. 'ĄDĮŠVR 'ĄDĮŠM'Q **aḍišur aḍišmaq.** aḍiš-

:: 'L MANIK BRL' 'UḌUIŠDIY **ol mänig birlä uḍišdi** "He vied with me in sleeping *(nawm)* (to see which of us could sleep more)." :: 'AḌA'Q· 'UḌIŠDY **aḍaq uḍišdi** "The foot was asleep or numb *(xadarat)*." YUΓRUT 'UḌIŠDY **yoγrut uḍišdi** "The milk curdled *(tarawwaba, xaṯara)*." 'UḌIŠVR 'UḌIŠM'Q **uḍišūr uḍišmāq.** **uḍiš-**

:: 'UL MANK' 'ARTUT 'IDIŠDY **ol maŋa ärtüt iḍišdi** "He exchanged gifts with me *(ahdānī wa-innī ayḍan ahdaytuhu šay')*." Also of anything **iḍiš-**

[I. 159/182]

101

that you vie with someone in sending or releasing *(iṭlāq)*. 'IḌŠUVR 'IḌIŠM'Q **iḍišur iḍišmaq.** 0

:: 'ULA'R 'IK̄Y 'ĀRIŠDY[1] **olār ekki arišdi** "Each of them deceived *(γarra)* the other." **ariš-**
'ĀRIŠVR[1] 'ĀRIŠM'Q[1] **arišūr arišmāq.** 0

:: YA'Γ 'ARUIŠDY **yāγ ärüšdi** "The butter (or other) melted completely *(taḍāwaba)*." **ärüš-**
'ARUIŠUVR 'ARUIŠM'K **ärüšūr ärüšmāk.**

:: 'NIK BRLA' 'URUŠDY **anig birlä urušdi** "They quarrelled with each other *(tašājarā)*." **uruš-**
Also for two emirs, or others, who do battle *(taḥāraba)*. 'URUŠUVR 'URUŠ·M'Q **uršūr urušmāq.**
Proverb: 'ALB· LA'R· BIR·LA' 'URUŠ·M' BAKL'R· BIRL' TURUŠMA' **alplār birlä urušma,** P
beglār birlä turušma "Do not battle with brave warriors, do not stand opposed to emirs."

Verse [= 181 **qilič**]:[2]

'ARAN· 'ALBY 'UQIŠ·TIYLA'R	**ärän alpi oqištīlār**	V
QINIKR· KUVZUIN BAQIŠ·TIYLA'R	**qinir közün baqištīlār**	
QAMUΓ TULMUN TUQIŠ·TIYLA'R	**qamuγ tulmun toqištīlār**	
QILJ QIN·Q' KUJN SIΓ·DY	**qilič qinqa küčün siγdi**	

"The warriors called out to [i.e. challenged] one another, they looked [at one another] askance, they did battle with all their weapons, until the swords could [hardly] fit into their scabbards (because of the great amount of dried blood on them)." 0

:: 'L MANK' 'UVT 'URUŠDIY **ol maŋa ōt ürüšdi** "He helped me blow *(nafx)* on the **ürüš-**
fire." The same for competing. 'URŠVR 'URUŠM'K **üršūr ürüšmāk.**

:: 'L MANK' YŠIΓ 'URUŠDIY **ol maŋa yisiγ örüšdi** "He helped me in plaiting *(tawḍīn)* **örüš-**
the rope." The same for vying in weaving *(raml)* anything. 'URUŠVR 'URŠM'K **öršūr örüšmāk.**
0

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101 1. *Madda* over *alif* (') in brown ink.

2. Either this is meant to illustrate 103 **oqiš-** and is out of place here, or else **toqištīlār** is in error here for **uruštīlār.**

When one wishes to distinguish helping from competing, this is done according to the accompanying adverbial *(ḥarf aṣ-ṣila)*. When the verb is accompanied by MANKA' **maŋa**, a particle meaning "to or for me *(lī)*," the intention is "helping"; when it is accompanied by MANIK BIR'LA' **mänig birlä**, a particle meaning "with me *(ma'ī)*," the intention is "competing." This is a root-principle for all reciprocal verbs. For the third person one says 'ANKAR' **aŋar** – a particle meaning "to or for him *(lahu)*" – if the intention is "helping"; or if the intention is "competing or contesting *(mubārāt, musājala)*" one says G

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'ANIK BIRLA' **anig birlä** meaning "with him *(ma'ahu)*." This should be memorized! 0

:: 'L MANK' 'UZM 'UZŠDY **ol maŋa üzüm üzüšdi** "He helped me in picking *(qaṭf)* the grapes." The same for breaking *(ḥaḍq)* a rope, or other; also for competing. 'UZŠVR 'UZŠM'K **üzüšür üzüšmäk.** 0 **üzüš-**

:: 'UL MANIK BIRLA' 'AT' 'UZUŠDY **ol mänig birlä at ozušdi** "He competed with me in racing *(sibāq)* horses." The same for helping. 'UZUŠVR 'UZŠM'K [sic] **ozušür ozušmāq.** **ozuš-**

:: 'UL MANK' 'AT' 'ASI'ŠDY **ol maŋa ät asišdi** "He helped me hang *(ta'līq)* the meat (on a peg)." 'ASIŠVR 'ASIŠMA'Q **asišür äsišmāq.** **asiš-**

:: 'L MANK' YIB 'ASIŠ'DIY[1] **ol maŋa yip äsišdi** "He helped me stretch *(madd)* the rope." The same for competing. 'ASIŠUVR[1] 'ASIŠM'K[1] **äsišür äsišmäk.** 0 **äsiš-**

:: 'ISIŠDY NA'NK **isišdi nāŋ** "The thing became hot *(ḥarra)* – i.e. the heat extended throughout *(ta'addā l-ḥarāra fi ajzā'ihi)*." 'ISIŠVR 'ISIŠM'K **isišür isišmäk.** 0 **isiš-**

:: 'L MANK' TUBRA'Q 'AŠIŠDY **ol maŋa toprāq äšišdi** "He helped me in pouring out *(ihāla)* the earth." The same for competing. 'AŠIŠVR 'AŠIŠM'K **äšišür äšišmäk.** 0 **äšiš-**

:: 'L MANIK BRL' T'ΓQA' 'AΓIŠDY **ol mänig birlä tāγqa aγišdi** "He vied with me in climbing *(ṣu'ūd)* the mountain (or other)." 'AΓIŠVR 'AΓIŠM'Q **aγišür aγišmāq.** 0 **aγiš-**

:: 'L MANIK BIRLA' BIYR' 'ALTUVNDÃ'[2] 'AΓIŠDY **ol mänig birlä bīr altūnda aγišdi** "He raised the price by one dinar *(γālā fī s-si'r bi-dīnār)*." :: BAKL'R BIYR 'KINDY BRL' 'AΓIŠ'DY **beglär bīr ekindi birlä aγišdi** "The emirs dashed *(tadaffa'at)* against one another." 0

:: 'L MANK' 'ATM'K 'UWUŠDY **ol maŋa ätmäk uwušdi** "He helped me in crumbling *(fatt)* the bread (or other)." The same for competing. 'UWŠVR 'UWŠ'M'Q **uwšür uwušmāq.** 0 **uwuš-**

:: KŠYL'R 'IYŠQA' 'AWIŠDY **kišilär īšqa ewišdi** "The people were hasty *('ajila)* in the matter." 'IYWIŠUVR 'IYWŠM'K **ēwišür ēwišmäk.** 0 **ewiš-**

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102 1. Three dots in brown ink faintly visible over the S.

2. Final A: another A in brown ink (indicates nunnation, thus: **-dan**).

:: SUWL'R 'AQIŠDY **suwlār aqišdi** "The waters flowed together *(tasāyalat . . . min kull awb)*." **aqiš-**

Verse:

QA'R· BUVZ QMГ'ARUŠDY	**qār būz qamuγ arüšdi**	V
TГL'R SUWY 'AQIŠDY	**taγlār suwi aqišdi**	
KUKŠIN BULT· 'URUŠ·DIY	**kökšin bulit örüšdi**	
QAYГUQ· BLUB 'KRŠVR	**qayγuq bolup ügrišūr**	

Describing summer: "The snow and ice have melted, and the [mountain] streams have flowed together;

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a green cloud has risen up and sways (in the air) as a boat rocks (in the water)." 0

:: 'ULA'R BUV 'IYŠIГ 'UQUŠTIYLA'R **olār bu īšiγ uquštīlār** "They have understood *(faṭinū)* this matter." 'UQUŠVR L'R 'UQUŠM'Q **uqušūrlār uqušmāq**. 0 **uquš-**

:: 'ULA'R· BYR· 'KINDY BRL' 'UQIŠTIYLA'R **olār bīr ekindi birlä oqištīlār** "They called *(da'ā)* one another." 'UQIŠUVR 'UQIŠM'Q **oqišūr oqišmāq**. 0 **oqiš-**

:: 'L MANIK BRL' BITIK 'UQIŠDY **ol mänig birlä bitig oqišdi** "He competed with me in reading *(qirā'a)* the book." The same for helping. 0

:: 'L MANK' TRIГ 'AKIŠDY **ol maŋa tariγ äkišdi** "He helped me sow *(baḏr)* the grain." The same for competing. 'AKIŠVR 'KIŠM'K **akišūr akišmāk**. 0 **äkiš-**

:: 'L MANK' JUK'N 'AKIŠDY **ol maŋa čögān ägišdi** "He helped me bend *('aṭf)* the polo stick (or other)." The same for competing. 'AKIŠVR 'KIŠM'K **ägišūr ägišmāk**. **ägiš-**

:: 'IKY 'RAN 'UKUŠDY **ekki ärän ögüšdi** "The two men praised each other *(tamādaḥa)*." 'UKUŠVR 'KUŠM'K **ögüšūr ögüšmāk**. **ögüš-**

:: 'L MANK' TARIГ U'UKŠDY **ol maŋa tariγ ögišdi** "He helped me grind *(ṭaḥn)* the wheat (or other)." U'UK*I*ŠVR[1] U'UK*I*ŠM'K[1] **ögišūr ögišmāk**. 0 The same for competing. **ögiš-**

:: KIŠYLA'R 'IYŠTA' BIYR BIYRIK' 'IKAŠ·DIYLA'R **kišīlār īšta bīr bīrkä igäšdīlār** "The people depended *(ittakala)* upon one another in the matter." 'IKAŠVR 'IKAŠMA'K **igäšūr igäšmāk**. 0 **igäš-**

:: 'L MANK' TAMUR 'IKAŠDIY **ol maŋa tämür egäšdi** "He helped me file *(saḥl)* the iron (or other)." 'IKAŠVR 'IKAŠM'K **egäšūr egäšmāk**. **egäš-**

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103 1. I crossed out in brown ink.

:: 'IḴY BUΓ·RA' 'IKAŠDḶY **ekki buγra egäšdi** "The two [camel-] stallions pushed and bit one another *(taṣādama, ta'āḍḍā)*." Proverb [=409 **kökägün**]: 'IḴY BUΓRA' 'IKA'ŠUVR 'UTRA' KUKḀ'KṶVN̲ YḀNJḶLṶVR̲ **ekki buγra egäšür otra kökägün yančilür** 0 "Two stallions clash *(yataṣādamu)* and a blue fly is crushed in between." 0 This is coined about two emirs who do battle with the result that between them the weak are killed. P

:: 'L MANK' 'ALIM 'ALIŠDY **ol maṇa alim ališdi** "He helped me to collect *(qabḍ)* my debt (or other)." 'ALIŠUVR 'ALIŠMA'Q **ališür ališmāq.** **ališ-**

:: 'IḴY NA'NK BIRLḀ' 'ILIŠDY **ekki nǟṇ birlä ilišdi** "The two things were caught on or stuck to *(ta'allaqa)* one another." 'ILIŠUVR̲ 'I̲LIŠMA'K **ilišür ilišmäk.** **iliš-**

:: QAN̲·JḶQ̲ 'ILIŠDY **qančiq ilišdi** "The dog's penis was stuck inside the bitch." 0

:: 'AḌ·ΓIR 'I̲LIŠDY **aḍγir ilišdi** "The two horse- (or camel-) stallions bit each other *(ta'āḍḍa)*."

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:: BURY BARJA' 'ULIŠDY **böri barča ulišdi** "The wolves (or other) howled *('awat)*." **uliš-**

Verse:

'ULŠIB 'ARN BUVRLYV	**ulšip ärän börläyü**	V
YRTN YQ' 'UVR·LAYV	**yirtip yaqa örlayu**	
SIQRIP 'VNY YVR·LAYV	**siqrip üni yürlayu**	
SIΓTAB KVZY 'UR·TULVR	**siγtap közi örtülür**	

"The men howl like wolves (in grief over Afrāsiyāb), they tear the collar with wailing, they warble like a singer, and cry until the eye is covered (with tears)." 'ULIŠUR 'ULIŠMA'Q **ulišur ulišmāq.**

:: 'ULA'R 'ḴY TW'RIN 'ULAŠDY **olär ekki tawärin üläšdi** "Each of the two divided *(mayyaza)* his property and took his share *(axaḍa ḥiṣṣa)*." 'ULAŠUVR 'ULAŠMA'K **üläšür üläš-mäk.** **üläš-**

:: BYR N'NK BḮYRK' 'ULAŠDY **bir nǟṇ birkä ulašdi** "One thing was joined *(ittaṣala)* to another." 'ULAŠVR 'ULAŠM'Q **ulašür ulašmāq.** **ulaš-**

:: 'ULIŠ·DY NA'NK **ölišdi nǟṇ** "The thing was soaking wet *(ibtalla, nafaḍat al-ruṭūba fī ajzā'ihi)*." 'ULIŠUVR· 'ULIŠ·MA'K **ölišür ölišmäk.** **öliš-**

:: 'L MANIK BRL' TḀ'ΓDIN QUḌIY 'I̲LIŠDY **ol mänig birlä tāγdin qoḍi ilišdi** "He competed with me in coming down *(nuzūl)* from the mountain." 'I̲LIŠVR 'ILI̲ŠM'Q **ilišür ilišmāq.** 0 **iliš-**

:: 'UL MANIK BRL' TUBIQ 'ILIŠDY **ol mänig birlä topiq ilišdi** "He competed with me in catching *(ta'līq)* the ball; he had a contest with me to see which of us was the better catcher *(a'laq)*." 'ILIŠUR 'I̲LIŠMA'K **ilišür ilišmäk.** 0

'A̲MŠDI̲Y 'AR· **amušdi är** "The man (or other) hung his head in silence due to being blamed or rebuked *(sakata . . . muṭriq*^{an} *min 'itāb aw lā'ima)*." 'AMUŠUVR 'AMIŠMA'Q **amušūr amušmāq.** 0 **amuš-**

:: BUV 'IYSIΓ 'ULA'R QMΓ 'UNAŠ·[1] DIYL'R · **bu īšiγ olār qamuγ unašdīlār** "They came to terms *(tarāḍaw)* over this matter (or other)." 'UN'ŠU̲VR L'R 'UNAŠMA'Q **unāšūrlār unašmāq.** 0 **unaš-**

:: 'UL MANIK BRL' TA̲'ΓDIN 'I̲NIŠDY **ol mänig birlä tāγdin enišdi** "He competed with me in coming down *(nuzūl)* from the mountain." 'INIŠU̲VR 'NIŠM'Q **enišūr enišmāq.** **eniš-**

Q

:: 'AR· 'AJIQ·TY **ar ačiqti** "The man was convulsed with hunger *(taḍawwara. . . min al-jū')*." 'AJIQA̲'R 'AJIQM'Q **ačiqār ačiqmāq.** 0 **ačiq-**

:: 'YŠ 'U̲JUQTY **īš učuqti** "The matter came to an end *(balaγa . . . āxirahu)*." 'UJU̲-QA̲'R 'UJQ·M'Q **ucuqār učuqmāq.** 0 **učuq-**

:: 'AR· 'USU̲Q·TY **är usuqti** "The man was thirsty *('aṭiša)*." 'U̲SUQ'R 'USU̲Q·M'Q **usuqār usuqmāq.** Proverb: 'SUQMIŠ·Q' SA'QIΓ QA̲MΓ SUVF KURNVR **usuqmišqa sāqiγ qamuγ sūw körnür** "The thirsty one sees every mirage as water." This is coined about a man in need, who sees in every **usuq-** P

thing the fulfillment of his need. 0

:: 'L 'WK' 'A̲ŠUQ·TY **ol äwkä ašuqti** "The man longed *(ištāqa)* for home." The same for anyone who craves or longs for *(mūla', muštāq)* something. 'A̲ŠUQ'R 'AŠUI̲QM'Q **ašuqār ašuqmāq.** 0 **ašuq-**

:: 'AR: 'AΓUQ·TY **är aγuqti** "The man was poisoned *(summa)*." This is intransitive, as [Arabic] *ḥumma r-rajul* ("The man was feverish") from *al-ḥummā* ("fever"). 'AΓUQ'R 'AΓUQ-M'Q **aγuqār aγuqmāq.** 0 **aγuq-**

:: 'AR· 'ALIQTY **är eliqti** "The man was vile or corrupt *(la'uma)*." :: BA'Š 'A̲LIQ·TY **bāš eliqti** "The wound festered *(tanaffaṭa, fasada)*." The same for anything that becomes spoiled *(fasada)* from the glance of a menstruating woman, a confined woman, or one polluted. 'A̲LIQA'R 'A̲LIQMA'Q **eliqār eliqmāq.** 0 **eliq-**

Verse:

BA'ŠIY 'ANIK 'I̲LIQTY[1]	**bāši anig eliqti**	V
Q'NY YUZUB TURQTY	**qāni yüzüp turuqti**	

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104 1. DIY L'R added in brown ink.

105 1. A (brown) altered from original U (black).

BA'LIΓ BULUB TAΓIQ·TIY **bāliγ bolup taγiqti**
'M·DY 'NY KYM YAT'R **amdi ani kīm yetār**

Describing a wounded man whose blood went cold: "His wound festered *(tanaffaṭa)* but he climbed the mountain, though the blood in the wound was swollen and thick; who can reach him now? "

K

:: 'UΓL'N 'ATIKTY **oγlān ätikti** "The baby put on flesh *(tarabbala, kabura)*." 'ATIK'R 'ATIKMA'K **ätikār ätikmāk.** 0 **ätik-**

:: 'AR· 'IJIKTIY **ār ičikti** "The man capitulated and went over to the other side *(istaslama . . . fī l-ḥarb wa-daxala ilā l-ḥarb al-āxar ṭāyi'an)*." 'IJIK'R 'IJKM'K **ičikār ičikmāk.** 0 **ičik-**

:: 'AR TIYNY U'UJKTY **är tīni öčükti** "The man's voice was still *(xafata)* (in battle), or his breath was cut off *(inqaṭa'a)* (from cold water being poured over him or from a severe blow)." 'UJUK'R 'UJKM'K **öčükār öčükmāk.** **öčük-**

L

:: SUVT· U'UBLDY **sūt öpüldi** "The milk[2] (or other) was sipped *(ḥusiyat)*. This is a root- principle, namely that when you add *lām* to the preterite the verb becomes passive. U'UBLUR 'U'UBLMA'K **öplür öpülmāk.** 0 **öpül-** G

:: 'UQ 'ATILDIY **oq atildi** "The arrow was shot *(rumiya)*." 'ATILUR 'ATILM'Q **atilur atilmāq.** **atil-**

:: JAJ'K 'AΓZIY 'ATILDY **čečāk aγzi atildi** "The calyx split open *(tafaṭṭarat al-jamā'a)*." The same for any flower or blossom; also anything that splits open without leaving a gap *(infaraja min γayr baynūna)*. 0

:: 'UL BUV 'IYŠ·TA' 'UTALDY **ol bu īšta ötäldi** "He exerted himself, went to great pains *(ta'annā, mārasa š-šidda)* in this matter." 'UTALUR 'TALM'K **ötälür ötälmāk.** 0 **ötäl-**

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:: TARIΓ 'UTALDY[1] **tariγ otaldi** "The superfluous leaves of the crop were cut off *(quṭi'a)*" – i.e., any [part of the] plant which one destroys in order not to let it spoil.[2] 'UTALUR[1] 'UTALM'Q[1] **otalur otalmāq.** **otal-**

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2. MS. "soup" – see 97, n.1.

106 1. A altered to U in brown ink.

2. MS. *fa-yufsiduhu*, amend to *kay-lā yufsidahu*, cf. 555:6.

:: QU̲VY BAŠI̲Y 'U̲TULDY **qōy baši ütüldi** "The head of the sheep (or other) was singed *(uḥriqa ša'r)*." U̲'UTLUR U̲'UTLM'K **ütlür ütülmāk.** 0 **ütül-**

:: 'A̲TILDIY NA'NK **itildi nāŋ** "The thing was pushed *(dufi'a)*." :: 'UΓL'N 'A̲ITILDY **oγlān itildi** "The baby pushed himself forward, crawled *(tara'ra'a, tazaḥḥafa)*." 'A̲ITILVR· 'A̲ITILMA'K **itlür itilmāk.** **itil-**

:: KVK 'AJILDY **kök ačildi** "(The thing opened [*infataḥa*]; or) the sky cleared *(taqaš-ša'at)*." :: KUNKUL 'AJI̲LDY **könül ačildi** "The breast dilated with joy *(inšaraḥa)*." The same for anything that opens *(infataḥa)*. 'A̲JI̲LUVR 'AJILM'Q **ačilür ačilmāq.** **ačil-**

:: SUVF 'IJILDIY **sūw ičildi** "The water (or other) was drunk *(šuriba)*." 'IJI̲·LUR 'IJLM'K **ičlür ičilmāk.** 0 **ičil-**

:: 'AS·RUK 'AḌILDI̲Y[3] **äsrük aḍildi** "The drunken man (or the man who fainted) came to his senses *(afāqa)*." 'AD·LU̲VR[4] 'AḌILM'Q[3] **aḍlür aḍilmāq.** **aḍil-**

:: TUTΓVN 'IḌILDI̲Y[3] **tutγūn iḍildi** "The captive (or the bound man, or other) was released *(uṭliqa)*." 'IḌ·LR 'IḌLM'Q **iḍlur iḍilmāq.** **iḍil-**

:: 'AR· 'U̲RULDY **är uruldi** "The man (or other) was struck *(ḍuriba)*." 'URLVR· 'U̲RULM'Q **urlür urulmāq.** **urul-**

:: TIRKY 'U̲RULDY **tergi uruldi** "The table was set *(wuḍi'at)*." :: TU̲VΓ 'U̲RULDY **tūγ uruldi** "The sentry drums were beat *(duriḅat)*." 0

:: TARIΓ 'U̲RULDY **tariγ oruldi** "The grain was reaped *(ḥuṣida)*." Verse: **orul-**

QUR·VIY JUVAJ QURLDY	**qarvi čuvač quruldi**	V
TU̲VγUM TIKI̲B 'U̲RULDY[5]	**tūγum tikip uruldi**	
SUVSIY 'TN [sic] 'RULDY	**sūsi anin oruldi**	
QANJUQ QAJ'R 'UL TUT'R	**qanč-oq qačār ol tutār**	

Describing a battle: "When the royal canopy was unfurled in it" – i.e. the canopy made of silk for the kings of the Turks under which they seek shade in the summer heat and protection from rain and snow – "when my banners of war [were set up and] the drums beat, there the enemy troops were mowed like grain; now how can the greatest of them [i.e. Tutār] flee from me?" 0

:: 'URK'N 'URU̲LDI̲Y **örgān örüldi** "The thong of the camel's girth (or other) was plaited *(rummila)*." 'URLUR 'URLM'Q [sic] **örlür örülmāk.** 0 **örül-**

:: 'AR· 'UWK'SINDA' 'U̲RULDY **ar öwkāsindā ürüldi** "The man was puffed up *(intafaxa)* **ürül-**

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3. U̲ altered from D by later hand (dot in b rown ink).
4. Amended from 'AD·LR.
5. Originally 'UZLDY, dot of Z altered to U in brown ink.

in anger." :: Q'B 'U̲RULDY **qāp ürüldi** "The wineskin was blown up *(nufixa fī)*." :: 'UVT 'U̲RULDY **ōt uruldi** "The fire was blown *(nufixat)*." It is transitive or not transitive. Proverb: YA̲LNKU̲Q[1] 'U̲RULMIŠ QA̲'B· 'U̲L 'AΓZI̲Y YAZ·L̲B· 'ALQINVR **yalnuq urulmiš qāp ol, aγzi yazlup alqinūr** "Man is (like) an inflated *(manfūx fīhi)* wineskin; when the mouth opens the wind goes out [he expires]." 0 P

:: 'AR· 'IRILDY[2] SARILDY **är erildi sarildi** "The man was shaken with grief and remorse *(ihtazza . . . min γamm wa-lāma nafsahu fīhi)*." 'IRILUR[2] 'RILM'K **erlür erilmāk.** 0 **eril-**

:: 'ANIK 'ATY 'IZU̲LDY **anig äti ezildi** "His flesh was scratched *(xudīša)*." Also of anything that is scratched lengthwise *(xudīša ṭūl^an)*. 'IZLUR 'ZLM'K **ezlür ezilmāk.** 0 **ezil-**

:: YUVL 'AZILDI̲Y **yōl azildi** "The way was lost *(ḍulla)*." 'AZILUR 'AZILM'Q **azilur azilmāq.** 0 **azil-**

:: 'AR· 'U̲ZA̲L̲DY **är özäldi** "The man suffered and persisted in a matter without finding speedy relief *(ta'ayya, baqiya fī amr la yanfariju 'anhu sarī^an)*." Hence :: 'IK·LIK 'UZALDY **iglig özäldi** "The sick man was tenacious in giving up the ghost, as though he were too strong for death to be decreed against him *('asura 'alā l-marīḍ naz' ar-rūḥ ka-annahu lā yuqḍā 'alayhi min aš-šidda)*." 'UZA'LUR 'UZALM'K **özälür özälmāk.** 0 **özäl-**

'UZLDY NA'NK **üzüldi nāŋ** "The thing was cut or broke *(inqaṭa'a)*." 'U̲ZA̲LUR 'UZA̲LM'K **üzlür üzülmak.** 0 **üzül-**

:: YAŠIΓ 'ASILDY **yišiγ äsildi** "The rope (or other) stretched *(imtadda)*." Also if it is stretched by someone *(mudda)*. 'AS·LUR 'ASILM'K **äslür äsilmāk.** **äsil-**

:: BYR NA'NK BYRK' 'ASILDY **bir nāŋ birkä asildi** "One thing was hung on or stuck to *(ta'allaqa)* another." 'AS·LUR 'ASILM'Q **aslur asilmāq.** 0 **asil-**

:: 'TM'K 'UŠAL̲DY **ätmāk ušaldi** "The bread (or other) crumbled *(tafattata)*." 'UŠ'LUR 'UŠALM'Q **ušālur ušalmāq.** **ušal-**

:: 'NIK 'UZA' YUΓUR·QA'N 'AŠUL̲DY **anig üzä yoγurqān äšüldi** "He was covered *(duṭṭira)* with a coverlet." The same when a thing is put as a cover *(γuṭṭiya)* over something. 'AŠULUR 'AŠULMA'K **äšülür äšülmāk.** **äšül-**

:: QUM 'A̲ŠILDY **qum äšildi** "The sand (or other) was poured out *(inhāla)*." 'AŠ·LUR 'ŠILM'K **äšlür äšilmāk.** 0 **äšil-**

:: 'NIK 'LKY 'I̲YŠQ' 'IŠILDY **anig älgi išqa išildi** "His hand became accustomed *(marinat)* to the job (or other)." 'AŠLUR 'IŠLM'K **išlür išilmāk.** 0 **išil-**

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107 1. Q altered from V by later hand (brown ink).

2. First I in Red ink.

:: 'NIK 'WY 'UŠALDY **anig äwi üšäldi** "His house was searched *(buḫiṭa)*." The same for anything that you search. 'UŠ'LUR 'UŠLM'K **üšälür üšälmāk**. 0 **üšäl-**

Ụ'UWLDY NA'NK **uwuldi nāṇ** **uwal-**

[I. 171/197] **108**

"The thing was crumbled *(futta)*." 'UWLUR 'UWLM'Q **uwlur uwulmāq**. 0

:: BV SUVZ 'ỤQULDY **bu sōz uquldi** "These words were understood *('urifa)*." 'UQLUR 'UQLM'Q **uqlur uqulmāq**. 0 **uqul-**

:: BTIK 'UQỊLDỊY **bitig oqildi** "The book was read *(quri'a)*." 'UQỊLUR 'UQỊLM'Q **oqilur oqilmāq**. **oqil-**

:: TARIΓ 'ỊKILDY **tariγ äkildi** "The grain was sown *(zuri'a)*." The same for anything that is spread *(ḏurra)* over a thing. 'ĄKỊỰLUR 'ĄKỊLM'K **äkilür äkilmäk**. 0 **äkil-**

:: YΓ'J 'ĄKỊLDY **yiγāč ägildi** "The branch (or other) bent down *(māla)*." 'ĄKILUR 'ĄKILM'K **agilür agilmäk**. Proverb [cf. 539 **ya**]: QỤRΓ YΓ'J 'ĄKILM'S QUR·MIŠ KIRŠ TUKỤLM'S **quruγ yiγāč ägilmäs, qurmiš kiriš tügülmäs** 0 "Dry wood cannot bend *(yan'aṭifu)*, a strung bowstring cannot be tied." 0 This is coined about anything that has passed beyond the limit of its usefulness and cannot return to its original state even if one wishes it to. **ägil-** P

:: TUBR'Q 'ỤKULDY **toprāq üküldi** "The earth (or other) was piled up *(takawwama)*." 'UKỤLUR 'KULM'K **üklür ükülmāk**. **ükül-**

:: 'AR· 'ỤKULDY **är ögüldi** "The man was praised *(mudiḥa)*." 'ỤKULUR 'UKLM'K **öglür ögülmāk**. **ögül-**

:: MANDIN 'UBĄN·DỊY **mändin opindi** "He hid *(ixtafā)* from me." 'UBĄNUVR 'UBĄNM'Q **opinūr opinmāq**. **opin-**

:: 'UL MUVN 'ỤBUN·DỊY **ol mūn öpündi** "He pretended to sip *(yaḥsū)* the soup." Ụ'UBNUVR 'ỤBUN·M'K **öpnür öpünmāk**. 0 **öpün-**

Some verbs formed with the *nūn* suffix have this meaning, namely that the subject pretends to do the action but does not really do it; or else that he is independent in doing the action and requires no help from anyone else. 0 G

:: 'UL N'RUV 'ĄITNDỊY **ol nāru itindi** "He crawled *(tazaḥḥafa)* to the other side." The same if something rolls *(tadaḥraja)* due to the force of something else. 'ĄIT·NUVR 'ĄITN·M'K **itnür itinmāk**. 0 **itin-**

:: 'UL 'UQ 'ATINDỊY **ol oq atindi** "He pretended to shoot *(yarmī)* the arrow." 'ATINUVR 'TINM'Q **atinūr atinmāq**. **atin-**

:: 'UL MANDIN 'UTĄN·DY **ol mändin utandi** "He was embarrassed in front of me *(istaḥyā minnī)*." 'ỤTĄNỤVR 'ỤTĄNM'Q **utanūr utanmāq**. Oγuz dialect. **utan-** D

:: 'U̲L XA̲'N·U̲A̲' 'U̲TUK 'U̲TUN·DY **ol xānqa ötüg ötündi** "He addressed a petition *(rafa'a qiṣṣatahu)* to the king (or other)." Its root-form is: 'U̲TKU̲N·DY **ötgündi** meaning "He mimicked or narrated as he had heard *(ḥakā kamā sami'a)*." U̲'UTNUVR 'U̲TUNM'K **ötnür ötünmāk.** 0 **ötün-**

:: BAK 'ARIN 'A̲JI̲NDI̲Y **beg ārin ačindi** "The emir **ačin-**

[I. 173/199] **109**

entertained, favored *(akrama, na''ama)* his troops (or other)." :: 'AR· 'ATIN 'JNDY **är atin ačindi** "The man favored *(aḥsana)* his horse (with fine barley or fodder)." 0 :: 'AR· QU̲VYN 'A̲JI̲NDIY **är qōyin ačindi** "The man pretended to open *(yaftaḥu)* his blouse." The same for a sick man or a baby in the cradle who throws off *(kašafa)* the coverlet. 'AJ·I̲NUR[1] 'A̲JNM'Q **ačnur ačinmaq.**

:: 'AR· 'D̲UNDY **är oḍundi** "The man woke up *(istayqaẓa . . . min manāmihi)*." 'UD̲NUR 'UD̲NM'Q **oḍnur oḍunmāq.** 0 **oḍun-**

:: 'UVT· 'UD̲NDY **ōt uḍindi** "The fire was extinguished *(xumidat, ṭufi'at)*." :: YULA' U̲'UD̲NDY **yula uḍindi** "The lamp (or other) was extinguished *(ṭufi'a)*." 'UD̲NUR 'UD̲NMA'Q **uḍnur uḍinmāq.** **uḍin-**

:: 'NIK QUTIY U̲'UD̲NDIY **anig quti uḍindi** "His luck was extinguished *(tufi'a)*."

Verse:

'AM·DIY 'UVD̲N 'UD̲NDY	**amdi ūdin oḍundi**	**oḍun-** V
KIYDIN TALM 'KUNDY	**kēdin tälim ökündi**	
'YL BULΓA'LI̲ 'IKA̲NDY	**ēl bolγāli igändi**	
'ANDAΓ 'RIK KYM 'UTA'R	**andaγ ärig kīm utār**	

"Now (the enemy) woke up from his sleep; then he repented[2] much, since he had balked at making peace; who can overcome the likes of that man (except I)? " 0

:: 'AR· 'ARINDY **är arindi** "The man wiped himself, washed *(istaṭāba, iγtasala)*." :: 'AR· 'ARINDY **är arindi** "The man applied depilatory and shaved his pubes *(nawwara . . . wasta'āna iḍā ḥalaqa 'ānatahu)*." 'ARINUVR 'ARINM'Q **arinūr arinmāq.** **arin-**

:: 'UL 'UVZIN U̲'URNDY **ol ōzin urundi** "He struck *(ḍaraba)* himself in repentance over a matter." The same for pretending to strike. :: 'AR· SUWLQ 'RUNDY **är suwluq urundi** "The man wrapped his turban *(ta'ammama)*." :: 'URA'ΓUT BURNJUK U̲'URNDY **urāγut bürünčük urundi** "The woman put on a veil *(ixtamarat)*." 'URNUR 'URNM'Q **urnur urunmāq.** 0 **urun-**

'AR· SKY 'URNDY **är siki öründi** "The man's penis was erect *(na'aẓa)*." 'URNUR 'URNM'K **örnür örünmāk.** **örün-**

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109 1. Original *sukūn*(·) crossed out in brown ink and replaced by I.

2. MS. *naḍima*, read *nadima.*

:: 'AR· 'I̲YŠQA' 'IRNDY **är ī̄šqa erindi** "The man was indolent in the matter out of boredom *(takāsala . . . mustawḥiš*^{an}*)*." 'AI̲RNUR 'AI̲RINM'K **ernür erinmā̄k.** **erin-**

:: 'AT· 'SNDY **at äsindi** "The horse stretched *(madda)* the rope to escape and nearly broke it *(kāda an yaqṭa'a)*." **äsin-**

:: MAN 'A̲NK'R̲· 'I̲SNDIM **men aŋ̇ār isindim** "I loved *(aḥbabtu)* him." :: 'UL 'UVT·Q' 'I̲SINDY **ol ōtqa isindi** "He warmed himself *(iṣṭalā)* at the fire." :: 'UL KUVN [sic] I̲SINDY **ol kūnkä isindi** **isin-**

[I. 175/202] **110**

"He basked *(tašarraqa)* in the sun." 'I̲SI̲NU̲VR 'I̲SINM'K **isnür isinmā̄k.**

:: 'UL MANK' 'IŠAN·DY **ol maŋ̇a išändi** "He depended *(ittakala, i'tamada)* upon me in the matter." 'IŠANUR 'IŠAN·M'K **išänür išänmā̄k.** **išän-**

:: 'U̲L MANDIN 'AŠUNDIY **ol mändin ašundi** "He went ahead *(sabaqa)* of me." 'AŠUNUR 'AŠUNMA'Q· **ašunur ašunmāq.** **ašun-**

:: 'UL MANK' 'A̲WINDI̲Y **ol maŋ̇a awindi** "He was friendly *(ista'nasa)* to me." 'AWI̲-NUR 'A̲WINMA'Q **awnur awinmāq.** **awin-**

:: 'UL 'UVZINK' 'A̲TM'K 'UWU̲NDY **ol ōziŋ̇ā ätmā̄k uwundi** "The man crumbled *(fatt)* the bread for himself." 'UWNUR 'WUNMA'Q **uwnur uwunmāq.** **uwun-**

:: 'UL 'A̲LKIN 'U̲WUNDY **ol älgin uwundi** "(That man) wrung *(farraka)* his hands (because of a misfortune that befell him or bad news or pain)."

:: BTIK 'UQIN·DI̲Y **bitig oqindi** "The book was read *(quri'a)*." :: 'U̲L BTIK 'UQIN·DY **ol bitig oqindi** "He pretended to read the book." 'UQINUR 'UQINMA'Q **oqinur oqinmāq.** The *nūn* is an alternant of *lām* [i.e. **oqil-**]. 0 **oqin-**

:: 'UL 'UVZINK' TARIΓ 'A̲KINDY **ol ōziŋ̇ä tariγ äkindi** "He sowed the ground *(zirā'a, baḏr al-arḍ)* by and for himself." 'A̲KINUR 'A̲KINM'K **äkinür äkinmā̄k.** 0 **äkin-**

:: 'UL YA'ZUQINK' 'KUNDIY **ol yāzuqiŋ̇a ökündi** "He regretted, repented for *(taḥassara 'alā, nadima)* his sin." The same for any repentance *(nadāma)*. 'U̲KNUR 'KUNM'K **öknür ökünmā̄k.** 0 **ökün-**

:: 'UL 'UVZIN 'UKUNDY **ol ōzin ögündi** "He praised *(madaḥa)* himself." 'U̲KNUR 'KUNMA'K **ögnür ögünmā̄k.** Proverb: 'UKUNKUVJY 'UMINDA' 'ARTA'TUR **ögüngüči üminda artātur** 0 "The self-praiser *(mādiḥ an-nafs)* may ruin his trousers" – meaning that when he is put to the test he may not be able to prove his boast and then will be so embarrassed that he defecates in his trousers. This is coined to advise someone to stop praising himself. 0 **ög ün-** P

:: 'A̲T 'IKANDY **at igändi** "The horse (or other) was refractory *(ḥarana)*." 'IKANUR 'IKANM'K **igänür igänmā̄k.** 0 **igän-**

:: QISRA'Q 'IKANDY [sic] **qisrāq alindi** "The mare conceived *(ḥamalat . . . fuluww*^{an} *wa-'aliqat)*." Also :: 'UL 'ALMIN 'ALINDY **ol almin alindi** "He collected *(qabḍ)* his debt alone, without anyone's help." 'ALINUR 'ALINMA'Q **alinur alinmāq.** **alin-**

:: 'ULANDY NA'NK **ulandi nāṇ** "One thing was joined to *(ittaṣala)* another." 'ULA'-NUR 'ULAN:MA'Q **ulānur ulanmāq.** **ulan-**

[I. 172/204] **111**

:: U'ULNDY NA'NK **ulindi nāṇ** "The thing twisted and turned *(iltawā, dāra)*" – such as a rope around a tree; or as a snake writhes and twists *(tarta'iṣu, taltawī)*." :: YUVL 'ULUNDY **yol ulindi** "The road twisted *(iltawā)*." 'ULNUR 'ULNM'Q **ulnur ulinmāq.** 0 **ulin-**

:: MAN BUV 'YŠTA' 'ULIN:DIM **män bu īšta olindim** "I was weary *(malaltu)* of this matter and all that I suffered because of it." 'ULINUR MAN 'ULINM'Q **olinur män, olinmāq.** 0 **olin-**

:: 'L 'NK'R 'IALIAN:DIY[1] **ol aṇar iländi** "He reproached *('ayyara)* him (after he had depended on his judgment in a certain matter and it now appeared that it would have been better to do the opposite)." From this comes the word for "reproach *(malāma)*": 'ILANJ **ilänč.** 'ILA'-NUR 'ILANM'K **ilänür ilänmäk.** **iländ-**

:: TIK'N TVN Q' 'ILINDY **tikän tōnqa ilindi** "The thorn caught on *(ta'allaqa)* the garment." 'ILINUR 'ILINMA'K **ilnür ilinmäk.** **ilin-**

Verse:

? BDUV MANK' 'AILIN·DY	**yabdu**[2] (?) **maṇa ilindi**	V
'M·K'K KURV 'ULINDY	**ämgäk körü olindi**	
QILMŠINK' 'ILANDY	**qilmišiṇa iländi**	
TUTΓUN BULB 'UL QAT'R	**tutγun bolup ol qatār**	

"The enemy [i.e. Yabdu] fell prisoner *(usira)* in my hand, and suffered hardships until he was weary with life *(sa'ima l-ḥayāt)*, then he repented and reproached himself for what he had done; now [as a captive] he has become hardened after being soft." 0

:: 'AR· YAΓY QA' 'AILINDY[3] **ar yaγiqa ilindi** "The man was taken prisoner *(usira)* by the enemy." :: KYK TUZAQ· QA' 'ILINDIY **käyik tuzaqqa ilindi** "The game was caught *(ta'allaqa)* in the snare." The same [aorist and infinitive as above].

:: MAN TNKRY DIN 'UMUNDUM **män tänṇridin umundum** "I put my hope *(rajawtu)* in God (may He be exalted)." 'UMNUR 'UMNM'Q **umnur umunmāq.** **umun-**

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111 1. Second A by a later hand (dark black, thin pen).

2. The first letter could be b, t, n or y. Brockelmann (Volkspoesie I,15) suggested Yabdu; Atalay (I, 205) Tapdu; also conceivable are Baydu and Taydu. Though translated "the enemy" it must be a proper name.

3. First I by a later hand (dark black, thin pen).

:: 'UL YA'ΓY Q' 'ANUN·DIY **ol yāγiqa anundi** "(The man) prepared *(ista'adda)* for the enemy (or other)." 'ANUNU̲R 'ANUNM'Q **annur anunmāq.** **anun-**

:: MAN 'NK'R 'I̲NAN·̲DIM **män anār inandim** "I trusted *(i'tamadtu)* in him." 'INA'NUR 'INANM'K-Q[4] **inānur inanmāq.** Hence "a trusted emir" is called: 'INANJ BAK **inanč beg.** **inan-**

Doubled

B

:: 'UL 'UZIN MANDIN 'U̲BA̲T̃I̲Y **ol özin mändin opitti** "He hid *(katama)* himself from me." The same for concealing or hiding *(satara, katama)* anything. 'ABITUR[5] 'ABITM'Q[5] **opitur opitmāq.** **opit-**

T

:: TA̲'Y 'ATIT̃Y **tāy atitti** "The colt was reckoned to be a horse *(tafarrasa . . . ay 'udda min al-fursān).*" This is like the Arabic: *futtiyat al-jāriya ay 'uddat min al-fatayāt* ("The girl was reckoned to be a young woman"). **atit-**

[I. 178/206] **112**

Proverb: TA'Y· 'ATA̲IT·̲SA'[1] 'AT· TINUVR 'UΓVL 'A̲RAD̲SA'[2] 'A̲TA' TINUVR **tāy atitsa at tinūr, oγūl ärädsa ata tinūr** "When the colt is reckoned a horse, the horse rests (meaning the stallion rests from being mounted); when the boy is counted among the men, the father rests (since he can free him from want)." P

Verse [=514 **tāy**]:

TAKUR MANIK SA'WMNY BLK'LKA' ĀY V
TINUR QA̲LY 'A̲TAIT·̲SA'[1] QISRAQ SA̲NY TA'Y·
tägür mänig säwimni bilgäläkä āy
tinur qali atitsa qisraq sani tāy

"Convey my words and say to the wise ones, that the mare rests when her colt is counted among the horses." 0

:: 'UL 'A̲NY 'ATAT̃Y **ol ani ötätti** "He caused him to suffer hardship *(awqa'ahu fī muqāsāt al-miḥna).*" 'AT'TUR 'TTM'K **ötätür ötätmäk.** **ötät-**

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4. K original (black); Q by later hand (brown); circle in red.
5. A smudged, reading doubtful.

112 1. Two dots below second T in brown ink.
2. D̲ altered from D by later hand (dot in brown ink).

J

:: 'UL SIR·K' 'AJIT̄Y **ol sirkä ačitti** "He soured *(ḥammaḍa)* the vinegar (or other)." :: 'UL 'NIK KVNK·LIN 'AJIT̄IY **ol anig kōŋlin ačitti** "He pained his heart with misfortune *(amaḍḍa . . . bi-fajī'a)*." 'AJITUR 'AJIT·M'Q **ačitur ačitmāq**. 0 **ačit-**

Ḍ

:: 'UL MINY 'UḌIT̄Y **ol mini uḍitti** "He put me to sleep *(anāma)*." 'UḌITUR 'UḌIT-M'Q **uḍitur uḍitmāq**. **uḍit-**

:: 'UL YUΓRUT 'UḌIT̄Y **ol yoγrut uḍitti** "He curdled *(rawwaba)* the yoghurt." :: 'UL 'UḌITM' 'UḌIT̄Y **ol uḍitma uḍitti** "He curdled *(jabbana)* the cheese." :: 'UL 'UT 'UḌIT̄Y **ol ot uḍitti** "He put out *(aṭfa'a)* the fire." The same [aorist and infinitive as above]. 0

R

:: 'UL TARIΓ 'ARIT̄Y **ol tariγ aritti** "He cleaned *(naqqā)* the wheat (or other)." 'ARITUR 'ARITM'Q **aritur aritmāq**. **arit-**

:: 'UL QUVZI̲Y 'ARIT̄Y **ol qozi aritti** "He gelded *(nza'a xuṣya)* the ram (or other)." The same for circumcising *(xattana)* a boy. The same [aorist and infinitive as above]. 0

:: 'UΓLA'N 'ARA̲T̄Y **oγlan ärätti** "The boy was reckoned a man *('udda . . . min arrijāl)*." Its root-form is: 'AI̲RḌ·TI̲Y **äräḍti** and [the dentals] assimilated, as one says [in Arabic] *muḍḍakir* ("one who remembers") from *aḍ-ḍikr* ("remembering"). 'ARA̲ḌUVR 'ARA̲Ḍ·MA'K **äräḍür äräḍmāk**. **ärät-** **(äräḍ-)**

:: 'UL YA'Γ 'ARUI̲T̄Y **ol yāγ arütti** "He melted *(aḍāba)* the butter (or other)." 'ARUI̲TUR 'ARUI̲TM'K **ärütür ärütmāk**. **ärüt-**

Z

:: 'UL 'ANKA'R YUVL 'AZI̲T̄Y **ol aŋār yōl azitti** "He made him lose *(aḍalla)* the way." 'AZITUR 'AZITM'Q **azitur azitmāq**. **azit-**

:: 'UL 'UΓLA'N QULA'QIN· 'AZIT̄Y **ol oγlān qulāqin ezitti** "He slit *(ašraṭa)* the boy's ear." The same **ezit-**

for anything that one scratches lengthwise *(xadaša*[1] *wa-šaraṭa ṭawīlan)*. 'AZITUR 'AZITM'K **ezitür ezitmāk**.

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113 1. MS. *xadsin*.

:: 'UL YŠΓ 'UZAT̄I̲Y **ol yišıγ uzatti** "He stretched *(madda)* the rope (or other)." :: 'L 'YŠΓ 'UZAT̄I̲Y **ol īšıγ uzatti** "He prolonged, postponed *(ṭawwala, sawwafa, maṭala)* the matter." 'UZA'TUR 'UZATM'Q **uzātur uzatmāq.** **uzat-**

:: 'UL 'ANIK QUL'QIN 'UZIT̄Y **ol anig qulāqin üzitti** "He deafened *(ṭaqqala sam', aṣamma)* him (from talking too much)." :: SIR·K' KUB̲NI̲Y 'UZT̄Y **sirkä küpni üzitti** "The vinegar (or other) caused the vat to sweat *(raššaḥa)* (because of its acidity)." 'UZITUR 'UZITM'K **üzitür üzitmāk.** **üzit-**

S

:: 'UL 'U̲RUQ'NI̲Y 'A̲SI̲T̄I̲Y[2] **ol uruqni äsitti** "He had the rope (or other) stretched *(amadda)*." 'ASTUR[2] 'ASTM'K **äsitür äsitmāk.** 0 **äsit-**

:: TU̲VZLUΓ 'AT MINY 'USIT̄IY **tūzluγ ät mini usitti** "The salted meat made me thirsty *('aṭṭaša)*." 'USITUR 'USITM'Q **usitur usitmāq.** 0 **usit-**

:: 'UL MUVN 'ISIT̄Y **ol mün isitti** "He warmed *(saxxana)* the soup." The same for heating *(aḥmā)* iron, or other. :: 'AR· 'ISIT̄Y **är isitti** "The man had a fever *(ḥumma)*." The latter is intransitive, the former transitive. 'SITUR 'SITM'K **istür isitmāk.** **isit-**

Š

:: 'UL MANK' 'AŠ 'AŠA̲T̄I̲Y **ol maŋa aš ašatti** "He fed *(aṭ'ama)* me the food." Most of the Turks use this word for the food of kings and nobles, but the Oγuz use it for everyone. 'A̲ŠATUR 'AŠAT̲·M'Q **ašatur ašatmāq.** The Oγuz follow the rule [in this matter]. 0 **ašat-** D

:: 'UL MANK' YUΓURQA'N 'AŠUT̄I̲Y **ol maŋa yoγurqān äšütti** "He ordered someone to cover *(daṭṭara)* me with a coverlet." The same for anyone who orders someone else to conceal *(satr)* a thing. 'AŠU̲ITR 'A̲ŠI̲TM'K-Q[3] **äšütür äšitmāk.** **äšüt-**

Verse:

'IḊUV BYRB· BUŠT̄UM	**iḍu bērip bošuttum**	V
TAW'R· YUVLUΓ TAŠUT̄UM	**tawār yūluγ tašuttum**	
'RAN 'AŠIN 'ST̄M	**ärän äsin äšüttüm**	
YUKN BARJA' 'UZY JΓDY	**yükin barča özi čiγdi**	

Describing a captive: "I let him go free; (he ransomed himself for something, and) I had the ransom conveyed to its place; I ordered the men's corpses to be concealed *(satr)* (underground); their chief tied his load with his own hand, (not finding anyone to help him)."

:: 'UL MINY TUMLIΓ QA' 'UŠIT̄I̲Y **ol mini tumliγqa üšitti** "He put me out in the cold *(awjadanī l-qurr)*." :: 'UL SU̲JU̲K 'U̲ŠI̲T̄Y **ol süčüg üšitti** **üšit-**

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2. Three dots in brown ink faintly visible over the S.

3. K black; Q brown (? — not clear).

"He put the sweet juice out to be cooled *(waḍa'a . . . li-l-bard ḥattā wajada l-qurr)*" - this is a type of drink. 'U̱ŠU̱TUR 'U̱ŠTM'K **üšitür üšitmāk.**

:: 'UL 'ATMA'K 'UŠAT̄IY **ol ätmāk ušatti** "He crumbled *(fatta)* the bread (or other)." The same for crushing or crumbling *(raḍḍa, fatta)* anything. 'UŠATUR 'UŠA̱TM'Q **ušatur ušatmāq.** **ušat-**

:: 'UL 'NIK 'VIN 'AUŠAIT̄IY[1] **ol anig ävin üšätti** "He (the man) ordered someone else to search *(baḥṯ)* his house." The same for searching anything. 'AUŠAITUR[1] 'UŠAITMA'K[1] **üšätür üšätmāk.** **üšta-**

Proverb: QULA'Q 'AŠITSA' KVNKVL BI̱LYR KVZ KVRSA' 'UDIK KLYR **qulāq eštisä kȫ̆ŋül bilīr, kȫ̆z kȫ̆rsä üdig kälīr** 0 "When the ear hears *(sami'a)* (the words) the heart knows (it), when the eye sees (its beloved) desire is aroused." **ešit-** P

Γ

:: 'UL 'ANY TA'Γ QA' 'AΓI̱T̄IY **ol ani tāγqa aγitti** "He made him climb *(aṣ'ada)* the mountain (or other)." :: TA̱NKRI̱Y BULIT 'AΓIT̄Y **täŋ̆ri bulit aγitti** "God raised up *(anša'a)* the cloud." 'AΓITUR 'ΓITM'Q **aγitur aγitmāq.** **aγit-**

Q

:: TANKRIY 'AQIN 'AQIT̄IY **täŋ̆ri aqin aqitti** "God caused the flood to flow *(asāla)*." :: 'UL SUVW 'A̱QIT̄IY **ol sūw aqitti** "He made the water flow *(ajrā)*." :: BAK 'A̱QINJY 'A̱QIT̄Y **beg aqinči aqitti** "The emir sent *(ba'aṯa)* a raiding party against an enemy." 'AQITUR 'AQITM'Q **aqitur aqitmāq.** 0 **aqit-**

:: 'L MANK' BTIK 'UQIT̄Y **ol maŋ̆a bitig oqitti** "He had me read *(aqra'a)* the book (or other)." 'UQITUR 'UQTM'Q **oqitur oqitmāq.** **oqit-**

K

:: UL TA̱RIΓ 'AKIT̄Y **ol tariγ äkitti** "He had the seed sown *(abḏara)*." The same for a powder that one spreads *(ḏarra)*. 'A̱KITUR 'KITM'K **äkitür äkitmāk.** **äkit-**

:: 'L TARIΓ 'UKIT̄Y **ol tariγ ögitti** "He had the wheat (or other) ground *(aṯḥana)*." 'UKITUR[2] 'UKITM'K[2] **ögitür ögitmāk.** **ögit-**

:: 'UL 'ANY 'IKIT̄Y **ol ani igitti** "He reared *(rabbā)* him." Its root-form is: 'A̱KIḎTIY **igiḏti** – the *ḏāl* assimilated to the *tā'*. 'I̱KIḎUR 'I̱KIḎMA'K **igiḏür igiḏmāk.** **igit-** **(igiḏ-)**

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114 1. First A and first I in a later hand (black ink, thin pen) – confusion with **ešit-**, of which the entry is missing except for the proverb.

2. First U in red ink.

L

:: 'UL YIB· 'UVLATĪY **ol yip ūlatti** "He had him attach *(awṣala)* the rope to him." 'UVLATUR 'ULATM'Q **ūlatur ulatmāq.** 0 **ūlat-**

:: 'UL 'ANY 'RUB 'UVLITĪY **ol ani urup ūlitti** "He beat him until he made him howl *(a'wā)* (like a wolf)." 'UVLITUR 'ULITM'Q **ūlitur ulitmāq.** **ūlit-**

:: 'UL 'ANIK BUY·NIN 'UVLITĪY **ol anig boynin ūlitti** "He twisted *(alwā)* his neck (or other)." The same for anything. 'UVLITUR 'ULITMA'Q **ūlitur ulitmāq.**

:: 'UL TUVN 'ULIUTĪY **ol tōn ölitti** **ölit-**

[I.184/213] **115**

"He moistened *(balla)* the garment (or other)." 'ULITUR 'ULITM'K **ölitür ölitmäk.**

:: 'UL QA'ΓUVN 'AWK' 'ILATĪY **ol qāγūn äwkä elätti** "He brought *(ḏahaba bi-)* the melon (or other) home." 'ILATUR 'LATM'K **elätür elätmäk.** **elät-**

:: 'UL JIΓA'Y QA' YARMA'Q 'ULAITĪY **ol čiγāyqa yarmāq ülättı** "He ordered that the dirhams be distributed *(tawzī', tafrīq)* among the poor." 'ULATUR ULATM'K **ülätür ülätmäk.** **ülat-**

M

:: TA'M· 'AMITĪY **tām ämitti** "The wall (or other) was leaning so as to fall *(māla . . . li-yasquṭa)*." :: KUNKLUM 'ANKAR 'AMITĪY **könlüm anar ämitti** "My heart inclined *(māla)*[1] to him." 'AMITUR 'AMIT·M'K **ämitür ämitmäk.** **ämit-**

Verse:

QULA'N TUKA'L QUMTĪY	**qulān tükāl qomitti**	V
'AR·QA'R SUQAQ YUMIUTĪY	**arqār suqaq yomitti**	
YAYL'Γ TAB' 'AMITIY	**yaylāγ tapa ämitti**	
TZKQ [sic] TRUB SAKRIŠUVR	**tizgin turup sekrišür**	

Describing spring: "(Spring) has roused the wild ass[2] and the mountain goat[3] and female and male antelope have come together; they inclined *(mālat)* toward the summer pasture, and stood in rows, leaping (with joy)."

N

:: 'UL YAΓY·Q' TULUM 'ANUTĪY **ol yaγiqa tulum anutti** "He prepared *(a'adda)* the weapon for the enemy." The same for anything that is prepared. 'ANUITVR· 'ANUTM'Q **anut-**

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115 1. MS. *amāla.*

2. MS. *'nr*, read *'ayr.*

3. Sic *(wa'l)*; therefore **tükāl** ("all") is perhaps an error for **täkä.**

anutūr anutmāq. Proverb: TULUIM 'ANUTSA' QULUIN BULVR TULUM 'UNUTSA' BULUN BULVR **tulum anutsa qulun bulūr, tulum anutsa bulun bolūr** 0 "One who prepares his weapon (for the enemy) finds a colt, one who forgets (to prepare) [his weapon] becomes a captive." [This is coined] to advise preparedness. 0 P

:: MAN 'UNA'MA'S 'AR·DIM 'UL MINY 'UNAṬIY **män unāmās ärdim ol mini unatti** "I was displeased *(abī)* with this but he made me pleased with it *(arḍānī fīhi)*." 'UNA'TUR 'UNATM'Q **unātur unatmāq.** **unat-**

:: 'L SUVZIN 'UNṬY **ol sözin unitti** "He forgot *(nasiya)* his words (or other)." 'UNITUR 'UNITM'Q **unitur unitmāq.** 0 **unit-**

:: 'UL QUVYIN 'IYNAṬIY **ol qōyin ēnätti** "He ordered his sheep to be earmarked *(i'lām* [defined])." 'INATUR 'INATMA'K **enätür enätmāk.** **ēnät-**

Defective

:: 'UL MANK' SUVZ 'YṬY **ol maŋa sözz ayitti** "He asked for *(sa'ala)* some words from me." The Oγuz say: MAN 'ĄNK'R· SUVZ· 'AYIṬIM **män anar sözz ayittim** meaning "I talked to him *(takallamtu ma'ahu wa-qultu lahu kalām*^{an}*)*" – this is not according to rule. 'AY·TUVR 'AYITM'Q **aytūr ayitmāq.** **ayit-** D

:: 'UL MINDIN 'UYAṬIY **ol mindin uyatti** "He was ashamed before me *(istaḥyā minnī)*." Its root-form is: 'UYA'Ḍ·TIY **uyāḍti** – it was assimilated. 'UYA'ḌUR· 'UYA'Ḍ·MA'Q· **uyāḍur uyaḍmāq.** 0 **uyat-** **(uyāḍ-)**

[I. 185/216] **116**

Final Week

B

:: 'UL 'ANY KŠIYDIN 'ABIYḌIY [sic] **ol ani kišidin opīdi** "He concealed *(satara, axfā)* it from the person." The same for anything that you hide *(wārayta)* from someone else. 'ABITUR· 'ABITM'Q [sic] **opīr opīmāq.** **opi-**

Nasal

:: 'AR· YUVZIY 'UNKUQTIY **är yüzi oŋuqti** "The man's face was drawn *(saḥuma)*." :: BARJIN 'UNKUQTIY **barčin oŋuqti** "The brocade (or the like) lost its sheen *(ḍahabat ṭarāwa)*." 'UNKUQ'R 'UNKUQM'Q **oŋuqār oŋuqmāq.** **oŋuq-**

L

:: SUKAL 'UNKUL·TY **sökäl oŋulti** "The sick man recovered *(indamala)*." :: 'IYŠ 'UNKUL·TIY **iš oŋulti** "The matter was set right *(istaqāma)* (that had been muddled)."[1] 'UNKLVR 'NKULM'Q **oŋlür oŋulmāq.** **oŋul-**

End of the Triliteral Chapters

Chapters of Quadriliterals

Chapter: *fa'laldī*, unvowelled second and fourth radicals, in its various vocalizations

R

:: 'AR· 'URBAR·DIY **ar ürpärdi** "The man bristled *(tanaffaša,*[2] *izba'arra)* (with anger, or for a fight)." :: TAQ'ΓUVN [sic] 'URBAR·DIY **taqāγu ürpärdi** "The cock bristled *(taqazza'a)* for the fight." :: 'ANIK TIYNIY [sic] 'URBAR·DIY **anig yēni ürpärdi** "He had gooseflesh *(iqša'arra jilduhu)*." 'UR·BARUR 'URBAR·MA'K **ürpärür ürpärmäk**. **ürpär-**

:: 'ANY 'UB·TURDIY **ani öptürdi** "He ordered him to kiss *(qabbala)* someone else." 'UBTURR 'UBTURMA'K **öptürür öptürmäk**. 0 **öptür-**

:: 'UL 'UQ 'AT̄UR·DIY **ol oq atturdi** "He ordered the arrow to be shot *(ramy)*." The same for having something thrown *(aṭraḥa)*. 'AT̄URR 'AT̄URMA'Q **atturur atturmāq**. 0 **attur-**

:: SIBUZ ΓUV 'UT̄URDY **sibizγu öttürdi** "He sounded *(ṣayyaḥa)*[3] the flute." The same for anything which brings forth a sound by your action *(ḥadaṭa minhu ṣ-ṣiyāḥ bi-fi'lika)*." 'UT̄-RUR 'UT̄URMA'K **öttürür öttürmäk**. 0 **öttür-**

:: 'UL MANIK 'IYŠIM 'IYT̄UR·DIY **ol mänig īšim ēttürdi** "He ordered my affair to be settled *(iṣlāḥ)*." :: 'L 'TUK 'YT̄RDY **ol ätük ēttürdi** "He ordered his boot to be repaired *(iṣlāḥ)*." The same for other things. 'YT̄URR 'YT̄URMA'K **ēttürür ēttürmäk**. **ēttür-**

:: 'UL QABUΓ 'AJ·TURDIY **ol qapuγ ačturdi** "He ordered the door to be opened *(fatḥ)*." The same for anything that one orders to be opened. 'AJ·TURR 'AJ·TURMA'Q **ačturur ačturmāq**. **ačtur-**

:: 'UL MANK' SUVF 'IJ·TURDIY **ol maŋa sūw ičtürdi** "He made me drink *(ašraba)* the water (or other)"' 'IJ·TURUR 'IJ·TURMA'K **ičtürür ičtürmäk**. One may say: 'IJUR·DIY **ičürdi** [98] with this meaning. **ičtür-**

[I. 187/218] **117**

Proverb: SUVF 'IJUR·MA'S· K' SUVT· BIYR· **sūw ičürmäskä sūt bēr** 0 "To one who does not give you water, give him milk to drink" – meaning, requite with good one who harms you. 0 P

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116 1. MS. *msws*, read *mušawwaš*.

2. MS. *tanaffasa*.

3. MS. *ṣannaḥa*.

The root-principle of these verbs is that they are doubly transitive, one of the agents ordering the action to be performed, the other carrying out the action directly by his order. These verbs consist of biliteral roots plus a suffix of two letters [i.e. *t* and *r*] giving this meaning. This type could not be known by the rule, and therefore I mention it here. 0 G

:: 'AR· TA'ŠIΓ 'AX·TAR·DIY **är tāšiγ axtardi** "The man turned over *(qallaba)* the stone." :: TUBIY YIΓA'JIΓ 'AX·TAR·DIY **tüpi yiγāčiγ axtardi** "The wind felled *(asqaṭat)* the tree." The same for anything that turns over *(qalaba)* something. The *xā'* is an alternant of *γayn* [i.e. **aγtar-**], as one says [in Arabic] *xattār* or *γaddār* ("traitor"), *xumār an-nās wa-γumāruhum* ("crowd of people"). :: 'UL YYR· 'AXTAR·DIY **ol yēr axtardi** "He turned over *('azaqa, karaba)* the soil." 'AXTARUR 'AXTARMA'Q **axtarur axtarmāq.** 0 **axtar-** **aγtar-**

:: 'UVN YARMA'Q 'UZA' BIYR· 'AR·TUR·DIY **ōn yarmāq üzä bīr arturdi** "He added *(zāda)* one dirham to ten." 0 :: 'AR· 'AR·TUR·DIY **är arturdi** "The man exceeded his proper limit *('adā . . . ṭawrahu)*." 'ARTURVR 'AR·TURMA'Q **arturūr arturmāq.** Verse: **artur-**

KALDY BARUV 'AR·TURV	**käldi bärü arturu**	V
BYR·DIY 'IYLIN 'AR·TURV	**bērdi ēlin ärtürü**	
MUBDA' QAILB· 'ULTURV	**munda qalip olturu**	
BUKRIY BLB 'UN BUT'R	**bükri bolup ün bütär**	

Describing a captured emir: "He came to me (with an enormous army) boasting and overstepping his bounds *(yaṣlifu wa-ya'dū ṭawrahu)*; then he presented to us his realm, and stayed sitting among us with humped back and subdued voice." 0

:: 'NIK YA'ZUQIN 'AR·TURDIY **anig yāzuqin ärtürdi** "He pardoned *(ṣafaḥa 'an)* his sin." :: 'NIK 'YŠIN 'AR·TURDIY **anig īšin ärtürdi** "He permitted *(ajāza)* his affair" – meaning that he accepted *(qabila)* it. The same for anyone who lets a thing pass from a place *(jāwaza šay' 'an mawḍi')*. 'RTURR 'RTURMA'K **ärtürür ärtürmāk.** **ärtür-**

:: 'UL 'UΓLY QULA'QIN 'AZTURDIY **ol oγli qulāqin eztürdi** "He slit *(ašraṭa)* his son's ear." The same for any lengthwise scratch **eztür-**

or line on the skin or the ground *(kull xadš aw xaṭṭ fi l-jild wa-l-arḍ ṭawīlan)*. 'AZTURR 'AZTURMA'K **eztürür eztürmāk.** 0

:: 'UL YB· 'UZTURDIY **ol yip üztürdi** "He had the rope (or other) broken *(aḥḍaqa)*." 'UZTURR 'UZTURMA'K **üztürür üztürmāk.** **üztür-**

:: 'UL 'AR· 'AS·TURDY **ol är asturdi** "He had the man (or other) hung or crucified *(ṣalb)*." :: 'UL 'AT 'AS·TURDY **ol at asturdi** "He ordered the meat (or other) to be hung *(ta'līq)* (on the peg)." 'AS·TURR 'ASTRMA'Q **asturur asturmāq.** **astur-**

:: 'URUQ 'AS·TURDIY[1] **uruq ästürdi** "He had the rope (or other) stretched *(amadda)*."[2] :: 'UL QAWIQ 'US·TURDY **ol qawiq ästürdi** "He ordered the bran to be winnowed *(nasf, tanqiya)* out of the millet." The same for winnowing *(nasf)* anything. 'US·TURR 'USTURMA'K **ästürür ästürmāk.** 0 **ästür-**

:: 'UL MANKA' 'USTARDIY **ol maŋa üstärdi** "He opposed *(mārā)* me in a certain matter." :: 'UL QILMIŠ 'YŠIN 'USTARDIY **ol qilmiš īšin üstärdi** "He denied *(jaḥada)* what he had done." The same for any denial *(inkār, juḥūd)*. 'USTARR 'USTARMA'K **üstärür üstärmāk**. Proverb [=209 **tüzün**]: TVZUN BRL' 'URŠ 'VTUVN BRL' 'US̱TAṞMA' **tüzün birlä uruš, ütün birlä üstärmä** "Quarrel with the gentle one (for he will put up with you), do not oppose *(lā tumāri)* the shameless one (for he will be vulgar and insulting)." 0 **üstär-** P

:: 'UL MANK' 'D̠KV SUVZ 'AIŠTURDIY **ol maŋa ädgü sōz eštürdi** "He let me hear *(asma'a)* good words." Its root-form is: 'ŠIT̄URDIY **ešittürdi**, with doubled *tā'*. 'I̱ŠTURR 'I̱Š-TURMA'K **eštürür eštürmāk**. 0 **eštür-**

:: 'UL QUM 'A̱Š̱TURDIY **ol qum äštürdi** "He ordered the earth to be poured out *(ihāla)*." The same for ordering flour to be poured into a sack. 'ŠTURR 'ŠTURMA'K **äštürür äštürmāk**. 0 **äštür-**

:: 'UL 'UQ 'UŠ̱TURDIY **ol oq üštürdi** "He ordered the socket of the arrow to be bored *(ṭaqb ru'ẓ)*." The same for any boring of a narrow hole *(ṭaqb ḍayyiq)*. 'UŠTURR 'UŠTRMA'K **üštürür üštürmāk**. **üštür-**

:: 'UL SUVW 'AQTURDIY **ol sūw aqturdi** "He ordered that the water be made to flow *(tasyīl, isāla)*." 'AQTURR 'AQTURMA'Q **aqturur aqturmāq**. **aqtur-**

Verse [=452 **yulaq**]: V

'QTURR KVZUM YULA'Q **aqturur kōzüm yulāq**
TUŠLANUR 'UR·DAK YUΓA'Q **tüšlänür ördäk yuγāq**

"My eye flows *(tasīlu)* springs of water, (such that there gather) and alight in them ducks and other such water birds."

:: 'UL MANK' 'NIK SUVZIN 'UQ̱TURDIY **ol maŋa anig sōzin uqturdi** "He made me understand *(afhama)* his words **uqtur-**

(or other)." 'UQTURR 'UQTURMA'Q **uqturur uqturmāq**.

:: 'UL TARIΓ 'A̱ḴTURDY **ol tariγ äktürdi** "He had the seed sown *(abḍara)*." The same for a powder that one orders to be spread *(ḍarr)*. 'A̱KTURR 'KTURMA'K **äktürür äktürmāk**. 0 **äktür-**

:: 'UL JUKA'N· 'A̱KTURDI̱Y **ol čögān ägtürdi** "He ordered the polo stick to be bent *('aṭf)*." The same for bending *(imāla)* anything. 'A̱KTURR 'AKTURMA'K **ägtürür ägtürmāk**. 0 **ägtür-**

:: 'UL MINY 'UKTURDIY **ol mini ögtürdi** "He had someone praise *(yamdaḥa)* me." 'U̱KTURR 'KTURMA'K **ögtürür ögtürmāk**. 0 **ögtür-**

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118 1. Three dots faintly visible over S.

2. MS. *madda.*

:: 'UL MINK YARMA'Q 'ANKAR 'UKTURDIY **ol miŋ yarmāq aŋar üktürdi** "He appointed him to pile up *(takwīm)* [a thousand] dirhams (or other)." 'UKTURR 'KTURMA'K **üktürür üktürmāk.** 0 **üktür-**

:: MAN 'NDAN YARMA'Q 'ALTURDUM **män andan yarmāq alturdum** "I ordered the dirham to be taken *(axḏ)* from him." 'ALTURR MAN 'LTURMA'Q **alturur män, alturmāq.** 0 **altur-**

:: 'L 'ŠIJ 'IJRA' 'AT· 'ULTURDY **ol ešič ičrä ät olturdi** "He overcooked *(harrā)* the meat in the pot." The same for wearing out *(ablā)* a garment, or other. 'ULTUR [sic] 'ULTURMA'Q **olturur olturmāq.** 0 **oltur-**

:: 'UL 'AR· 'ULTURDIY **ol är olturdi** "The man (or other) sat down *(jalasa)*." 'ULTURR 'LTURMA'Q **olturur olturmāq.** Proverb: BUTVN 'UVM LK QANJA' QULSA' 'ULTURR **bütün ümlüg qanča qolsa olturur** 0 "One whose trousers are sound sits as he wishes." This is coined about one who is sure of his own chastity *(ma'mūn al-izār)* and does not worry about suspicion. P

:: 'L MANK' KAYIK· 'ILTURDY **ol maŋa käyik iltürdi** "He ordered me to catch *(ta'līq)* the game (in the snare)." The same for catching *(ta'līq)* anything. 'ILTURR 'ILTURMA'K **iltürür iltürmäk.** 0 **iltür-**

:: 'UL 'UΓRIY NY 'ULDURDIY **ol oγrini öldürdi** "He killed *(qatala, amāta)* the thief (or other)." 'ULDURUR 'ULDURMA'K **öldürür öldürmäk.** 0 **öldür-**

:: 'UL 'ANY TA'ΓDIN 'ILDURDIY **ol ani tāγdin ildurdi** "He brought him down *(anzala)* from the mountain (or other)." 'ILDURUR 'ILDURMA'K-Q **ildurur ildurmāq.** There is also a variant with *nūn*: 'IN̲DURDIY **endürdi.** 0 **ildur-** **(endür-)**

:: TANKRY 'UVT 'UVNDUR·DIY **täŋri öt öndürdi** "God caused the plants (or other) to grow *(anbata)*." :: 'UL 'ANY 'AWKA' 'UNDURDIY **ol ani äwkä öndürdi** "He sent him off *(ašxaṣa)* home." The latter is Uighur dialect — the Oγuz do not know it.[1] 'UNDURUR 'NDURMA'K **öndürür öndürmäk.** 0 **öndür-** D

:: 'L MINY 'AT̲ΓARDIY **ol mini atγardi** "He helped me mount *(a'āna . . . 'alā rukūb, arkaba)* the horse (or other)." 'AT̲ΓARUR 'ATΓARMA'Q **atγarur atγarmāq.** 0 **atγar-**

[I. 192/225] **120**

:: 'AT 'UTΓARDIY **[ol]at otγardi** "He grazed *(ra'ā)* the horse (or other)." 'UTΓARUR 'UTΓARMA'Q **otγarur otγarmāq.** **otγar-**

:: 'UL MINIY 'UḎΓUR·DIY **ol mini oḏγurdi** "He woke me up *(ayqaẓa . . . min manām)*." 'UḎΓURR 'UḎΓURMA'Q **oḏγurur oḏγurmāq.** 0 **oḏγur-**

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119 1. *lā ta'rifuhā* — written above the line in a later hand.

:: 'UL 'ANY KIY·DIN 'UḌΓURDIY **ol ani kēdin oḍγardi** "He recognized him after thinking a while *('arafahu*[1] *ba'da tafakkur wa-mudda).*" 'UḌΓARUR 'UḌΓARMA'Q **oḍγarur oḍγarmāq.** 0 **oḍγar-**

:: 'UL 'ATIN 'AṚΓURDY **ol atin arγurdi** "He jaded *(a'yā)* his horse." 'ARΓURUR 'ARΓURMA'Q **arγurur arγurmāq.** **arγur-**

Verse:

KUNK·LUM 'ANKAR QAYNAYV	**könlüm anar qaynayu**	V
'IJ·TIN 'NKAR 'UYNAYV	**ičtin anar oynayu**	
KALDY MANK' BUYNAYV	**käldi mana boynayu**	
'UYNAB MINY 'AṚΓURVR	**oynap mini arγurūr**	

"My heart welled up toward (my beloved) when I played with him within the house; he came to me with haughtiness and arrogance, and played with me until he exhausted *(a'yā)* me." The same for an animal that you work to exhaustion *(a'yayta).* 0

:: 'UL 'ANIY 'AṆΓAṚDIY **ol ani anγardi** "He made him swear an oath *(ḥallafa).*" Its root-form is: 'AṆDΓAṚDIY **andγardi** – the *dāl* is dropped for lightening. This is as in the words of God [Q. 56:65]: *fa-ẓaltum tafakkahūna* ("and you would remain bitterly jesting") – its root-form is: *fa-ẓalaltum*, but [one of the l's] was dropped for lightening. 'AṆDΓARVR 'AṆDΓAṚMA'Q **andγarūr andγarmāq.** 0 **anγar-** **(andγar-)**

:: 'L 'NIK YVZING' 'ALWIRDIY **ol anig yüzinä alwirdi** (?) "He snapped back at him (lit. jumped in his face with words) as though he wanted a quarrel *(waṯaba fī wajhihi fī kalām ka-annahu yurīdu mušājaratahu).*" 'ALWIRA'Ṛ 'ALWIRMA'K-Q **alwirār alwirmāq, alwirmāk.** **alwir-?**

:: 'UTRUM QARIN 'UṬKURDIY **ötrüm qarin ötgürdi** "The laxative loosened *(aṭlaqa)* the bowels." :: 'UL 'AWK' BITK 'UṬKARDY "(The man) got a letter through *(anfaḍa)* to his home." The same for anyone who passes something through *(anfaḍa . . . 'an)* a thing. 'UṬKRUR 'UṬKURMA'K **ötgürür ötgürmäk.** **ötgür-**

:: 'UL 'ATIN 'AWK' 'IJKARDIY **ol atin äwkä ičgärdi** "He made his horse (or other) enter *(adxala)* the house." 'IJ·KARUR 'J·KARMA'K **ičgärür ičgärmäk.** **ičgär-**

:: 'UL 'ANY BAKKA' 'IJKAṚDIY **ol ani begkä ičgärdi** "He slandered *(wašā bi-)* him to the emir (or other)."

:: 'UL KIJK SUVZUK 'ḌKAṚDIY **ol kičig sözüg ädgärdi** "He heard some trivial words but considered them important and acted accordingly *(kabbarahu wa-'amila bihi).*" This word is usually used in the negative, thus: **ädgär-**

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'NK SUVZIN 'AḌKARMADY **anig sözin ädgärmädi** "He paid no heed *(mā ḥtafala bi-, mā bālā)* to his words." :: 'UL YAWUZ NA'NKNY 'AḌKARDY **ol yawuz nänni ädgärdi** "He improved *(aṣlaḥa)* the thing which was bad." 'AḌKARUR 'AḌKARMA'K **ädgärür ädgärmäk.**

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120 1. MS. *'arrafahu.*

:: 'UL YA'Γ 'ARKURDIY **ol yāγ ärgürdi** "He melted *(aḍāba)* the butter (or other)." 'ARKRUR 'RKURMA'K **ärgürür ärgürmāk.** **ärgür-**

:: 'AŠ·QA' 'AURKURDY[1] **(ol) ašqa ärgürdi** "He got to *(adraka)* the food before it was gone." The same for anyone who gets to something before it is gone *(adraka šay'an qabla an yanfalita)*. 'AUR·KURUR[1] 'AURKURM'K[1] **ärgürür ärgürmāk**.

:: TUVN 'AS·KIRDIY **tōn äskirdi** "The garment wore out *(axlaqa)* (or other)." 'ASKIRUR· 'ASKIRMA'K **äskirür äskirmāk.** 0 **äskir-**

:: 'UL 'ITIΓ KAYIĶA' 'U̱ŠKU̱RDIY[2] **ol itiγ käyikkä üškirdi** "He incited *(aγrā)* the dog against the game." The same for inciting a man against something. :: YILA'N 'U̱Š·KU̱RDY[2] **yilān üškirdi** "The snake hissed *(nafaxat . . . bi-fīhā)*." The same for a person who whistles *(ṣafara bi-fīhi)*; also of a vulture that shrieks *(ṣafara)*. Proverb:'US· 'UŠKU̱RSA' 'U̱LUVR **üs üškirsä ölür** 0 "When the vulture shrieks (in a man's face, it is a sign that) he (it?) will die." They draw a bad omen from this. 'UŠKIRUR 'UŠKU̱IR·MA'K· **üškirür üškirmāk.** 0 **üškir-** P

:: 'L U̱'UN(Y)T·MŠ SUVZU̱K 'UŠ·KURDIY **ol unitmiš sözüg üškürdi** "He remembered *(taḍakkara)* the words which he had forgotten (or other)." 'UŠ·KURUR 'UŠKURMA'K **üškürür üškürmāk.** **üškür-**

When you wish to transitivize the intransitive verbs of this chapter, or to make one doubly transitive, change the preterite marker *dāl* into a doubled *tā'* – one is the *dāl*, which is assimilated, and the other is the *tā'* of transitivity. For example, you say SUVZ 'UŠKUR·DIY **sōz üškürdi** to mean "He remembered the words." To transitivize this verb, you say: 'UŠKURTIY **üškürtti** meaning "He brought someone to remember what he had forgotten." 0 Example of the doubly transitive verb: 'ANIK 'ATIN 'AR·ΓURTIY **anig atin arγurtti** "He had someone jade his horse." Another way is to say: 'ARΓUR·TUR·DIY **arγurturdi** meaning "He ordered the jading"; G

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'UŠKIRTUR·DIY **üškirtürdi** "He caused the inciting" – but the first way is more elegant and more correct.

Š

:: 'RAN 'UR·BAŠTIY **ärän ürpäšdi** "The warriors (or others) bristled *(taša"aṭa/taša"aba, izba'arrū)* (with anger)." 'URIYAŠVR [sic] 'URYAŠMA'K **ürpäšür ürpäšmāk.** Verse: **ürpäš-**

'RAN 'ARIΓ 'URBAŠUR	**ärän ariγ ürpäšür**	V
'UVJIN KAKIN 'IR·TAŠUR	**öčin käkin irtäšür**	
SAQAL TUTUB TARTIŠUR	**saqal tutup tartišur**	
KUK·SIY 'AR' 'UVT TUTA'R	**kögsi ara öt tütār**	

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121 1. A in a later hand (dark black, thin pen).

2. U's in black but apparently the same hand as the brown of previous pages.

"The warriors look at one another askance with rage *(yanẓuru . . . bi-a'yun šazr ḥanaq^{an})*; they seek to take revenge upon one another; (the warriors) have caught hold of their beards (in the intense heat of battle; it is as though) the fire of rage smoldered in their breasts."

:: 'ULA'R· BUV SUZUK 'IR·TAIŠTIYLA'R **olār bu sözüg irtäštīlār** "They inquired into *(tafaḥḥaṣū)* this (matter or) word (or the like)." 'IR·TAŠUVR 'IR·TAŠMA'K **irtäšūr irtäšmāk.** 0 **irtäš-**

:: YAL·NIKUQ 'IJIN· 'AR·TAŠ·DIY **yalnuq ičin artašdi** "The people were corrupted by each other's example *(fasada . . . ba'ḍuhu bi-ru'ya ba'ḍ)*." The same for anything of a large amount that becomes thoroughly corrupted *(fasada ba'ḍuhu fī ba'ḍ)*. 'AR·TAŠUVR 'ARTAŠMA'Q **artašūr artašmāq.** **artaš-**

:: 'ULA'R BUV 'IYŠIΓ 'UR·TUŠDIY **olār bu īšiγ örtüšdi** "They conspired to conceal *(tawāṭa'ū 'alā satr)* this matter." The same for anyone who helps someone else cover or conceal *(taγṭiya, satr)* a thing. 'UR·TUŠUVR· 'URTUŠMA'K **örtüšür örtüšmāk.** **örtüš-**

:: BUVḌUN BIYR· 'AKINDIYNIK 'AWLA'RIN 'UR·TAŠ·DIY **bōḍun bīr ekindīnig āwlārin örtäšdi** "The people burned *(aḥraqa)* each other's houses." Likewise for other things; the same for cooperating or competing. 'URTAŠUVR 'URTAŠMA'K **örtäšūr örtäšmāk.** 0 **örtäš-**

:: 'UL MANIK BRL' 'ARS·L'N· DAN 'AR·TIŠTIY **ol mänig birlä arslāndan ärtišti** "He vied with me in getting past *(mujāwaza 'an)* the lion (or anything frightening)." 'ARTIŠUR 'ARTIŠMA'K **ärtišür ärtišmāk.** 0 **ärtiš-**

:: 'UL MANK' 'ARJY 'AR·TIŠDIY **ol maŋa arči artišdi** "He helped me load *(ilqā', ḥaml)* the saddlebag (on the animal)." 'ARTIŠUR 'AR·TIŠMA'Q **artišur artišmāq.** The same for competing. **artiš-**

:: 'L 'ANIK BRL' 'UQTAŠ·TIY **ol anig birlä oqtašti** "He had a shooting contest with him *(rāmāhu[1] bi-s-sahm)*." The same for drawing lots *(qāra'ahu)*. 'UQTAŠUR 'UQTAŠMA'Q **oqtašur oqtašmāq.** **oqtaš-**

:: 'UL 'ANIK BIRL' 'UNDAŠ·DIY **ol anig birlä ündäšdi** "They called to one another *(tanādayā)*." Ụ'ѾN·DAŠUVR[2] **ündäš-**

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'UNDAŠMA'K **ündäšür ündäšmāk.**

:: TŲVN LA'R UBRAŠ·TIY **tönlär oprašti** "The garments (or other) began to wear out *(axaḍat . . . fī l-bilā)*." 'UBRA'ŠUVR 'UBRAŠMA'Q **oprāšūr oprašmāq.** Proverb [cf. 601 **keŋ**]: KANK'Š LYK BLYK 'UḌRAŠUVR KNK'Š SYZ BLYK 'UBRAŠVR **keŋäšlig bilig üḍräšür, keŋäšsīz bilig oprašūr** ["Knowledge with counsel bears fruit, knowledge without counsel wears out."] **oprašP**

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122 1. MS. *ramāhu*.

2. Original first U crossed out and second U written to right of the *alif* (').

"Management of affairs, when it is fertilized with counsel, daily grows better, but when it is without counsel, daily grows worse *(yablā)*."

:: 'UL MANK' MUVN Ụ'UBRŠDY **ol maṇa mūn öprüšdi** "He helped me sip *(ḥasw)* the soup (or other)." 'UBRŠUVR 'UBRŠM'K **öprüšür öprüšmāk.** The same for competing. 0 **öprüš-**

:: 'ULA'R· BIYR· BYR·KA' BITK 'UTRUŠDY **olār bīr bīrkā bitig ötrüšdi** "Each of them got a letter (or other) through *(anfaḍa)* to the other." 'UTRUŠUR 'UTRUŠMA'K **ötrüšür ötrüšmāk.** 0 Its root-form is: Ụ'Ψ·TỤK·RỤIŠDIY[1] **ötgürüšdi.** The same for helping or competing in carrying through *(tanfīḍ)* anything. 0 **ötrüš-**

:: 'UL 'NKAR 'UTỤR·ŠDIY **ol aṇar utrušdi** "He opposed *(qāwama)* him in a certain matter." :: 'UL MANK' 'UTRUŠDY **ol maṇa utrušdi** "He faced *(wājaha)* me." 'UTRŠVR 'UTRŠMA'Q **utrušūr utrušmāq.** 0 **utruš-**

:: 'L MANK' KS·MA' Ụ'Ψ·T·RỤŠ·DY[1] **ol maṇa käsmä otrušdi** "He helped clip *(jazz)* the forelock." The same for anything of which the excess is cut off *(yuqṭa'u ziyādatuhu)* with scissors. Ụ'Ψ·TRỤŠVR 'UTRŠMA'Q **otrušūr otrušmāq.** 0 **otruš-**

:: 'UVL MANK' QUŠ 'UJRUŠDY **ōl maṇa quš učrušdi** "He helped me fly *(iṭāra)* the bird." The same for helping or competing. 'UJRUŠVR 'UJRUŠM'Q **učrušūr učrušmāq.** 0 **učruš-**

:: 'UL 'ANIK 'UBK'SIN MANIK BRL' Ụ'UJRUŠDY **ol anig öpkäsin mänig birlä öčrüšdi** "He helped me quiet *(taskīn)* his anger." The same for helping to extinguish *(iṭfā')* the flame of a fire. 'UJRUŠVR 'UJRUŠMA'K **öčrüšür öčrüšmāk.** 0 **öčrüš-**

:: 'UL MANK' SUVF 'IJRUŠDY **ol maṇa sūw ičrüšdi** "He helped me give water to drink *(saqy)*." The same for competing. 'IJRUŠUVR· 'IJRUŠMA'K **ičrüšür ičrüšmāk.** 0 **ičrüš-**

:: 'ULA'R 'IYKY 'AḌRIΨŠDIY[2] **olār ēki aḍrišdi** "The two (companions) separated *(tafāraqa, tazāyalā)*." 'AḌ·RIΨŠUVR· 'ΨḌRIΨŠMA'Q **aḍrišūr aḍrišmāq.** Verse: **aḍriš-**

TUM'N JAIJAK TIZILDIY	**tümän čečäk tizildi**	V
BUKUNDAN 'UL YAZILDIY	**tügündän ol yazildi**	
'KUŠ YATIB· 'UZAL·DIY	**üküš yatip özäldi**	
YYR·DA' QUB' 'AḌRIŠVR	**yērdä qopa aḍrišūr**	

Describing summer: "There are lined up varieties

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of blossoms and flowers; the calyxes have split open; how long they have endured under the ground; now they rise up out of the ground and separate *(yanfariju)* one from the other."

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123 1. Second (original first) U changed to *sukūn* (? – unclear).

2. *Sukūn* (·) changed from U (confusion with 124 **üḍrüš-**); A added by a later hand.

:: 'UL MANK' TVA'R 'UḎURUŠDY **ol maṇa tavār üḏrüšdi** "He helped me choose *(taxyīr)* the goods (or other)." U̱'·ḎRUŠUVR[1] 'UḎRUŠMA'K **üḏrüšūr üḏrüšmāk.** The same for competing. **üḏrüš-**

:: 'IK̄Y 'AḎΓIR· BRL' 'IS·RIŠTIY **ekki aḏγir birlä isrišti** "The two stallions (or other) bit each other *(ta'āḍḍa)*." 'IS·RIŠU̱VR 'IS·RIŠMA'Q **isrišūr isrišmāq.** The same for helping or competing. 0 **isriš-**

:: 'IK̄Y 'AR· 'AS·RUŠ·DIY **ekki är asrušdi** "The two men sneezed at each other *(ta'āṭasa)* to see who could sneeze more." 'AS·RUŠUR 'AS·RUŠMA'Q **asrušur asrušmāq.** 0 **asruš-**

:: 'ULA'R 'IK̄Y 'US·RUŠDY **olār ekki osrušdi** "The two of them competed in farting *(rudām)*." 'US·RUŠUR 'US·RUŠMA'Q **osrušur osrušmāq.** 0 **osruš-**

:: 'IK̄Y YAΓY 'UΓRAŠDIY **ekki yaγi uγrašdi** "The two enemies (or other) headed toward *(qaṣada)* each other." U̱'·ΓRAŠUR[1] 'UΓRAŠM'Q **uγrašur uγrašmāq.** **uγraš-**

:: 'ULA'R BV 'YSQ' 'AΓRIŠ·TIY LA'R **olār bu īšqa aγrištilār** "They commiserated *(tawajja'ū)* over this matter." 'AΓRIŠVR 'AΓRIŠM'Q **aγrišūr aγrišmāq.** **aγriš-**

:: 'L MANK' SUNKU̱VK 'UΓRU̱ŠTY **ol maṇa sünk̄ük oγrušti** "He helped me to disjoint *(taṭbīq, faṣl)* the bone." The same for competing. 'UΓRŠUR 'UΓRŠM'Q **oγrušur oγrušmāq.** 0 **oγruš-**

:: 'NIK BRL' TALM 'WRŠTY **anig birlä tälim äwrüšti** "He often tried his strength *(mārasa)* with him." :: 'UL 'ANIK QJMYS 'ATIΓ 'AWRIŠTIY **ol anig qačmīš atiγ äwrüšti** "He helped him turn back *(radd wajh . . . ilayhi)* the horse after it bolted." :: 'UL MANK' TAV'R· 'AWRIŠTIY **ol maṇa tavār äwrüšti** "He helped me turn the commodity (or other) upside down *(taqlīb* [defined]*)*." 'AWRUIŠUVR 'AWRUŠM'K **äwrüšūr, äwrišūr äwrüšmāk.** **äwrüš-**

:: YUN·D QAMUΓ 'UQRAΨŠ·DY **yond qamuγ oqrašdi** "The horses whinnied together *(taḥamḥamat)* (for fodder, or other)." U̱'ΨQRAŠVR 'UQRŠM'Q **oqrašūr oqrašmāq.** Verse: **oqraš-**

YAŠIN 'TB YAŠ·NADY	**yašin atip yašnadi**	V
TUM'N TVRB TUŠ·NADY	**tumān tūrup tüšnädi**	
'AḎΓIR QSIR· KIŠNADY	**aḏγir qisir kišnädi**	
'KUR 'ALIB 'UQRŠVR	**ögür alip oqrašūr**	

Describing spring: "The cloud lightened; the mist was stirred up; the stallions and mares (saw

the traces of spring and) neighed; they whinnied together (for joy) and each stallion took his mares as a herd."

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124 1. *Sukūn* (·) changed from U.

:: 'UL BAKK' KAND[1] 'AKIRI·Š·TY **ol begkä känd ägrišti** "He helped the emir to besiege *(muḥāṣara)* the fortress." :: QIZ 'NA'SIY BIRLA' YIB· 'AKRIŠ·TY **qiz anäsi birlä yip ägrišti** "The girl competed with her mother in spinning *(γazl)*." The same for helping. 'KRIŠVR 'KRIŠM'K **ägrišür ägrišmäk.** 0 ägriš-

:: 'UL 'ANKAR BAYŠIK U'·KRIŠTIY[2] **ol aŋar bēšik ügrišti** "He helped him rock *(taḥrīk)* the cradle." 'UKRIŠUVR 'UKRIŠMA'K **ügrišür ügrišmäk.** 0 ügriš-

:: 'ATIM BAR·JA' 'AMRIŠ·TY **ätim barča ämrišti** "My flesh itched *(iḥtakka)* (from mange, or other)." 'AMRIŠUVR 'MRŠM'K **ämrišür ämrišmäk.** 0 ämriš-

:: QA'M· LA'R· QAMUΓ 'AR·WAŠDY **qāmlār qamuγ arwašdi** "The diviners murmured magical phrases *(haynamat . . . bi-kalām)*." The same for pronouncing a spell against demonic possession *(raqaw min sa'fa)*, or the like. 'ARWAŠUR 'ARWAŠ·MA'Q **arwašur arwašmāq.** 0 arwaš-

:: 'UL 'ANIK BIRL' YUK 'AR·QAŠ·TIY **ol anig birlä yük arqašti** "They lent each other their backs to carry the load *(ḥamala . . . muẓāhara[tan])*[defined]." 'ARQAŠVR 'ARQAŠMA'Q **arqašür arqašmāq.** arqaš-

:: BUVY· 'IK̄Y BILA' 'AL·QIŠ·TY **bōy (bïr) ekki bilä alqisti** "The people destroyed each other *(tafānā)*." The same for competing in destroying *(ifnā')* something. 'AL·QIŠUVR 'AL·QIŠ·MA'Q **alqišür alqišmāq.** alqiš-

:: 'UL MANIK BRL' 'ALQIŠ 'ALQAŠDIY **ol mänig birlä alqiš alqašdi** "He competed with me in eulogizing *(madḥ, ṭanā')*." 'ALQAIŠUVR 'ALQAIŠMA'Q **alqašür alqašmāq.** The same for helping. alqaš-

Verse: V

'LB LA'R 'ARIΓ 'ALQIŠUR·	**alplār ariγ alqišur**
KUJ BYR QLIB 'ARQAŠUR·	**küč bïr qilip arqašur**
BYR BYR 'VZA' 'ALQAŠUR·	**bïr bïr üzä alqašur**
'AḌKARMAḌIB· 'UQ 'TA'R	**äḍgärmäḍip oq atār**

Describing a battle: "The braves are destroying one another *(tufnī ba'ḍuhum ba'ḍ[an])*; they have united their strength, lending one another their backs *(muẓāhirīn)*; they cooperate in eulogizing one another *(yuṭnī ba'ḍuhum 'alā ba'ḍ b-t-ta'āwun)*; each shoots his arrow, paying no heed to death."

:: 'UL MANK' TAV'R 'IR·KIŠTY **ol maŋa tavār irkišti** "He helped me collect *(jam')* property (or other)." The same for competing. 'IR·KIŠVR 'IR·KIŠMA'K **irkišür irkišmäk.** 0 irkiš-

:: 'UL 'ANKAR 'UVN 'ALKAŠ·TY **ol aŋar ün algäšti** "He aided him in sifting *(naxl)* the flour." The same for competing. 'ALKAŠUR 'ALKAŠMA'K **älgäšür älgäšmäk.** 0 älgäš-

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125 1. Brown ink resumes here. Originally KNDA', A altered to *sukūn* (·) and *alif* (') crossed out in brown ink; read **kändä**?

2. *Sukūn* (·) (brown) altered from U (black).

:: BUV 'YŠ TA' BUVY̲ 'AM·KAŠ·TIY **bu ī̄šta bōy ämgäšti** "The people tired each other out *(ta'iba . . . ba'ḍuhum bi-sabab ba'ḍ)* in this matter." 'AM·KŠUR· 'AM·KŠMA'K **ämgäšür ämgäšmāk.** 0 **ämgäš-**

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BUVDUN 'I̲KN̲·DI̲Y TAW'RIYN 'UBLAŠDY **bodun (bī̄r) ekindi tawārī̄n üpläšdi** "The people raided *(aγāra)* each other's property." 'UBLAŠUR 'UBLAŠMA'K **üpläšür üpläšmāk.** **üpläš-**

:: 'UT̲·LA̲Š̲·DY NA'NK **ütläšdi nā̄n̲** "The things were pierced *(inṭaqabat)*." 'UTLŠVR 'UTLSMA'K **ütläšür ütläšmāk.** 0 **ütläš-**

This is used for plundering *(nahb)*.[1]

:: 'A̲L̲·B̲· LA̲'R 'U̲T̲·LAŠDIY[2] **alplār ätläšdi** "The warriors fought closely *(talāḥamat, tajāladū)*." 'U̲TLAŠUVR[2] 'U̲TLAŠMA'K[2] **ätläšür ätläšmāk.** **ätläš-**

:: 'ITLIŠDY NA'NK **itlišdi nā̄n̲** "The things were pushed together *(indafa'at)*." 'ITLŠVR 'ITLŠMA'K **itlišür itlišmāk.** 0 **itliš-**

:: QABUΓLA'R 'AJ̲·LIŠ̲·DI̲Y **qapuγlār ačlišdi** "The doors opened *(infataḥat)*." The same for things that are locked. 'AJ·LIŠUR 'AJ·LIŠMA'Q **ačlišur ačlišmāq.** **ačliš-**

:: 'ULA'R BYR 'I̲KINDYNIY 'AḌLAŠDI̲Y **olār bī̄r ekindī̄ni äḍläšdi** "The two of them sought to honor *(tafaqqada . . . ḥurma)* each other." 'AḌLAŠUR 'Ḍ̲LAŠM'K **äḍläšür äḍläšmāk.** 0 **äḍläš-**

:: 'I̲WI̲Q BI̲YR BI̲YR̲·KA̲' 'UḌLA̲Š̲·DI̲Y **iwiq bī̄r bī̄rkä uḍlašdi** "The she-antelopes walked one behind the other *(mašat . . . xalifa^{tan})*." 'UDLAŠUVR 'UḌLAŠMA'Q **uḍlašür uḍlašmāq.** **uḍlaš-**

:: 'ULA'R 'IK̄Y 'AR̲·LAŠDIY **olār ekki ärläšdi** "The two of them vied in manliness *(tabārayā fi-r-rujūliyya)*." 'ARLAŠVR 'ARLAŠMA'K **ärläšür ärläšmāk.** **ärläš-**

:: BVDUN QMUΓ 'UR̲·LAŠDIY **bōdun qamuγ orlašdi** "The people raised a cry *(ṣāḥa, jalabū)*." 'UR̲·LAŠVR 'UR̲·LAŠMA'Q **orlašür orlašmāq.** Its root-form is: 'URIYLAŠ̲·T̲I̲Y **orī̄lašti.** **orlaš-**

:: 'UZ̲·LUŠDI̲Y NA'NK **üzlüšdi nā̄n̲** "The thing was cut or snapped *(inqaṭa'a)*." :: BAKY KIŠY 'UZLŠDY **begi kiši üzlüšdi** "The marriage between husband and wife was dissolved *(inqaṭa'at az-zawjiyya)*."[3] :: 'ALIM·LIΓ BYRIM·LIK·DIN 'UZLŲŠDY **alimliγ bērimligdin üzlüšdi** **üzlüš-**

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126 1. This sentence apparently refers to the previous entry **(üplāš-).**

2. U (brown) altered from A (black).

3. *w* restored in brown ink above *j*.

"The debt was dissolved between the creditor and the debtor *(infaṣala d-dā'in min al-madyūn)*." 'UVZLUŠUVR· 'UZLUŠMA'K **üzlüšür üzlüšmāk.**

:: 'UL MANIK BIR·LA' 'IŠLAŠ·DIY **ol mänig birlä išläšdi** "He vied with me in the work *(bārānī fī l-'amal)*." The same for helping. 'IŠLAŠUVR· 'IŠLAŠMA'K **išläšür išläšmāk.** 0 išläš-

:: 'UΓLA'N 'IΓ·LAŠTY **oγlān iγlašti** "The babies cried *(bakat)*." A variant of the form with *yā'* [i.e. **yiγlaš-**]. 'IΓ·LAŠUR 'IΓ·LAŠMA'Q **iγlašur iγlašmāq.** iγlaš-

:: KIŠY 'AWLAŠDY **kiši awläsdi** "The people crowded *(izdaḥama)* about the thing." 'AWLAŠUVR 'AWLAŠMA'Q **awlašür awlašmāq.** awlaš-

:: BAK BRL' 'AWLAŠTY 'UY·NA'B· **beg (anig) birlä äwläšti oynāp** "The emir played with him putting a house as the stake *(waja'ala baynahumā l-xaṭar baytᵃⁿ)*." This is a root-principle, namely äwläš- G

[I. 204/240] 127

that anything that is placed as the stake in gambling is mentioned along with the suffix: KŠTY [sic] **·lašti.** 'AWLAŠVR 'AWLAŠMA'Q [sic] **äwläšür äwläšmāk.** 0

:: BYR NA'NK BYR· 'UZA' 'UK·LUŠDY **bīr nāŋ bīr üzä üklüšdi** "One thing was heaped up *(inkaṭaba)* on another" — of such things as sand, a swarm of locusts on reeds, a crowd of people. 'UKULŠVR 'UKULŠMA'K **üklüšür üklüšmāk.** üklüš-

:: TKM' YANKA'Q·TIN· BUVDUN 'AQ·LIŠDIY **tägmä yaŋāqtin bōdun aqlišdi** "The people crowded together *(izdaḥama)* from every side." Also of waters that flow together *(tasāyalat)* from every ravine. 'AQLIŠUVR 'AQ·LIŠ·MA'Q· **aqlišür aqlišmāq.** 0 aqliš-

:: 'ULA'R QAMUΓ 'DAQ· 'AK·LAŠDY LA'R **olār qamuγ aḍaq iklädilār** This is an expression for "mutual trampling *(tawāṭu')*" upon a thing or for a group of people "agreeing *(muwāfaqa)*" upon a matter; also, "They helped each other trample *(waṭa')* with the foot." 'AKLAŠUR 'AK·LŠMA'K **iklädür iklädmāk.** iklädš-

:: YLQY 'ARIΓ· 'IKLAŠDIY **yilqi ariγ iglädi** "The cattle (or other) were sick *(mariḍat)*." 'IKLAŠUR 'IKLAŠMA'K **iglädür iglädmāk.** iglädš-

:: BA'LIΓ LA'R 'AMLAŠDIY LA'R **bāliγlār ämlädilār** "The wounded treated each other *(ta'ālajat)*." 'AMLAŠUVR LA'R 'AM·LAŠM'K **ämlädürlär ämlädmāk.** ämläš-

:: 'UL 'ANIK BIRL' JUK'N 'UR·DIY 'UM·LAŠV **ol anig birlä čögän urdi ümlädü** "He had a polo contest with him with trousers as the stake *('alā xiṭār as-sarāwīl)*." 'UMLAŠUVR 'UMLAŠMA'K **ümlädür ümlädmāk.** ümläš-

:: 'UL 'ANIK BL' 'ALKIN 'IM·LAŠDY **ol anig bilä älgin imläšdi** "He pointed *(ašāra)* to him with his hand and the other did likewise." 'AIM·LAŠUR[1] 'AIM·LAŠMA'K[1] **imläšür imläšmāk.** 0 imläš-

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127 1. A crossed out in brown ink.

Q

:: 'L YARMA'Q 'UT̲SUQ·TY **ol yarmāq utsuqti** "Some dirhams were wagered *(qūmira darāhim* [i.e. he lost them]) in the game." The same for other things. 'UTSUQA'R 'UTSUQMA'Q **utsuqār utsuqmāq.** Proverb: SIN'MASA' 'AR·SIQA'R SAQIN·MASA' 'UTSUQA'R **sināmasa arsiqār saqinmasa utsuqār** "When something is not tested one is deceived by it, when thought is not taken (at the outset of a matter) one is overcome *(yuγlabu).*" This is coined [to advise] testing and caution. **utsuq-** P

:: 'AR· 'AR·SI̲Q·TIY **är arsiqti** "The man was deceived *(γurra).*" 'AR·SIQA'R 'AR·SIQM'Q **arsiqār arsiqmāq.** **arsiq-**

:: 'AR· 'URSUQ·TY **är ursuqti** "The man underwent a beating *(γuliba*[2] *. . . fī ḍ-ḍarb wa-ṣāra maḍrūb*[an]*).* 'U̲R·SUQA'R[3] 'URSUQM'Q **ursuqār ursuqmāq.** **ursuq-**

:: 'UL TAW'RIN 'AL·SIQ·TY **ol tawārin alsiqti** "He was plundered, deprived *(ḥuriba, suliba)* of his property." 'AL·SIQA'R 'AL·SIQ·MA'Q **alsiqār alsiqmāq.** **alsiq-**

::

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'AR 'A̲N·DIQTI̲Y **är andiqti** "The man swore an oath *(ḥalafa).*" A̲N·DIQA̲'R 'A̲N·DIQMA̲'Q· **andiqār andiqmāq.** **andiq-**

Verse [=450 yuluγ]:

QUY·ΓAŠIB YTS' 'NIK YVZYNK'	**qoyγašip yatsa anig yūzīŋä**	V
'ALSIQAR 'VKIN 'NIK SUVZYNK'	**alsiqar ōgin anig sōzīŋä**	(alsiq-)
MINK KŠY YULUΓY BVLB 'VZYNK'	**miŋ kiši yuluγi bōlup özīŋä**	
BYR·KA' LAR 'UḌIN [sic] 'NIK KVZYNK'	**bērgälär özin anig kōzīŋä**	

"One who lies with him and sees his face loses his mind *(suliba 'aqluhu)* over his (song and his charming) speech; a thousand souls are ransomed for his beauty; [they will give their souls for his eyes].

K

:: 'R 'INJKTI̲Y **är enčikti** "The man lost consciousness, shook, and shriveled up *(ḍahabat ḥāssa . . . ka-annahu muγmā 'alayhi wa-rta'ada wa-taqallaṣa)* (from cold water being poured over him)." 'I̲NJI̲KA̲'R 'I̲NJI̲KM'K **enčikār enčikmāk.** 0 **enčik-**

:: 'L BV 'YŠ Q' 'USTUIKṬY **ol bu īšqa östikti** "He coveted, longed for *(ḥariṣa 'alā, ištāqa)* this thing." 'USTK'R 'STKM'K **östikār östikmāk.** Its root-form is: 'VZ TIKTY **öz tikti.** **östik-**

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2. MS. *γulibat.*
3. *Sukūn* (·) (brown) changed from A (black).

[L]

:: YΓ'J 'IRBALDY **yiγāč irpäldi** "The wood was sawn *(nušira . . . bi-l-minšār)*." 'IRBALUR 'IRBALMA'K **irpälür irpälmāk**. Proverb: 'NK'KAY·[sic] 'IRBALDY 'YŠ **oŋäli irpäldi īš** 0 "The matter was meant to be made right but was sawn" – i.e. ruined *(urīda l-amr bi-l-iṣlāḥ fa-nušira ya'nī ufsida)*. 0 **irpäl-** P

:: 'AR· 'AT· 'UVZA' 'AR·TIL·DY **är at üzä artildi** "The man threw himself on the horse in a straddled position *(alqā . . . nafsahu . . . wahwa an yakūna niṣf al-badan min jānib wa-l-āxar min jānib)*." :: TAΓ'R 'AŠYA'K 'UVZA' 'ARTILDY **taγār äšyāk üzä artildi** "The sack (or other) was loaded *(ḫumilat)* on the ass." 'ARTILVR 'ARTILM'Q **artilür artilmāq**. 0 **artil-**

:: 'YŠ 'AR 'UVZ' 'RTIL̲DIY **īš är üzä örtüldi** "The matter was obscure *(ubhima)* to the man." :: KVK 'URTU̲LDI̲Y **kök örtüldi** "The sky was overcast *(taγayyamat)*." Its root-meaning is anything that is concealed *(sutira)* under a thing. U̲'ѰRTU̲LVR[1] 'URTULMA'K **örtülür örtülmāk**. **örtül-**

:: BUK 'URTALDY **bük örtäldi** "The thicket (or other) was burned *(uḥriqat)*." 'URTLVR 'URTLM'K **örtalür örtälmāk**. 0 **örtäl-**

:: 'IRTA̲LDIY 'N'NK **irtäldi nāŋ** "The thing was inquired into, sought after *(fuḥiṣa 'an, ṭuliba)*." 'IRTLVR 'IRTLM'K **irtälür irtälmāk**. **irtäl-**

Verse:

KNKLM 'IJN 'URTADY	**köŋlüm ičin örtädi**	V
YTMYŠ YŠΓ [sic] QARTADY	**bütmīš bašiγ qartadi**	
KJMYŠ 'D̲UK 'IRTADY	**käcmīš öd̲üg irtädi**	
TUN KUN KJB 'IRTALU̲VR	**tün kün käčip irtälür**	

Describing the one he is eulogizing: "My heart burned [inwardly]

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(at the pain of loss); the wound [which had healed] opened; he sought after bygone days; but Time caught up with him, while he was ever searching for *(yatafaḥḥaṣu[1] 'an)* it [lit.: while day and night pass it is sought]." 0

:: MUVN 'UBRU̲LDY **mün öprüldi** "The soup (or other) was sipped *(ḫusiyat)*." 'UBRLUR 'UBRLM'K **öprülür öprülmāk**. 0 **öprül-**

:: SVW 'USTAL·DIY **sūw üstäldi** "The water increased *(zāda)* or was added to *(zīda fīhi)*." The same for other things. 'USTALUR 'USTALM'K **üstälür üstälmāk**. 0 **üstäl-**

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128 1. Second (original first) U crossed out in brown ink.

129 1. MS. *yatafaṣḥaṣu*.

:: 'IS·TALDY NA'NK **istäldi nāŋ** "The thing was desired, sought after *(ṭuliba, fuḥiṣa)*." **istäl-**
'ISTALUR 'ISTALM'K **istälür istälmāk.** 0

:: BV SUVZ 'A̲ŠTILDI̲Y **bu sōz eštildi** "These words (or other) were heard *(sumi'a)*." **eštil-**
'ASTI̲LUR 'STILM'K **eštilür eštilmāk.** 0

:: 'A̲R 'A̲ΓT̲ILDY **är aγtildi** "The man was knocked down *(ṣuri'a)*." Its root-form is: **aγtil-**
'A̲Γ TARILDY **aγtarildi.** 'A̲ΓTILR 'ΓTILM'Q **aγtilur aγtilmāq.** 0

:: 'WDILDY NA'NK **äwdildi nāŋ** "The thing was picked up *(ultuqiṭa)*." 'AWDILUR **äwdil-**
'WDILM'K **äwdilür äwdilmāk.** 0

:: 'UΓL 'IK·DILDY **oγul igdildi** "The boy (or other) was reared *(rubbā)*." 'IKDILUR **igdil-**
'IKDLM'K **igdilür igdilmāk.** 0

:: SBIZΓU̲V[2] 'UTRLDY **sibizγu ötrüldi** "The flute (or other) was sounded *(ṣuyyiḥa bi-)*." 'UTRLUR 'UTRLM'K **ötrülür ötrülmāk.** **ötrül-**

:: SAJ U̲'UTRLDY **sač otruldi** "The hair (or other) was trimmed *(quṣṣa)*." 'UTRLR **otrul-**
'UTRLM'Q **otrulur otrulmāq.**

:: YVL 'A̲DRILDI̲Y **yōl aḏrildi** "The two roads diverged *(tafarraqa)*." The same for two **aḏril-**
companions, or two teeth of which one is separated *(tazāyala)* from the other. 'A̲DRILUR 'A̲D̲·RIL·MA̲'Q· **aḏrilur aḏrilmāq.**

:: 'UD̲RULDY NA'NK **üḏrüldi nāŋ** "The thing was chosen, set apart *(xuyyira, muyyiza)*." The same for a party of men who are set apart *(inḥāzat . . . jāniban)*: :: 'NIK 'A̲RA'NI̲Y **üḏrül-**
'UD·RULDY **anig ärāni üḏrüldi** "His men were set apart *(imtāza . . . jānib[an])*." 'U̲D·RU̲LUR 'U̲DRU̲LM'K **üḏrülür üḏrülmāk.**

:: 'ATM'K 'IS·RILDY **ätmāk isrildi** "The bread (or other) was bitten *('uḍḍa)*." 'IYS·- **isril-**
RILUR 'IS·RULM'Q **isrilur isrulmāq.**

:: YUK 'AR·T̄IN 'ŠRULDY **yük arttin ašruldi** "The load was brought across *(ujīza)* via **ašrul-**
the pass (or other)." 'A̲ŠRULUR 'ŠRULM'Q **ašrulur ašrulmāq.** 0

:: 'UL YI̲YR·KA' 'UΓRALDY **ol yērkä uγraldi** "It was intended to go *(quṣidat)* to those **uγral-**
regions (or other)." 'U̲Γ·RA̲LUR[3] 'AΓRULM'Q **uγralur uγralmāq.**

:: SUNKVK 'UΓRU̲LDY **siŋ̄ük oγruldi** "The bone was disjointed *(fuṣila, ṭubbiqa)*." **oγrul-**
'UΓRU̲LUR 'UΓRU̲LM'Q **oγrulur oγrulmāq.** Verse:

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2. Three dots faintly visible over S.
3. First U (brown) changed from A (black); A (brown) changed from U (black).

BLJQ BALQ YUΓRULVR	**balčiq baliq yoγrulūr**	V
JIΓ'Y YWR YIΓRILVR	**čiγāy yawuz yiγrilūr**	
'RNKAK LARIY 'ŲΓRŲLVR	**ärŋäkläri oγrulūr**	
'ĄDΓJ BL' 'WRŠVR	**oḏγuč bilä äwrišūr**	

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In the debate between Summer and Winter: "Clay and mud pile up; the wretched poor one crouches hunched up; his fingers split *(yanfaṣilu)* (from the severe cold), and he comforts himself with a firebrand." 0

:: 'AR· 'ĄWRILDY **är äwrüldi** "The man turned away *(raja'a . . . min wajh)* from his course." The same for anyone who turns away *(inṣarafa 'an wijha)* from his course. 'AWRULUR 'AWRULM'K **äwrülür äwrülmāk.** **äwrül-**

:: KĄND 'ĄKRIL·DIY **känd ägrildi** "The city was besieged *(ḥūṣirat)*." :: YIB· 'ĄKRIL·DIY **yip ägrildi** "The yarn was spun *(γuzila)*." 'AKRILUR 'KRLM'K **ägrilur ägrilmāk.** **ägril-**

:: BYŠIK 'UKRILDY **bēšik ügrildi** "The baby's cradle was rocked *(ḥurrika)*." 'UKRLUR 'UKRLM'K **ügrilür ügrilmāk.** **ügril-**

:: QAY·NA'R 'AŠJ 'AMRUL·DIY **qaynār ešič amruldi** "The boiling pot subsided *(sakana)* (because cold water was poured over it)." :: 'AR· TIYNIY 'AMRUL·DY **är tīni amruldi** "The man's breath was still *(sakana)* (and he died)." Also of anything that subsides or is still after being stirred up. 'AMRULUR 'MRULM'Q **amrulur amrulmāq.** **amrul-**

:: YIΓĄ'J 'IR·ΓAL·DIY **yiγāč irγaldi** "The tree was shaken *(nufiḍat)*." The same for anything that is shaken *(huzza)*. 'IRΓALUR 'IRΓALM'Q **irγalur irγalmāq.** **irγal-**

:: 'AR·QIŠ [sic] 'ARWALDY **arwiš arwaldi** "The spell was spoken *(ruqiyat)*." 'ARWALR 'ARWALM'Q **arwalur arwalmāq.** **arwal-**

:: BAK·KA' 'AL·QIS 'AL·QAL·DIY **begkä alqis alqaldi** "The emir was eulogized *(uṯniya)* and his virtues enumerated." 'ALQALĄUR 'ALQALM'Q **alqalur alqalmāq.** **alqal-**

:: SUV TALIM· 'IR·KIL·DY **sü tälim irkildi** "The great army gathered *(ijtama'a)*." The same for anything which gathers until it becomes many, or which is gathered by someone; transitive or not transitive [i.e., passive or middle]. 'IRKILUR 'IRKILM'K **irkilür irkilmāk.** **irkil-**

:: 'ŲRKNJ BULUB 'UR·KULDY **ürkünč bolup ürküldi** "Panic broke out causing the people to flee *(hazāhiz . . . nufira)*." 'URKULUR 'RKULM'K **ürkülür ürkülmāk.** **ürkül-**

:: 'UVN 'ALKALDY **ūn älgäldi** "The flour (or other) was sifted *(nuxila)*." 'ALKALUR 'ALKALM'K **älgälür älgälmāk.** **älgäl-**

N

:: 'AR 'ARJISIN 'ARTINDIY **är arčisin artindi** "[The man] loaded *(ḥamala)* his saddle-bag (on the pack animal)." The same for other things. 'ARTINUR 'AR·TIN·M'Q **artinur artinmāq.** **artin-**

:: 'URA'ΓUT YVZIN 'URTUNDIY **urāγut yüzin örtündi** "The woman unveiled[1] her face; or else she veiled *(satarat)* it." 'URTUNUR 'URTUNM'K **örtünür örtünmāk.** **örtün-**

:: 'URTANDY NA'NK **örtändi nāŋ** "The thing blazed up *(iḥtaraqa).*" 'URTANUR **örtän-**

'URTAN·M'K **örtanür örtänmāk.** :: BULIT 'URTANDY **bulit örtändi** "The clouds reddened *(iḥmarrat)* (after sunset)." The Turks regard this as a good omen; hence the proverb: TUNL' BULIT· 'URTANSA' 'AWLUK 'URIY KALDURMIŠJA' BULVR TANKDA' BULT 'URTANSA' 'AWKA' YAΓY KIRMIŠJA' BULVR **tünlä bulit örtänsä äwlük uri käldürmiščä bolūr, taŋda bulit örtänsä äwkä yaγi kirmiščä bolūr** "When the clouds redden at night it is as though the wife gave birth to a male son; when they burn *(iḥtaraqat)* in the dawn (and the morning) it is as though the (raiding) enemy entered the house." The second is a bad omen. P

:: 'UVZINKA' YAMIYŠ 'AWDIN·DIY **özinä yemiš äwdindi** "He picked *(iltaqaṭa)* the fruit (or other) for himself." 'AWDIN·MA'K **äwdinmāk.** **äwdin-**

:: 'L MANK' U'UTRNDIY **ol maŋa utrundi** "He opposed *(qāwama)* me." :: YYL YIΓA'J·Q' 'UTRUNDIY **yēl yiγāčqa utrundi** "The wind blew against *(istaqbalat)* the tree." 'UTRNUR 'UTRNM'Q **utrunur utrunmāq.** **utrun-**

:: 'AR· 'IS·RIND·DY **är isrindi** "The man clenched his teeth in anger *(ikla'azza γaḍab^{an}).*" Its root-meaning is for a cauliflower, or the like, when it is cooked and before it is done, water is poured over it so that it remains as if raw and does not cook any more. It is also used of a person with an easy manner who becomes severe *(ištadda).* 'IS·RINUR 'IS·RIN·MA'Q **isrinur isrinmāq.** **isrin-**

:: BA'LIΓ 'AΓRIN·DIY **bāliγ aγrindi** "The wounded man (or other) was in pain *(tawaja'a)* (from his wounds)." 'AΓRINUR 'AΓRIN·MA'Q **aγrinur aγrinmāq.** **aγrin-**

:: 'UL BILIK 'UKRAN·DY **ol bilig ögrändi** "He learned *(ta'allama)* knowledge and wisdom (or other)." 'UKRANUR 'UKRAN·M'K **ögränür ögränmāk.** **ögrän-**

Verse:

'AR·DAM TILA' 'UKRANYN [sic] BULM' KUW'Z V
'AR·DM SIZN 'KUNSA' 'NKMKVD' 'NK'R
ärdäm tilä ögränibän bolma küwāz
ärdämsizin ögünsä äŋmägüdä äŋār

"Seek wisdom and knowledge and learn it and do not be too proud to learn; he who claims wisdom and education without learning will be bewildered when put to the test." 0

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130 1. Sic *(safarat)* – this meaning is out of place here.

:: 'AR· 'UZLUQ 'UKRAN·DY **är uzluq ögrändi** "The man learned a craft[1] (or other)."

:: 'URA'ΓUT YIB· 'AG·RINDḶY **urāγut yip ägrindi** "The woman spun *(γazalat)* the yarn for herself; or else she pretended to do it but did not really." 'AKRINUR 'KRINM'K **ägrinür agrinmāk.** ägrin-

:: 'UL QILMIŠ 'YŠNK' 'UXSIN·DḶY **ol qilmiš īšiŋa oxsindi** "He regretted *(nadima)* what he had done." 'UXSINUVR 'UXSINM'Q **oxsinūr oxsinmāq.** oxsin-

:: 'UΓL 'AR·SIN·DY **oγul ärsindi** "The boy showed manliness *(abdā*[2] *. . . min nafsihi rujūliyya).*" 'ARSINUR 'AR·SINM'K **ärsinür ärsinmāk.** ärsin-

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:: 'UL BUV 'AWNY 'AWSINDY **ol bu äwni äwsindi** "He reckoned this house as one of his own houses *(buyūt)* and stayed in it." 'AWSINUR 'AWSINM'K **äwsinür äwsinmāk.** äwsin-

:: 'L QUŠNY 'ḀLIKDN 'IJ·QIN·DY [sic] **ol qušni äligdin ičγindi** "He let the bird go *(aflata)* from his hand." Proverb [=578 **yalγa-**]: YAQ'DḀ'QḶY YALΓḀ'ΓḀLḶY 'ḀLIKDA'KḶY 'IJΓḶNŲVR **yaqādāqi yalγāγali äligdäki ičγinür** 0 "One who licks (the food that falls)[1] on his collar lets go *(yaflitu aw yanfalitu)* (the bowl, or other) that is in his hand." This is coined to advise a person to hold on to what he has if he cannot get what he wants. :: 'AR· 'IJ·ΓINDY **är ičγindi** "The man broke wind *(radama)* in a party of people and was ičγin- P ashamed of it but could not hold it back." 'IJΓḶNŲVR 'JΓINM'Q **ičγinür ičγinmāq.**

:: YIΓḀ'J 'IR·ΓANDḶY **yiγāč irγandi** "The tree shook and swayed *(ihtazzat, taḥarrakat).*" Also for anything else. 'IRΓANUVR 'ḶRΓANM'Q **irγanür irγanmāq.** irγan-

:: TḀ'S 'ḀŠΓINDY **tāš ašγindi** "The rock was worn away or crushed *(insaḥaqa).*" Also of anything that is worn away or crushed. 'ḀŠΓINUR 'ḀŠΓINM'Q **ašγinur ašγinmāq.** ašγin-

:: 'AL·QINDḶY NA'NK **alqindi nāŋ** "The thing was completely used up *(nafada . . . birummatihi).*" :: 'AR· 'ALQINDY **är alqindi** "The man died, perished *(māta, funiya).*" 'AL·QINUR 'ALQINM'Q **alqinur alqinmāq.** alqin-

:: 'UL MANK' 'ŲTKUNDY **ol maŋa ötgündi** "He vied *(ḥakā, bārā)* with me in something." 'ŲTKNUVR 'ŲTKNM'K **ötgünür ötgünmāk.** Proverb: QARΓḀ' QḀ'ZΓA' 'ŲTKUNSA' BUTḶY SINŲVR **qarγa qāzγa ötgünsä buti sinür** "When the crow vies with *(ḥākā)* the goose (in strength and flying) his foot breaks." This is coined to advise a person not to exceed his limit. ötgün- P

:: 'ŲL 'ŲVZḶNKḀ' NANK 'IRKINDḶY **ol özinä nāŋ irkindi** "He accumulated *(jama'a)* wealth (or other) for himself." 'IRKINUR 'RKINM'K **irkinür irkinmāk.** irkin-

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131 1. MS. *xirfa*, read *ḥirfa.*

2. MS. *abda'a.*

132 1. MS. *bifāḍa*, read *nufāḍa.*

:: 'ẠT 'ỤT 'IUS·KANDY **at ot iskändi** "The horse cropped *(natafa . . . qalīl^{an})*[2] the grass." Also of someone who pulls out *(natafa)* hair or short grass. 'IS·KẠNUR 'IS·KNM'K **iskänür iskänmāk.** **iskän-**

:: 'URA'ΓUT 'ỤVN 'ẠLKẠNDỊY **urāγut ün älgändi** "The woman sifted *(naxalat)* the flour for herself." 'ALKNUR 'ALKNM'K **älgänür älgänmāk.** **älgän-**

:: 'L BỤV 'ỊYŠTA' TẠLỊM 'ẠM·KẠNDY **ol bu īšta tälim ämgändi** "He was overcome with fatigue *(ta'ayyā)* in this matter." Hence :: XẠ'N QẠR·ŠIYQẠ' 'AM·KAỊNDY **xān qaršīqa ämgändi** "The king alighted *(nazala)* **ämgän-**

at the palace." It means that fatigue *(ta'ab)* overcame him on his journey and he alighted. This is said of emirs and nobles out of extreme respect. 'ẠMKẠNUR 'ẠMKẠNM'K **ämgänür ämgänmāk.** The Oγuz do not know this form. 0 D

:: 'ANIK TAW'RỊY 'UBLANDY **anig tawāri üpländi** "His goods were plundered *(nuhiba)* or he was raided *(uγīra*[1] *'alayhi)*." 'UBLANUR 'UBLANM'K **üplänür üplänmāk.** **üplän-**

:: 'AR· 'ATLANDY **är atlandi** "The man mounted *(rakiba)*." :: 'UL TẠ'IQẠ' 'AT·LANDỊY **ol tāγqa atlandi** "He climbed *(ṣa'ida)* the mountain." Oγuz dialect. The same for climbing anything. 'ATLANUR 'ATLANM'Q **atlanur atlanmāq.** **atlan-** D

:: 'ΓUL 'AT·LANDIY **oγul ätländi** "The baby took on flesh *(tarabbala)*."[2] Also of anything which becomes fat *(samina)* after being lean. 'ATLANUR 'ATLANM'K **ätlänür ätlänmāk.** **ätlän-**

:: TẠ'Š 'ITLINDY **tāš itlindi** "The rock (or other) was pushed *(indafa'a)*." Also of a baby when he crawls *(tazaḥḥafa)*. Hence, in anger :: MANIK YVZDN 'TLN **mänig yüzdin itlin** meaning "Depart *(uγrub)* from me." 'TLNUR 'TLINM'K **itlinür itlinmāk.** **itlin-**

:: QẠBUΓ 'ẠJ·LỊNDỊY **qapuγ ačlindi** "The door (or other) opened *(infataḥa)*." A variant of: 'ẠJILDY **ačildi** [106]. 'ẠJLNUR 'ẠJLNM'Q **ačlinur ačlinmāq.** **ačlin-**

:: 'UJ·LANDỊY NA'NK **üčländi nāṇ** "The thing became three *(ṣāra . . . ṭalāṭa)*." :: 'IKY QA'Z 'UJ·LANDỊY **ekki qāz üčländi** "The two geese (or other) became three *(taṭallaṭa)*." 'UJLANUR 'UJLANM'K **üčlänür üčlänmāk.** 0 **üčlän-**

:: TARIΓ 'IJ·LANDỊY **tariγ ičländi** "The seeds of the crop swelled *(in'aqada ḥabbāt)*." Also of anything whose center *(wasaṭ)* is eaten when it becomes edible. 'IJLANUR 'JLANM'K **ičlänür ičlänmāk.** **ičlän-**

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2. There is a second *qalīl^{an}* above the line.

133 1. MS. *γīra.*

2. MS. *tarayyala.*

:: 'UJLANDIY NA'NK **učlandi nāṇ** "The thing became pointed *(ḏū aṭrāf)*." 'UJLNUR **učlan-**
'UJLANM'Q **učlanur učlanmāq.**

:: 'ḎLANDY NA'NK **ädländi nāṇ** "The thing was made into goods and not left neglected **ädlän-**
(uttuxiḏa 'araḍ[an3] *wa-lam yutrak muhmal*[an]*)*," as a fur is made from a skin, or a boot from felt.
'AḎLANUR 'AḎLANMA'K **ädlänür ädlänmāk.**

:: YLQY 'UḎ·LAN·DIY **yilqi üdländi** "The mares were in heat *(ḍaba'at, ištahat al-* **üdlän-**
fuḥūla)." 'UḎLANUR 'UḎLAN·M'K **üdlänür üdlänmāk.**

:: 'URA'ĪUT 'AR·LANDIY **urāγut ärländi** "The woman married *(tazawwajat)*." 'AR·- **ärlän-**
LANUR 'AR·LANM'K **ärlänür ärlänmāk.**

:: BULIT 'UR·LANDIY **bulit örländi** "The clouds rose up *(naša'at)*." 'UR·LANUR **örlän-**
'URLANM'K **örlänür örlänmāk.** It is better to say: 'ŪVR·DY **ördi** [96]. Verse:

'AY· QABUB 'AWLANB	**ay qopup äwlänüp**	V
'AQ BULT 'URLANUB	**aq bulit örlänüp**	
BIR BIR 'UVZA' 'UKLNUB	**bir bir üzä üklänüp**	
SAJLB SUWY 'NKRAŠUVR	**sačlup suwi aṇrašür**	

0

[I. 217/258] 134

"When the moon rises with its halo surrounding it, then the rain clouds rise up *(yartafi'u)* and accumulate, until they scatter water (over the face of the earth and it flows) with a noise and a murmur." They augur rain when the moon has a halo.

:: 'URQ 'UVZ·LUNDIY **uruq üzlündi** "The rope (or other) broke *(inqaṭa'a)*." 'UZL- **üzlün-**
NUR 'UZLUNM'K **üzlünür üzlünmāk.**

:: 'ĀŠAIJ· 'UZLANDY **ešič üzländi** "The grease in the pot rose to the top *(irtafa'a* **üzlän-**
dasam)." 'UZLNUR 'ZLNM'K **üzlänür üzlänmāk.**

:: 'ASLINDY NA'NK **aslindi nāṇ** "The thing was hung *(ta'allaqa)* on another thing." **aslin-**
'AS·LINUR 'ASLINM'Q **aslinur aslinmāq.**

:: 'AY· 'AWLAN·DIY **ay äwländi** "The moon acquired a halo *(dāra)*." :: 'L BUV **äwlän-**
'AWNY 'AWLANDIY **ol bu äwni äwländi** "He acquired this house as a dwelling *(maskan)* and
counted himself as one of its residents." 'AWLNUR 'AWLNM'K **äwlänür äwlänmāk.**

:: 'ARUQ[1] 'AR· 'UKLANDY **aruq är ögländi** "The weary man rested *(ajamma)*." **ögländ-**
'UKLNUR 'UKLANM'K **öglänür öglänmāk.** Also when someone understands *(faṭina)* something
after not knowing it. Its root-form is: 'UVK·LANDIY **ögländi.**

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3. MS. *γaraḍ*[an].

:: 'URA'Γ̱UT 'IK̲·LANDI̲Y **urāγut igländi** "The woman went into labor *(ṭalq)*." Also of a man who is slightly ill *(mariḍa qalīl*^{an}*)*.[2] **iglän-**

:: 'AR 'AMLAN̲·DY **är ämländi** "The man applied medicine *('ālaja)* to himself." 'AM̲·LANUR 'AMLANM'K **ämlänür ämlänmāk.** **ämlän-**

Doubled

[B]

:: 'AR· BAŠIN 'URBAT̃Y **är bašin ürpätti** "The man ruffled *(sa''aṭa)* the hair of his head (or other)." 'URBATUR 'URBATM'Q [sic] **ürpätür ürpätmāk.** **ürpät-**

:: 'UL YΓ'J 'RBATY **ol yiγāč irpätti** "He ordered the wood (or other) to be sawn *(našr . . . bi-l-minšār)*." 'IRBATUR 'IRBATM'K **irpätür irpätmāk.** **irpät-**

T

;; 'UL 'ARTAT̃I̲Y **ol artatti (nāṇni)** "He corrupted *(afsada)* the thing." 'ARTATVR 'ARTATM'Q **artatür artatmāq.** 0 **artat-**

:: 'UL 'ANY 'R·TAT̃Y **ol ani irtätti** "He had it searched for *(faḥḥaṣa 'an, aṭlaba)*." 'IRTATUR 'IRTATM'K **irtätür irtätmāk.** **irtät-**

:: 'L BAK 'URTAT̃I̲Y **ol bük ortätti** "He had the thicket (or other) burnt *(taḥrīq)*." 'URTATUR 'RTATM'K **örtätür örtätmāk.** **örtät-**

:: MA̲N 'A̲NY 'I̲STAT̃I̲M **män ani istättim** "I sent after him to be looked for *(ba'aṯṯu fī aṯarihi li-yuṭlaba)*."[3] 'IS·TATUR 'IS·TATM'K **istätür istätmāk.** **istät-**

:: BAK 'A̲NI̲Y 'UQ̲·TAT̃I̲Y **beg ani oqtatti** "The emir had him shoot an arrow *(armāhu bi-n-nabl)*." 'UQTATUR 'UQTATMA'Q **oqtatur oqtatmāq.** **oqtat-**

X[4]

:: 'U̲L MA̲NI̲Y 'ULXUT̃I̲Y **ol mäni olxutti** "He seated *(ajlasa)* me." 'ULXUTU̲R 'UL-XUTM'Q **olxutur olxutmāq.** **olxut-**

134

1. R altered to Z by later hand (dot in brown ink).
2. There is a second *qalīl*^{an} over the first.
3. Altered to *yaṭluba.*
4. MS. J.

Its root-form is with *γayn:* 'UL̲ΓUT̲IY **olγutti** since the verb is never made transitive with *xā'* but with *γayn*; for example, in: 'UḎΓU̲RDY **oḏγurdi** "He awakened him," TUḎΓU̲RDY **toḏγurdi** "He filled him to satiety," the verbs are made transitive with *γayn.*

R

:: 'UL TVNIN 'UB̲RAT̃Y **ol tōnin opratti** "He wore out *(ablā)* his garment (or other)." **oprat-**
'UBRTUR 'UBRATM'Q **opratur opratmāq.** 0

:: 'UL TAW'RIΓ 'UḎ̲RAT̃I̲Y **ol tawāriγ üḏrätti** "He made his wealth yield gain *(ṭammara,* **üḏrät-**
nammā)." 'UḎRATUR 'UḎRATM'K **üḏrätür üḏrätmāk.**

:: 'UL 'ANY 'AΓRI̲T̃IY **ol ani aγritti** "He hurt *(awja'a)* him." 'AΓRITUR 'AΓRITM'Q **aγrit-**
aγritur aγritmāq. 0

:: 'UL MA̲NI̲Y 'I̲YŠQ' 'UΓ̲RAT̃Y **ol mäni īšqa uγratti** "He directed *(aqṣada)* me into **uγrat-**
a matter." 'UΓRATUR 'UΓRATM'Q **uγratur uγratmāq.**

:: 'UL MANK' BLIK 'UKRAT̃I̲Y **ol maṇa bilig ögrätti** "He taught *('allama)* me good **ögrät-**
manners and wisdom (or other)." 'UKRATVR 'UKRATM'K **ögrätür ögrätmāk.** 0

'L 'NK'R BIŠK U̲'ΨKRIT̃Y[1] **ol aṇār bešik ügritti** "He had him rock *(taḥrīk)* the baby's **ügrit-**
cradle." 'UKRITUR 'UKRITM'K **ügritür ügritmāk.** 0

:: QAŠINMA'Q MANIK YA̲YNI̲M 'AM̲RIT̃I̲Y **qašinmāq mänig yēnim ämritti** "The **ämrit-**
irritation made my flesh itch *(aḥakka).*" As when something itches in a man's armpit or neck and the flesh tickles *(yaḥtakku)* making him laugh. 'AMRITUR 'AMRITM'K **ämritür ämritmāk.**

S

:: 'UL MNY 'AT̲SAT̃Y **ol mäni ätsätti** "He made me desire meat *(aqramanī*[2] *ilā l-laḥm* **ätsät-**
wa-šahhānī)." 'ATSATUR 'ATSATM'K **ätsätür ätsätmāk.**

:: 'UL 'ANY 'AX̲SAT̃I̲Y **ol ani axsatti** "He crippled *('arraja)* him." 'AXSATUR 'AX- **axsat-**
SATM'Q **axsatur axsatmāq.**

:: 'UL 'ANI̲Y 'AŠ̲SAT̃Y **ol ani ašsatti** "He made him desire the food *(mannāhu*[3] *ṭ-* **ašsat-**
ṭa'ām)." 'AŠSATUR 'AŠSATM'Q **ašsatur ašsatmāq.**

:: 'UΓLUM MA̲NI̲Y 'AW̲SAT̃Y **oγlum mäni äwsätti** "My child made me homesick **äwsät-**
(mannānī wa-šawwaqanī ilā l-bayt)." 'AWSATUR 'AWSATM'K **äwsätür äwsätmāk.**

---

135 1. Second (original first) U crossed out in brown ink.

2. Another *-manī* added by later hand in margin.

3. MS. *mannānī* ("He made me desire"); possibly **ani** is in error for **māni.**

Š

:: 'UL MĄNĮY 'ĄTA'MA' 'UX̣ŠAT̃Y **ol māni atāma oxšatti** "He likened *(šabbaha)* me to my father." 'UXŠATUR 'UXŠATM'Q **oxšatur oxšatmāq.** 0 **oxšat-**

:: 'UL 'ATMA'K 'UẈŠĄT̃Į **ol ätmāk uwšatti** "He crumbled *(fatta)* the bread (or other)." 'UWŠATUR 'UWŠATM'Q **uwšatur uwšatmāq.** This is the correct form; there is also: 'UŠATĮY **ušatti** [114]. **uwšat-**

:: 'Ų L 'NY 'LŠAT̃Į **ol ani ölšätti** "He made him so hungry that he became dizzy *(ajā'a . . . ismadarra ṭarf).*" 'LŠATUR 'LŠATM'K **ölšätür ölšätmäk.** **ölšät-**

Γ

:: 'L YĮΓĄ'J 'R'ΓAT̃Į **ol yiγāč irγatti** **irγat-**

[I. 221/263] **136**

"He had the tree (or other) shaken *(anfaḍa).*" Verse:

YKTLARIK 'IŠLATUV	**yigitlärig išlatu**	V
YΓ'J YMŠ 'IRΓATUV	**yiγāč yemiš irγatu**	
QUL'N KAYK 'AWLATUV	**qulān käyik awlatu**	
BAḌRAM QILB 'AWNALIM	**baḍram qilip awnalim**	

Describing a festival: "We'll put the youths to work; we'll have them shake trees and fruits; we'll have them hunt the wild ass and other wild beasts; while we occupy ourselves with merrymaking for a few days." 0

:: 'UΓL'N 'ŲLΓAT̃Į **oγlān ulγatti** "The baby grew *(kabura).*" Its root-form is: 'ULΓA'Ḍ'TIY **ulγāḍti**, assimilated. 'ULΓATUR 'LΓATM'Q **ulγatur ulγatmāq.** **ulγat-** **(ulγād-)**

K

:: 'L QVY 'ŲRKŲIT̃Y **ol qōy ürkütti** "He startled *(naffara)* the sheep (or other)." 'ŲRKŲTURR [sic] 'ŲRKŲTM'K **ürkütür ürkütmäk.** **ürküt-**

:: 'L 'ĄNY 'AMKT̃Y **ol ani ämgätti** "He wearied *(a'yā)* him." 'AMKTUR 'AMKTM'K **ämgätür ämgätmäk.** **ämgät-**

:: 'L 'VN 'ALKT̃Į **ol ün älgätti** "He had the flour sifted *(anxala).*" 'ALKTUR 'ALKTM'K **älgätür älgätmäk.** **älgät-**

L

:: 'L 'NIK TAW'RIN 'UBLAT̃Y **ol anig tawārin üplätti** "He had his property plundered *(anhaba).*" 'UBLATUR 'UBLATMA'K **üplätür üplätmäk.** **üplät-**

:: 'L QVY 'AṬ·LAṮY **ol qōy ätlätti** "He had the sheep made into meat *(laḥm)*." 'ATLATUR 'ATLATM'K **ätlätür ätlätmāk.** **ätlät-**

:: 'L NA'NKNY 'UKLṮṮIY **ol nāṇṇi üklitti** "He increased *(kaṯṯara, ṯammara)* his wealth." 'UKLITUR 'ṮKLITM'K **üklitür üklitmāk.** **üklit-**

:: 'L TAV'RIN 'AḌLAṮY **ol tavārin äḍlätti** "He ordered that good use be made *(iṣlāḥ)* of that part of his goods which had been neglected." 'AḌLATUR 'ḌLTM'K **äḍlätür äḍlätmāk.** **äḍlät-**

:: 'L 'UΓLIN 'UḌLAṮY **ol oγlin uḍlatti** "He made his child follow *(aṯba'a)* behind him."[1] Also for other things. 'UḌLATUR 'UḌLTM'Q **uḍlatur uḍlatmāq.** **uḍlat-**

:: 'L 'NKAR 'YŠ 'IŠLAṮY **ol aṇar īš išlätti** "He made him do *(ista'mala)* the job." 'ŠLATUR 'IŠLATM'K **išlätür išlätmāk.** 0 **išlät-**

:: 'L 'Y'Q 'AŠLAṮY **ol ayāq ašlatti** "He had the vessel or bowl repaired *(ar'aba)*." 'Ạ̄Š·LATUR 'Ạ̄Š·LATM'Q **ašlatur ašlatmāq.** **ašlat-**

:: 'L KIŠYNIY 'AΓ·LAṮIY **ol kišīni aγlatti** "He sent the people away *(ab'ada)* from him so that what he wanted would be exclusively his." 'Ạ̄Γ·LATUR 'Ạ̄ΓLTM'Q **aγlatur aγlatmāq.** 0 **aγlat-**

:: 'L TAV'RIN 'UΓLIṮY **ol tavārin uγitti** "He increased *(ṯammara, kaṯṯara)* his wealth." 'UΓLTUR 'UΓLTM'Q **uγlitur uγlitmāq.** 0 **uγlit-**

:: 'L MANK' 'IWQ 'AWLAṮY **ol maṇa iwiq awlatti** "He had me hunt *(aṣāda)* the female gazelle (or other)." 'AWLATUR 'Ạ̄WLTM'Q **awlatur awlatmāq.** **awlat**

::

[I. 223/265] 137

'L 'Ạ̄NKAR YẠ̄R 'IKLṮY **ol aṇar yēr iklätti** "He made him trample *(awṭa'a)* the ground (or other)." 'KLTR 'KLTM'K **iklätür iklätmāk.** **iklät-**

:: BUV YẠ̄R 'ANY 'IK·LṮY **bu yēr ani iglätti** "This place made him ill *(amraḍat)* (because it did not agree with him)." 'IKLẠ̄TUR 'IK·LTM'K **iglätür iglätmāk.** **iglät-**

:: MAN 'ANY 'AM·LAṮIM **män ani ämlättim** "I had him treated with medicine *('ilāj)*." 'AMLATUR 'AMLTM'K **ämlätür ämlätmāk.** **ämlät-**

:: MAN 'ANY 'IM·LAṮIM **män ani imlättim** "I ordered someone to gesture *(ašāra)* to him by the hand or a wink of the eye." 'IMLATUR MẠ̄N 'MLATM'K **imlätür män, imlätmāk.** **imlät-**

---

136 1. MS. *xalfī*, read *xalfahu*.

N

:: 'AR· 'AḌ·NAT̄Y **är aḍnatti** "The man changed *(taγayyara)* from what he was." The same for anything that changes from what it was. 'AḌNATUR 'AḌNATM'Q **aḍnatur aḍnatmāq.** **aḍnat-**

:: MAN NA'NK 'UR̲·NAT̄M **män nāṇ ornattim** "I put the thing in its place *(waḍa'tu . . . mawḍi'ahu).*" 'URNATUR MAN 'URNATM'Q **ornatur män, ornatmāq.** 0 **ornat-**

:: T̲ANKRI̲Y 'ASIN 'AS·NAT̄Y **täṇri äsin äsnätti** "God made the breeze blow *(nassama).*" :: YA'K 'NY 'IS·NAT̄I̲Y **yāk ani äsnätti** "The devil made him yawn *(awqa'ahu fī ṭ-ṭu'abā').*" 'ASNATUR 'SN̲ATM'K **äsnätür äsnätmāk.** **äsnät-**

:: MN 'ANKAR 'US·NAT̄UM **män aṇar osnattim** "I likened *(šabbahtu)* him to him and suspected *(ẓanantu)* that it was he." 'US·NATUR 'US·NATM'Q **osnatur osnatmāq.** **osnat-**

:: 'L 'TIN TUBRA'Q̄A' 'AΓ̲·NAT̄Y **ol atin toprāqqa aγnatti** "He let his horse roll *(marraγa)* in the dust (or other)." :: YA̲ΓA̲'Q 'A̲NIK T̲IYLIN 'AΓ·NAT̄I̲Y **yaγāq anig t̄ilin aγnatti** "(Eating) walnuts made his tongue so heavy *(ṯaqqala)* that it seemed as though he had a speech defect *(araṯṯa).*" 'AΓNATUR 'AΓNATM'Q **aγnatur aγnatmāq.** 0 **aγnat-**

:: 'UL 'UQIN 'ULNAT̄I̲Y **ol oqinulnatti** "He had the shaft of his arrow repaired in such a way that the notch and head were reversed *(iṣlāḥ qadḥ . . . hattā ju'ila niksan).*" 'ULNATUR 'ULNATM'Q **ulnatur ulnatmāq.** 0 **ulnat-**

Another Type; Defective

:: 'L MANK' SUVZ 'UVTU̲RDI̲Y **ol maṇa sōz ōtürdi** "He reminded *(ḏakkara)* me of the words (or other)." 'UVTRUR 'UVTRMA'K **ōtürür ōtürmāk.** **ōtür-**

:: 'L 'NKAR BILK 'YT̄URDY **ol aṇar bilik ittürdi** (?) "He had him twist *(aftala)* the wick." 'YT̄URR 'YT̄URMA'K **ittürür ittürmāk.** Also of anything that is twisted. **ittür-?**

R

:: 'L 'ANY 'IJUR·DY [sic] **ol ani āčurdi** "He made him hungry *(asγaba)* for it." 'JURR 'JURMA'Q **ačrur ačurmāq.** **āčur-**

Š

:: 'ULA'R 'I̲K̄Y QA'ΓUVN 'U̲YUŠDY **olār ekki qāγūn oyušdi** "The two of them vied in hollowing out *(taqwīr)* the melon." Also for helping. 'UYŠUR 'UŠM'Q **oyšur oyušmāq.** **oyuš-**

[I. 225/268] **138**

:: 'UL 'ANKAR QA'B·Q' 'UVN 'UYŠDI̲Y **ol aṇar qāpqa ūn uyušdi** "He helped him press *(šadd)* the flour into the sack (or other)." 'UYŠUR 'UYŠM'Q **uyšur uyušmāq.** **uyuš-**

K

:: 'ĄNIK 'ĄḌA'QIY QUM·DA' 'UYK·TIY **anig aḍāqi qumda üyükti** "His foot sank *(sāxat)* in the quicksand." :: 'INIK 'ĄḌA'QIY 'UYKTY **anig aḍāqi üyükti** "His foot was injured by a stone *(laṭamat al-ḥijāra rijlahu wa-ḥafā)*." 'UYKA'R 'UYKM'K **üykär üyükmāk.** **üyük-**

L

:: 'NKAR SUVZ 'AYILDIY **aŋar sōz ayildi** "The words were said *(qīla)* to him." 'ĄYILUR 'ĄYILM'Q **aylur ayilmāq.** **ayil-**

:: YYR 'UYULDY **yēr oyuldi** "The ground collapsed *(hārat, xasafat)*." :: KUTV 'UYULDY **kütü oyuldi** "The roof was pierced *(inṭaqaba)* by the falling rain." 'UYLVR· 'UYLM'Q **oylūr oyulmāq.** **oyul-**

N

:: 'L MANDIN 'UYĄLDIY **ol mändin uyaldi** "He was ashamed *(istaḥyā)* before me in the matter and refrained from pursuing it." 'UYĄLUR 'UYĄLM'Q **uyalur uyalmāq.** **uyal-**

:: 'L 'ĄR 'IYNI·DIY **(ol) är iyindi** "The man strained at stool *(ajhada ṭabī'atahu fī ixrāj al-barāz)*." 'IYINUR 'IYINM'Q **iynur iyinmāq.** **iyin-**

Quadriliteral

R

:: 'L MANK' SUVZ 'YTRDY **ol maŋa sōz ayturdi** "He made me speak *(takallum)* to him." 'AYTRUR 'AYTURMA'Q **ayturur ayturmāq.** 0 **aytur-**

:: 'L MANK' QA'ΓUVN 'UYTURDY **ol maŋa qāγūn oyturdi** "He made me scoop out *(taqwīr)* the melon (or other)." 'UYTRR 'UYTURMA'Q **oyturur oyturmāq.** **oytur-**

:: 'UL 'UVN 'UYTURDY **ol ūn uyturdi** "He had the flour pressed *(šadd, ḍaγṭ)* into the sack (or other)." 'UYTURR 'YTURMA'Q **uyturur uyturmāq.** **uytur-**

:: 'L MĄNIY 'UYΓURDIY **ol mäni oyγurdi** "He woke *(ayqaẓa)* me." A variant of the form with *ḍāl* [i.e. 120 **oḍγur-**]. 'UYΓURR 'UYΓURMA'Q **oyγurur oyγurmāq.** **oyγur-** D

Š

:: 'UYA'R 'IK̄Y 'AYIRIŠ·DIY **olār ekki ayrišdi** "The two of them parted *(tazāyalā, tafarraqā)*." 'AYRIŠVR 'YRIŠMA'Q **ayrišur ayrišmāq.** A variant of the form with *ḍāl* [i.e. 123 **aḍrıs-**]. **ayriš-** D

L

:: SUVZ 'ĄYTILDY **sōz aytildi** "He was asked *(su'ila)* about the statement (or other)." 'ĄYTILUR 'YTILM'Q **aytilur aytilmāq.** **aytil-**

N

:: 'L SUVZ 'A̲IYTINDY **ol sōz aytindi** "He took it upon himself to question *(su'āl)* the statement." 'A̲IYTINUR 'A̲IYTINM'Q **aytinur aytinmāq.** 0 **aytin-**

:: 'L MANDIN BU̲V 'IYŠ·TA̲' 'A̲Y·MA̲NDI̲Y **ol mändin bu īšta äymändi** "He was ashamed *(istaḥyā)* before me and did not dare to pursue this **äymän-**

matter." 'A̲YMANUR 'A̲YMANM'K **äymänür äymänmāk.**

L

:: TA'M 'I̲YRILDY **tām ērildi** "The wall (or other) was breached *(inṭalama)*." 'I̲YRILUR 'I̲YRILM'K **ērilür ērilmāk.** Hence :: 'AY· 'A̲IYRLDY **ay ērildi** "The moon began to wane *(axaḍa . . . fī n-nuqṣān)* (toward the end of the month)." 0 **ēril-**

:: 'IY·SIL·DY N'NK **äysildi nāŋ** "The thing diminished *(naqaṣa)*." 'IY·SILR 'IYSILM'K **äysilür äysilmäk.** **äysil-**

:: 'IYŠ·Q' 'IYWILDY **īšqa ēwildi** "There was a hurrying *('ujila)* to the affair." 'YWILUR 'IYWILM'K **ēwilür ēwilmāk.** **ēwil-**

Doubled

:: 'UL 'ANY 'UY·NAT̲I̲Y **ol ani oynatti** "He let him play *(al'aba)* with it." 'UYNATUR 'U̲YNATM'Q **oynatur oynatmāq.** **oynat-**

Another Type

:: 'L TVNIN 'A̲YA'DIY **ol tōnin ayādi** "He took good care of *(ṣāna)* his garment (or other)" :: XA'N 'ANKAR 'A̲YA'Γ 'A̲YA'DIY **xān aŋar ayāγ ayādi** "The king gave him an honorific title *(laqqaba)*." 'YA'R 'YA'MA'Q **ayār ayāmāq.** **aya-**

Triliteral, Final Weak

B

:: 'L YΓ'U 'I̲RBA'DIY **ol yiγāč irpādi** "He sawed *(našara)* the wood (or other)." :: 'L 'YŠIΓ 'RBA'DIY **ol īšiγ irpādi** "He spoiled *(afsada)* the matter when he wanted to improve it." 'RBA'R 'RBA'MA'K **irpār irpāmāk.** **irpä-**

T

:: 'ARTA'DIY NA'NK **artādi nāŋ** "The thing became spoiled *(fasada)*." 'A̲RTA'R 'A̲RTA'MA'Q **artār artāmāq.** 0 **arta-**

:: 'UL 'UTNK 'URTA'DIY **ol otuŋ örtädi** "He burned *(aḥraqa)* the firewood (or other)." 'URTA'R 'URTA'MA'K **örtär örtämäk.** 0 **örtä-**

:: 'R 'YŠΓ 'IRTA'DY **är išiγ irtädi** "The man sought after *(ṭalaba, tabi'a)* the matter." 'IRTA'R 'IRTA'MA'K **irtär irtämäk.**[1] **irtä-**

'IS·TA'DIY **istädi** is like: 'IRTADY **irtädi.** 'IS·TA'R 'IS·TA'MA'K **istär istämäk.** Verse: **istä-**

YIΓLAB 'DUV 'IRTADIM	**yiγlap udu irtädim**	V
BAΓRIM BAŠIN QARTADIM	**baγrim bašin qartadim**	
QJMYŠ QTUΓ 'IRTADM [sic][2]	**qačmiš qutuγ istädim**	
YΓMUR KUNY [sic] QA'N SAJA'R	**yaγmur kepi[3] qän sačär** 0	

"I cried after *(xalfa)* my beloved, and I broke open the sore on my liver (after it had healed); I followed after *(tabi'tu aṯar)* fleeing Fortune;[4] (my eye) rains [blood like] rain." 0

:: 'L MANY 'UNDA'DIY **ol mäni ündädi** "He called *(da'ā, nādā)* me." 'UNDA'R 'UNDA'MA'K **ündär ündämäk.** 0 **ündä-**

:: 'L YNJV 'AWDIYDIY **ol yinčü äwdidi** "He picked up *(laqaṭa)* the pearls." Also for [picking] any kind of fruit. 'AWDIYR 'AWDIYMA'K **äwdir äwdimäk.** **äwdi-**

:: 'UL YA'ΓIYNIY 'ALDA'DIY **ol yāγini aldädi** "He deceived *(xada'a)* the enemy with cunning and stratagem." 'ALDA'R· 'LDA'M'Q **aldär aldämäq.** **alda-**

:: 'AT· 'ULDIYDIY **at oldidi** **oldi-**

[I. 229/273] **140**

"The horse (or other) was unshod *(ḥafiya)*." 'ULDIYR 'ULDYMA'Q **oldir oldimäq.**

R

:: TUVN 'UBRA'DIY **tön oprädi** "The garment (or other) was worn out *(baliya)*." 'UBRA'R 'UBRA'MA'Q **oprär oprämäq.** **opra-**

:: 'UDRA'DIY NA'NK **üdrädi nän** "The thing had an abundant yield *(kaṯura ray')*." 'UDRA'R 'UDRA'MA'K **üdrär üdrämäk.** **üdrä-**

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139 1. The word "Verse," crossed out here, is written in by a later hand (black ink) above the next line before the verse.

2. One of the two **irtädim**'s must be an error for **istädim.**

3. The text reads **küni** "the day (of rain)."

4. MS. *jidd* (vowel in brown ink), read *jadd.*

:: 'AΓRUVDY NA'NK **aγrūdi nāŋ** "The thing was heavy *(ṯaqula)*." :: 'IKLK 'AΓRU̲V- **aγru-**
DIY **iglig aγrūdi** "The sick man became seriously ill *(ṯaqula, danifa)*." 'A̲ΓRU̲VR 'A̲ΓRVMA'Q
aγrūr aγrūmāq.

:: 'NIK BASIY 'AΓRIYDIY **anig basi aγridi** "He had a headache *(suddi'a ra'suhu)*." **aγri-**
Also for the aching *(waj')* of wounds and limbs whatever they may be. 'AΓRIYR 'AΓRIYMA'Q
aγrir aγrimaq. The same for other aches and pains. Proverb: BYR· TUYIN BASY 'AΓRIYSA' P
QAMΓ TUYIN BASIY 'AΓRIYMA'S **bir toyin basi aγrisa qamuγ toyin basi aγrimas** "If one of the
imams of the infidels has a headache, not all of them do." This is coined about a man who refuses
a thing while his companions desire it and eat it and accept it.

:: BAK 'NKR 'UΓRA'DIY **beg aŋar uγrādi** "The emir (or other) came toward *(qaṣada)* **uγra-**
him." 'UΓRA'R 'UΓRA'MA'Q **uγrār uγrāmāq.** The same for any going somewhere *(qaṣd)*. Verse:

QUL·SA' QALY 'UΓRAYIA̲N[1] BIR·KIL TAQY 'AZUQLUQ V
QARΓIŠ QILUR 'UMA'LA'R YUNJΓ KRUB QUNQLUQ
qolsa qali uγraban bergil taqi azuqluq
qarγiš qilur ümālār yunčiγ körüp qonuqluq

"When the guest asks you for provisions and comes to you for it give it to him; the guest will
curse if his reception is bad." 0

:: 'AT· 'UQRA'DIY **at oqrādi** "The horse whinnied to be fed *(ḥamḥama . . . isti'lāfan)*." **oqra-**
'UQRA'R· 'UQRA'MA'Q **oqrār oqrāmāq.**

:: 'URA'ΓUT BIŠIK U̲'UKRIYDY **urāγut bešik ügrīdi** "The woman rocked *(ḥarraka)* **ügri-**
the cradle." Also of someone who intrigues through flattery *(dassa l-makr fī tamalluq)*. :: 'UL
'ANIY 'UKRIYDIY **ol ani ügrīdi** "He 'rocked his cradle' as though he were a baby." 'U̲KRYR
'KRIYMA'K **ügrīr ügrīmāk.**

:: MANIK YIYNIM 'AM·RIYDI̲Y **mānig yēnim ämrīdi** "My flesh itched *(iḥtakka)*." **ämri-**
'A̲M·RIYR 'AM·RI̲YMA'K **ämrīr ämrīmāk.**

:: 'UL SUVZNIY 'ANKAR 'A̲WR'DIY [sic] **ol sözni aŋar äwzädi** "He slandered [some- **äwzä-**
one] to him *(wašā ilayhi)* with these words." 'A̲WRA'R 'A̲WRA'MA'K **äwzār äwzämāk.**

S

:: MAN 'ANY 'UB̲SA'DIM **män ani öpsädim** "I wanted to kiss *(taqbīl)* him." 'UBSA'R **öpsä-**
MAN 'UBSA'MA'K **öpsär män, öpsämāk.**

[I. 231/275] **141**

:: 'AR· 'AT·SA'DIY **är ätsädi** "The man desired meat *(qarima l-laḥm)*." 'AT·SA'R **ätsä-**
'A̲TSA'MA'K **ätsär ätsämāk.** 0

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140 1. Y originally B (one dot in brown ink).

:: 'UL· 'UQ 'AḪTSA'DY **ol oq atsādi** "The man wanted to shoot *(ramy)* the arrow (or other)." 'AḪTSA'R 'AḪTSA'MA'K-Q **atsār atsāmāq.** 0 **atsa-**

:: 'L 'UVT̄IN· 'UTQSA'DIY **ol ūttin ötsād̄i** "He wanted to get out *(yaxruja)* of the hole." 'UTQSA'R 'UTQSA'MA'K **ötsār ötsām̄āk.** Also for piercing *(nufūḏ)* anything. **ötsä-**

:: 'UL TA'ŠIΓ 'ĀITSA'DIY **ol tāšiγ itsād̄i** "He wanted to roll *(yudaḥrija)* the stone (or other)." 'ĀITSA'R 'ĀITSA'MA'K **itsār itsām̄āk.** **itsä-**

:: 'AR· QABUΓ 'AIJ·SA'DIY **är qapuγ ačsādi** "The man wanted to open *(yaftaḥa)* the door." The same for opening anything. 'AIJ·SA'R 'AIJ·SA'MA'Q **ačsār ačsāmāq.** 0 **ačsa-**

:: 'UL SUVW 'IJISA'DIY **ol sūw ičsād̄i** "He wanted to drink *(šurb)* the water (or other)." 'IJISA'R 'IJISA'MA'K **ičsār ičsām̄āk.** **ičsä-**

:: 'AT 'AX̱·SA'DIY **at axsādi** "The horse (or other) was lame *('arija).*" 'AX̱·SA'R 'ĀX̱·SA'MA'Q **axsār axsāmāq.** 0 **axsa-**

:: 'UL QULIN MANK' 'IḎISA'DIY **ol qulin maŋa iḏsādi** "He wanted to send *(yab'aṯa)* his slave to me." 'IḎISA'R 'IḎISA'MA'Q **iḏsār iḏsāmāq.** **iḏsa-**

:: 'UL 'ANY 'URQSA'DIY **ol ani ursādi** "He desired and intended to strike *(yaḏriba)* him." 'URQSA'R 'URQSA'MA'Q **ursār ursāmāq.** 0 **ursa-**

:: 'L YŠΓ 'UZSA'DIY **ol yišiγ üzsād̄i** "He desired and intended to cut *(yaḥḏiqa)* the rope." 'UZQSA'R 'UZQSA'MA'K **üzsār üzsām̄āk.** 0 **üzsä-**

:: 'UL 'AR·T 'AŠISA'DIY **ol art aššādi** "He desired and intended to cross *(mujāwaza)* the mountain pass." Also when one desires food *(ištahā ṭ-ṭa'ām).* 'AŠ̱·SA'R 'AŠ̱·SA'M'Q **aššār aššāmāq.** **aššа-**

:: 'L TA'Γ̱·QĀ' 'ĀΓISA'DIY **ol tāγqa aγsādi** "He wanted to climb *(ṣu'ūd)* the mountain (or other)." 'ĀΓISA'R 'ĀΓISA'MA'Q **aγsār aγsamāq.** **aγsa-**

:: 'AR· 'AW̱·SA'DIY **är äwsād̄i** "The man longed for home *(ištāqa ilā baytihi watamannā).*" 'AW̱·SA'R 'AW̱·SA'MA'K **äwsār äwsām̄āk.** **äwsä-**

:: 'AR 'IWSA'DIY **är ewsād̄i** "The man wanted to hurry *('ajala).*" 'IĀWSA'R 'IĀWSA'-MA'K **ewsār ewsām̄āk.** 0 **ewsä-**

:: 'AR· SUVZUK· Ų'UQ·SA'DIY **är sözüg uqsādi** "The man wanted to understand *(yafṭina)* the words." 'UQQSA'R 'UQQSA'MA'Q **uqsār uqsāmāq.** **uqsa-**

:: MAN BUTUQ 'AKISA'DIM **män butaq ägsādim** "I desired and intended to bend *(imāla)* the branch (or other)." 'ĀKISA'R MAN ĀKISA'MA'K **ägsār män, ägsām̄āk.** 0 **ägsä-**

:: 'UL MANY 'Ų'UKSA'DIY **ol mäni ögsād̄i** "He intended to praise *(yamdaḥa)* me." 'UKQSA'R 'UKQSA'MA'K **ögsār ögsām̄āk.** 0 **ögsä-**

:: 'AKSUVDY NANK· **ägsüdi näṇ** ägsü-

[I. 233/278] 142

"The thing decreased *(naqaṣa)*." 'AKSUVR· 'AK·SUVMA'K **ägsür ägsümāk.** 0

:: 'UL TUBR'Q U'UK·SA'DIY **ol toprāq üksādi** "He intended to pile up *(takwīm)* (the wheat or) the earth (or other)." 'UKUSA'R 'UKUSA'MA'K **üksär üksämāk.** 0 üksä-

:: 'UL 'AT· 'ALISA'DIY **ol at alsādi** "He desired and intended to buy *(yaštariya)* the horse (or other)." 'ALISA'R 'ALISA'MA'Q **alsār alsāmāq.** 0 alsa-

:: 'AR 'ULUSA'DY **är ölsādi** "The man intended and desired to die *(mawt)*." 'ULUSA'R 'ULUSA'MA'K **ölsär ölsämāk.** 0 ölsä-

:: 'AR TA'ΓDIN 'ILISA'DIY **är tāγdin ilsādi** "The man intended to come down *(yanzila)* the mountain (or other)." 'ILISA'R 'ILISA'MA'Q **ilsār ilsāmāq.** ilsa-

:: KAN·J 'AN'SIN· 'AMISA'DY **känč anāsin ämsādi** "The baby wanted and intended to suck *(yurḍi'a)* its mother." 'AMISA'R 'AMISA'MA'K **ämsär ämsämāk.** ämsä-

:: 'AR· KTUVDIN 'ANISA'DY **ar kütüdin ensādi** "The man desired and intended to come down *(yanzila)* from the roof (or other)." 'ANSA'R 'ANISA'MA'K **ensär ensämāk.** The *nūn* is an alternant of *lām* [i.e. **ilsa-**]. ensä-

Rule G

Know that the *sīn* and *alif* are suffixed to bi- and triliteral nouns and verbs with the meaning that the agent desires and intends to perform that action but has not yet done it. The rule also holds for nouns and verbs beyond the bi- and triliteral but is seldom applied. 0

Examples of biliteral nouns. :: 'AR· 'AT·SA'DIY **är ätsādi** "The man desired meat"; "meat" is: 'AT· **ät** a biliteral, and when *sīn* and *alif* are suffixed to it they create in it the meaning of intending and desiring. :: 'AR· 'AW·SA'DIY **är äwsādi** "The man desired and intended his house"; "house" is: 'AW· **äw** a biliteral, and when these two letters are suffixed to it they give the meaning of desire and intention. 0

Examples of triliteral nouns. The word for "sour" or "bitter" is: 'AJIΓ **ačiγ** and to say "The man desired something sour" :: 'AR 'AJIΓ·S'DIY **är ačiγsādi.** The word for "a sweet taste" is: TATIΓ **tatiγ** and to say "The man desired something sweet" :: 'AR·TATIΓ·SA'DY **är tatiγsādi.**

[I. 235/280] 143

Examples of words with augments. 'AR QA'ΓUVNSA'DY **är qāγūnsādi** "The man desired the melon." :: 'AR· JNŠTURKSA'DY **är čäništürüksādi** "The man desired the well-known fruit" – it is the early fruit, like hazelnuts, Ṣīnī (?). The rule applies generally, but we indicate some and you may derive the rest. 0

Examples of biliteral verbs. :: 'AR· QIYZIN 'UB·SA'DY[1] **är qīzin öpsādi** "The man desired to kiss his daughter." 0 :: 'UL YA' 'ATISA'DY **ol ya atsādi** "He wanted to shoot the arrow." The roots are: 'UBDIY **öpdi** "He kissed," 'AṮIY **atti** "He shot." 0

Triliteral verbs. :: 'AR· YUK KUTURSA'DIY **är yük kötürsādi** "The man wished to carry the load." 0 :: 'UL QUŠ 'UJURUSA'DIY **ol quš učursādi** "He wanted to let the bird fly." 0

With augments. :: 'L TNKRYK' KIYRTKIN·SA'DIY **ol tängrīkä kērtgünsādi** "He intended to acknowledge the unity of God Most High."

This rule sometimes differs with stems ending in *rā'*. In that case a *γayn* is added to those with *išbā'* letters and a *kāf* otherwise. Thus :: 'L 'AWKA' BARIΓ·SA'DY **ol äwkä bariγsādi** "He intended and desired to go home." :: MAN SANIY KURUK·SA'DIM **män säni körügsädim** "I wished to meet you." It is permissible to say BARISA'DIY **barsādi** instead of BARIΓSA'DIY **bariγsādi**, and KURUSA'DY **körsādi** instead of KURUK·SA'DIY **körügsādi**; however, the form used is that which I have mentioned. The roots are BAR·DIY **bardi** and KUR·DIY **kördi**. 0 The same if the stem ends in *lām*. Thus :: 'UL 'ANDIN YAR·MA'Q 'ALIΓSA'DIY **ol andin yarmāq aliγsādi** "He intended to take the dirham from him."

The meaning of these two letters is derived from the word: SA'DIY NA'NKNIY **sādi nängni** meaning "He counted the thing" 0 – as though the agent in respect to these descriptive words "counts" [them] among the things he intends and desires. 0 Thus :: 'AR SUW·SA'DY **är suwsādi** "The man was thirsty" – meaning that he counted water

[I. 236/282]

144

among his desires.

When the *alif* in these words is changed to *yā'*, it then means that the object named is altered from its original state and takes on the nature of what is connected with it. Example :: SUJK SUWSIYDIY **sičig suwsīdi** "The wine became watery"" 0 'USM 'AJIΓSIYDY **üzüm ačiγsīdi** "The grapes became sour and the sourness overcame (lit. broke the essence of) the sweetness." This rule only holds for fluids and other things which alter from state to state. The meaning in these verbs is derived from the word: SIYDIY NA'NKNIY **sīdi nängni** meaning "He broke the thing" – as though wateriness broke the essence of the wine, and sourness broke the essence of sweetness.

Other examples may be drawn by analogy with these. It is a consistent rule in all the Turkic dialects.

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143 1. *Sukūn* (·) altered to U by later hand (brown ink).

:: MAN 'ANY 'UX̱Š'DIM **män ani oxšādim** "I soothed and caressed *(lāṭaftu, lā'abtu)* him." Also of a woman sho speaks tenderly *(tunāγī)* to her child. Proverb [=409 **saqaq**]: SAQA'Q̱ BIJA̱'Ṟ SAQ'L 'UXŠA'Ṟ **saqāq bičār saqāl oxšār** "He cuts the chin (in secret) while he caresses the beard." 0 This is only coined about someone who intrigues treacherously while flattering. :: BYR NA'NK BYRK' 'UXŠ'DIY **bīr nāṇ bīrkä oxšādi** "One thing resembled *(šābaha)* the other. **oxša-** P

:: 'AT· 'AX̱ŠA̱'DIY **at uxšādi** (?) "The horses slept *(nāma)*." This expression is particular to horses and is not used of anything else. Dialect of Yemāk, Yabāqu, and most of the nomads. 'UXŠA'R 'UXŠA'MA'Q **uxšār uxšāmāq.** 0 **uxša-** ? D

:: 'AR 'AJIB 'LŠ'DIY **är ačip ölšädi** "The man was so hungry that he became dizzy and almost fainted from hunger *(ismadarra ṭarfuhu wa-kāda an yuγšā 'alayhi min šidda al-jū')*." Čigil dialect. 'LŠ'R 'LŠ'MA'K **ölšär ölšämäk.** **ölšä-** D

Γ

:: 'L YIΓA̱'J 'IRΓA'DIY **ol yiγāč irγādi** "He shook *(hazza, nafaḍa)* the tree (to make its fruit fall)." Also for other things. 'IRΓA'R 'IR·ΓA'MA'Q **irγār irγāmāq.** **irγa-**

W

:: QA'M· 'ARWA̱ØŠ·[1] 'AṞWA'DIY **qām arwiš arwādi** "The diviner prepared a spell *(raqā . . . ruqya)*." 'ARWA̱'Ṟ 'AṞWA̱'MA̱'Q **arwār arwāmāq.** **arwa-**

Q

:: 'UL 'ANIK

[I. 238/283] **145**

'AWIN 'AR·QA'DIY **ol anig äwin arqādi** "He examined *(baḥaṭa)* what was in his house and investigated *(ṭalaba)* it and searched *(faḥaṣa)* for what he thought was in it." Oγuz dialect. **arqa-** D

:: 'UL 'ANY QAṞΓA'DIY 'ARQA'DY[1] **ol ani qarγādi arqādi** "He cursed him and mentioned his evil deeds *(la'ana wa-ḏakara masa'āt)*." This is only used as a paired expression, never alone. It is derived from their word for "praise *(ṭanā')*": 'A̱ḺQIŠ **alqiš.** From the frequent use in the paired expression, 'ALQA'DIY **alqādi** became used also for evil, even though its root-meaning was for good. Then the *rā'* is an alternant of the *lām*; just as in the words of the Exalted: *ka-annahum bunyān*^{un} *marṣūṣ* (Q. 61:4 "as though they were a building well compacted"), *malṣūṣ* is a variant reading. 'ARQA'R 'ARQA'MA'Q **arqār arqāmāq.**

K

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144 1. U crossed out in brown ink.

145 1. Q altered from (or to?) Γ.

:: 'L YUVNK 'IW̱SK'DIY[2] **ol yūn̓ iskādi** "He plucked *(natafa)* the hair [i.e., wool] (or other)." 'SKA'R 'ASK'MA'K **iskār iskāmāk.** **iskä-**

:: 'L 'VN 'AL̲KA'DIY **ol ūn älgādi** "He sifted *(naxala)* the flour (or other)." 'AL̲KA'R 'AL̲KA'MA'K **älgär älgämāk.** **älgä-**

:: 'AR· 'AM·K'DIY **är ämgādi** "The man suffered trials and hardship *(imtaḥana wa-qāsā l-miḥna).*" 'AM·K'R 'AM·K'MA'K **ämgär ämgämāk.** 0 **ämgä-**

:: 'L 'NIK TAW'RIN 'UB̲LA'DY **ol anig tawārin üplādi** "He plundered *(nahaba)*[3] his property." 'UBLA'R 'UBLA'MA'K **üplär üplämāk.** 0 **üplä-**

:: 'L QVYΓ 'AT̲LA'DIY **ol qōyiγ ätlādi** "He made the sheep into meat *(laḥm).*" 'ATLA'R 'ATLA'RMA'K [sic] **ätlär ätlämāk.** **ätlä-**

:: 'AT· 'UTLA'DIY **at otlādi** "The horse (or other) fed on fodder *(i'talafa).*" 'UTLA'R 'UTLA'MA'Q **otlār otlāmāq.**

N

:: 'UL 'AT 'ATLA'NDY [sic] **ol at atlādi** "He mounted *(rakiba)* the horse." 'ATLANUR 'ATLANM'Q [sic] **atlār atlāmāq.**[4] **atla-**

Verse:

YLQY YRIN 'TLNVR	**yilqi yazin etlänür**	V
'UTLAB 'ANIN 'TLNUVR	**otlap anin ätlänür**	
BAKLAR SAMUZ 'ATLANVR	**beglär sämüz atlanūr**	
SAFNUB 'UKUR 'SRIŠVR	**säwnüp ögür isrišūr**	

0 Describing spring: "The animals thrive in it [i.e., in springtime]; they [graze and] put on flesh at that time; then the emirs find fat horses to mount; the herd rejoices (at the first signs of spring) and bite one another (from joy)." 0

:: 'UL 'ANY 'ITL'DY **ol ani itlādi** "He reviled and scorned him and considered him a dog *(min jumla al-kilāb).*" 'ITL'R 'I̱TLA'MA'Q **itlār itlāmāq.** **itla-**

:: 'L[5] TVNUΓ 'IJL'DY **ol tōnuγ ičlādi** "He made a lining *(biṭāna)* for the garment." 'IJ̱LA'R 'IJ̱LA'MA'K **ičlär ičlämāk.** 0 **ičlä-**

:: 'U̱L 'AḌLA'DIY NA'NKIN **ol äḍlādi nän̓in** **äḍlä-**

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2. U crossed out in brown ink.
3. MS. *anhaba.*
4. Cf. 133 **atlan-**; the verse illustrates **atlan-.**
5. Added in red ink.

"He manufactured the thing as goods *(ṣana'a 'arḍ^{an})*." 'ḌL'R 'ḌL'MA'K **ädlār ädlāmāk.** 0

:: 'UL 'UVNUΓ 'UZ̲LA'DIY **ol ūnuγ özlādi** "He baked the dough in the ashes *(mallala)*." 'UZL'R 'UZLA'MA'K **özlār özlāmāk.** 0 özlä-

:: 'U̲L 'S·L'DY NA'NKNY **ol uslādi nāñni** "He discriminated *(faṭana, mayyaza)* between good and evil." Oγuz dialect. 'S·L'R 'S·L'MA'K [sic] **uslār uslāmāq.** usla- D

:: 'L 'Y'Q 'AŠLA'DIY **ol ayāq ašlādi** "He repaired *(ra'aba)* the bowl (or other)." 'ŠL'R 'AŠLA'MA'Q **ašlār ašlāmāq.** ašla-

:: 'AR̲ 'IŠL'DIY **är išlādi** "The man (or other) worked *('amila)*." 'IŠL'R 'IŠLA'MA'K **išlār išlāmāk.** išlä-

Γ

:: 'UΓL'N 'I̲A̲Γ̲LA̲'DIY[1] **oγlān iγlādi** "The baby cried *(bakā)*." A variant of: YI̲Γ̲LA̲'DI̲Y **yiγladi.** 'I̲Γ̲L'R 'A̲I̲Γ̲L'MA'Q[1] **iγlār iγlāmāq.** iγla- D

W

:: BAK 'AW 'A̲WL'DI̲Y **beg aw awlādi** "The emir went hunting *(ṣāda ṣ-ṣayd)*." :: 'ANK'R KŠY 'AWLA'DIY **anār kiši awlādi** "The people crowded *(izdaḥama)* around him." 'WLA'R 'WLA'MA'Q **awlār awlāmāq.** awla-

K

:: 'UK·LIYDY NA'NK **üklidi nāñ** "The thing grew *(zāda, namā)*." 'UK·LAIR 'U̲KLYMA'K **üklir üklimāk.** ükli-

:: 'L YYRIK 'KL'DY **ol yērig iklādi** "He trampled *(waṭi'a)* the ground (or other)." 'KL'R 'KLA̲MA'K **iklār iklāmāk.** 0 iklä-

:: 'AR· 'IK·L'DY **är iglādi** "The man (or other) became sick *(mariḍa)*." 'IKLA'R 'IKLA'MA'K **iglār iglāmāk.** iglä-

L

:: MAN 'ANY 'AM·LA'DIM **män ani ämlādim** "I treated him with medicine *('ālajtu, dawaytu)*." 'AM̲LA'R MAN 'AM·LA'MA'K **ämlār män, ämlāmāk.** 0 ämlä-

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146 1. A crossed out in brown ink.

:: MAN 'ANK'R 'IM·L'DIM **män aŋār imlādim** "I winked *(γamaztu)* to him (with my eye) or pointed *(ašartu)* to him (with my hand)." 'IM·LA'R MAN 'IM·L'M'K **imlār män, imlāmāk.** Proverb [=54 **āy**]: 'AY· TULVN BULSA' 'LKIN 'IM·LA'MA'S **ay tolūn bolsa älgin imlāmās** "When the moon is full one does not point to it with the hand." This is coined about any matter that is obvious. **imlä-** P

N

:: YIYR· 'AḌNA'DIY **yēr aḍnādi** "The land (or other) changed *(taγayyarat)*." 'AḌNA'R 'AḌNA'MA'Q **aḍnār aḍnāmāq.** **aḍna-**

:: MAN BUV YYR·DA' 'UR·NA'DIM **män bu yērdä ornādim** "I settled *(tawaṭṭantu)* in this place." :: 'R̲NA'DIY NA'NK **ornādi nāŋ** "The thing was placed and stayed firm *(tamakkana mawḍi'an wa-staqarra)*." :: KUVN 'UR̲NA'DIY **kūn ornādi** "The sun set *(γābat)*." 'URNA'R 'UR·NA'MA'Q **ornār ornāmāq.** **orna-**

:: 'UIŪL 'AT'QA' 'UZ̲NA'DIY **oγul atāqa öznādi** "The son was disobedient *('atā, lam yanqad li-amr)* to his father." Also for others. 'UZNA'R 'UZNA'MA'K **öznār öznāmāk.** **öznä-**

:: 'ASIN 'AS·NA'DIY **äsin äsnādi** "The breeze blew *(tanassama)*." **äsnä-**

[I. 242/288] **147**

:: 'AR· 'IA̲S·NA'DIY **är äsnādi** "The man (or other) yawned *(taṭāwaba)*." 'IA̲S·NA'R 'IA̲S·NA'MA'K **äsnār äsnāmāk.**

:: BYR NA'NK BYR NA'NKKA' 'US·NA'DIY **bīr nāŋ bīr nāŋkä ösnādi** "One thing resembled *(šābaha)* the other." 'UVS·NA'R 'US·NA'MA'K **ösnār ösnāmāk.** 0 **ösnä-**

:: 'AT 'AΓ̲NA'DY **at aγnādi** "The horse rolled *(tamarraγa)* (in the dust, or other)." **aγna-**
:: 'AR· 'AΓNA'DIY **är aγnādi** "The man was tongue-tied *(tata'ta'a lisān ar-rajul wa-n'aqada 'alayhi)*." 'AΓNA'R 'AΓNA'MA'Q **aγnār aγnāmāq.** Its root-meaning is "talking through the nose *(al-γunna)*."

Nasal

R

:: 'URNKARDIY NA'NK **ürŋärdi nāŋ** "The thing became white *(ibyaḍḍa)*." 'URNKARUR 'URNKAR·M'K **ürŋärür ürŋärmāk.** **ürŋär-**

:: 'AR· 'A̲SKRDY [sic] **är osŋardi** (?) "The man suddenly stopped work and sat down *(ḥaruna*[1] *min al-'amal wa-jalasa)*." 'SNKRA'R[sic] 'SNKRMA'Q **osŋarūr osŋarmāq.** **osŋar-** ?

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147 1. MS. *ḥazuna.*

Š

:: 'UΓLA'N 'ANKRAŠ·DIY **oγlān anχrašdi** "The babies (or other) were in pain *(adiyat)*." 'ANKRAŠVR 'ANKRŠM'Q **anχrašūr anχrašmāq**. **anχraš-**

:: 'IN·K'N 'INK·RAN·DIY **ingān inχrandi** "The she-camel (or other) moaned *(ḥannat)*." 'INKRNVR 'INKRNM'Q **inχranūr inχranmāq**. **inχran-**

:: 'UZM 'UNKINDY [sic] **üzüm önχländi** "The grapes took on color *(talawwana)*." Also of a man when he takes on color after an illness. 'UNKLNVR 'UNKLNM'K **önχlänür önχlänmāk**. **önχlän-**

:: 'AR·NIY 'ANK·TURDY **ärni äntürdi** "He confused *(ḥayyara, adhaša)* the man in the matter." 'ANKTARUR 'ANKTRMA'K **äntürür äntürmāk**. **äntür-**

:: 'L 'NKR YΓ'U 'UNKTURDY **ol anar yiγāč üntürdi** "He had him pierce a hole *(aṭqaba)* in the wood." 'UNKTURUR 'UNKTURMA'K **üntürür üntürmāk**. **üntür-**

Another Type

:: 'UL SUVZUK 'ANKLA'DIY **ol sözüg anχlādi** "He understood *(fahima)* the words (or other)." 'ANKLA'R 'NKLA'MA'Q **anχlār anχlāmāq**. Oγuz dialect. **anχla-** D

End of the Quadriliteral Chapters

Chapters of Quinquiliterals

R

:: 'L MANY 'UFUTΓAR·DIY **ol mäni uwutγardi** "He made me feel ashamed *(alja'anī ilā l-ḥayā' ḥattā ḥayītu)*." 'UWUT·ΓARUR· 'UWUT·ΓARMA'Q **uwutγarur uwutγarmāq**. **uwutγar-**

K

:: 'ANIK BAŠIY **'ISIR·KNDY anig baši isirgändi** "His head broke out in heat rash *(buṯūr bi-ḥarāra)* (because he had not shaved it for a long while)." 'ISIR·KANUVR 'ISIR·KANM'K **isirgänür isirgänmāk**. 0 **isirgän-**

:: 'AR TAWA'RINKA' 'ASIR·KAN·DY **är tawāriŋa äsirgängi** "The man regretted the loss *(ta'assafa 'alā ḍahāb)* of his wealth." 'ASIR·KANVR 'ASIR·KANM'K **äsirgänür äsirgänmāk**. **äsirgän-**

N

::

'AR 'UWUT·LAN·DIY **är uwutlandi** "The man was ashamed *(istaḥyā)*." The Oγuz say: 'UTAN·DIY **utandi** dropping some letters. 'UWUT·LANUR 'UWUT·LAN·MA'Q **uwutlanur uwutlanmāq**. 0 **uwutlan-** D

:: QYZ 'AKAT·LANDY **qīz egätländi** "The bride acquired a maidservant *(xādima)* who was sent with her." 'AKAT·LANUR 'AKAT·LANM'K **egätlänür egätlänmāk.** 0 **egätlän-**

:: 'AR 'ŠIJLAN·DY **är ešičländi** "The man acquired a pot *(qidr)*." 'ŠIJLANUR 'ŠIJLANM'K **ešičlänür ešičlänmāk.** 0 **ešičlän-**

:: 'NIK KVZY 'ANUJLANDY **anig kōzi änüčländi** "His eye acquired a cataract *(ẓafara)*." 'ANUJLANUR 'ANUJLANM'K **änüčlänür änüčlänmāk.** 0 **änüčlän-**

:: 'AR· 'AΓIRLNDY **är aγirlandi** "The man was honored *(ukrima)*." The *nūn* is an alternant of *lām* [i.e. **aγirlal-**]. :: 'UL BUV 'AT·NIY 'AΓIR·LAN·DIY **ol bu atni aγirlandi** "He considered this horse expensive *(γālī)*." 'AΓIR·LANUR 'AΓIR·LANM'Q **aγirlanur aγirlanmāq.** Also for considering a thing heavy *(ṯaqīl)*. **aγirlan-**

:: 'UΓURLAN·DY NA'NK **uγurlandi nāŋ** "The right time came *(ḥāna waqt)* for the thing." :: YUVL 'UΓURLANDY **yōl uγurlandi** "The journey became propitious *(mubārak)*." :: 'AT· 'UΓRLANDIY **at uγurlandi** "A recompense was given *('uwwiḍa)*[1] for the horse (which had been given as a gift)" – Oγuz dialect. 'UΓRLANUR 'UΓRLANM'Q **uγurlanur uγurlanmāq.** 0 D **uγurlan-**

:: YUN·D 'UKR·LANDY **yond ögürländi** "The horses formed a herd with a stallion *(ṣārat ḍāt faḥl ra'īlan)*." 'KURLANUR 'UKURLANM'K· **ögürlänür ögürlänmāk.** The same for any kind of animals when they form flocks *(quṭ'ān)*. 0 **ögürlän-**

:: YYR· 'ATUIZLANDY **yēr atizlandi** "The land was made a watershed *(mušārāt)*." 'ATUIZLNUR 'ATUIZLANMAK-Q **atizlanur atizlanmāq.** 0 **atizlan-**

:: BUV NA'NKNY 'UJUZLAN·DIY **bu nāŋni učuzlandi** "He considered this thing cheap *(raxīṣ)*." 'UJUZLANUR 'UJUZLANM'Q **učuzlanur učuzlanmāq.** **učuzlan-**

'L TA'Γ·NY 'AḌIZLANDY **ol tāγni äḍizländi** "He considered the mountain to be a long barrier *(māni' ṭawīl)*." 'AḌIZLANUR 'ḌIZLANM'K **äḍizlänür äḍizlänmāk.** 0 **äḍizlän-**

:: 'UΓLA'N 'ISIZ·LANDY **oγlān esizländi** "The baby was naughty *('aruma)*." 'ISIZLANUR 'AISIZLANM'K **esizlänür esizlänmāk.** 0 **esizlän-**

:: 'AR 'UΓUZLAN·DIY **är oγuzlandi** "The man put on the dress of the Oγuz." 'UΓUZLANUR 'UΓUZLANM'Q **oγuzlanur oγuzlanmāq.** 0 **oγuzlan-**

:: 'AR 'UKUZLANDY **är öküzländi** "The man became owner of an ox *(ṭawr)*." 'UKUZLANUR 'KUZLANM'K **öküzlänür öküzlänmāk.** 0 **öküzlän-**

[I. 246/293] **149**

:: 'AR· 'UΓUŠLANDIY **är oγušlandi** "The man acquired a party and kinsmen *(taḥazzaba wa-ṣāra ḍū ahl wa-'ašīra)*." 'UΓUŠLANUR 'UΓUŠLANM'Q **oγušlanur oγušlanmāq.** 0 **oγušlan-**

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148 1. MS. *'awḍ.*

:: TARIΓ 'URUΓ·LANDIY **tariγ uruγlandi** "The grain seeds swelled *(in'aqada ḥabba)*." **uruγlan-**
:: KBA'Z 'URUΓLANDY **käbäz uruγlandi** "The cotton formed seed *(in'aqada)*." 0 Also for any kind of fruit. 'URUΓLANUR 'URUΓLANM'Q **uruγlanur uruγlanmāq.** 0

:: 'AW· 'UJUAQLAN·DY **äw očaqlandi** "The house acquired a stove or fireplace *(kānūn)*." 'UJUAQLANUR 'UJUQLANM'Q **očaqlanur očaqlanmāq.** 0 **očaqlan-**

:: 'ḌAQLANDY NA'NK **aḍaqlandi nāṇ** "The thing acquired a foot *(rijl)*." Proverb: 'ALIM KIYJ QAL·SA' 'AḌAQLANUR **alim kēč qalsa aḍaqlanur** 0 "When the debt remains (upon the debtor) for a long time it gets a foot" – that is, his creditor sends him a request. 'AḌA'Q·LANUR 'AḌAQLANM'Q **aḍaqlanur aḍaqlanmāq.** 0 **aḍaqlan-** P

:: SUVW 'ARIQ·LANDY **sūw ariqlandi** "The water was canalized *(inṭa'aba)*." [1] Also of land when it is characterized by eroded channels like canals *(anhār)*. 'ARIQLANUR 'ARIQLANM'Q **ariqlanur ariqlanmāq.** 0 **ariqlan-**

:: 'AR· 'AZUQLANDY **är azuqlandi** "The man obtained provisions *(zād)*." 'AZUQLANUR 'AZUQLANM'Q **azuqlanur azuqlanmāq.** **azuqlan-**

:: TUVN 'ATAK·LA'N·DY **tön ätäkländi** "The garment was given a skirt *(ḏayl)*." 'ATAK·LANUR 'ATAK·LANM'K **ätäklänür ätäklänmäk.** 0 **ätäkläṅ-**

:: 'AR· 'ATUK·LANDY **är ätükländi** "The man obtained a boot *(xuff)*." 'ATUK·LNUR 'ATUKLANM'K **ätüklänür ätüklänmäk.** 0 **ätükläṅ-**

:: YΓA'J· 'ARUK·LANDY **yiγāč ärükländi** "The trees produced peaches, apricots, or plums *(xawx, mišmiš, ajāṣ)*." 'ARUK·LANUR 'ARUKLANM'K **ärüklänür ärüklänmäk.** 0 **ärükläṅ-**

:: 'L BUV 'UΓUR·DA' YARMA'Q· QA' 'ISIK·LAN·DY **ol bu uγurda barmāqqa isigländi** "(The man) considered the time too hot *(ḥārr)* to go." 'ISIK·LANUR 'ISIK·LANM'K **isiglänür isiglänmäk.**

:: 'IT· 'ANUK·LAN·DIY **it änükländi** "The bitch bore a puppy *(jirā')*." A NUK·LANUR 'ANK·LANM'K **änükländi änükländmäk.** **änükläṅ-**

:: 'AR· 'ATANLANDY **är atanlandi** "The man obtained a gelded camel *(ba'īr xaṣī)*." 'ATANLANUR 'ATANLANM'Q **atanlanur atanlanmāq.** **atanlan-**

:: BAḌIJ 'UZUM·LANDY **baḍič üzümländi** "The trellis became covered with grapes *('inab)*." 'UZUM·LANUR 'UZUMLANM'K **üzümlänür üzümlänmäk.** **üzümläṅ-**

Doubled, Irregular[2]

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149 1. Also pointed *inba'aṭa.*

2. This section is out of place here; it belongs rather with the doubled section of the quadriliterals (134-137).

:: 'AR· TAWA'RIY 'UB·LAL·DY **är tawāri üpläldi** "The man's property was plundered *(nuhiba)*." 'UBLALUVR 'UBLALMA'K **üplälür üplälmāk.** **üpläl-**

[I. 248/295] **150**

:: QUVY · 'AT̲·LAL·DY **qōy ätläldi** "The sheep was made into meat *(laḥm)*." Also for other things. 'ATLALUVR 'ATLALM'K **ätlälür ätlälmāk.** **ätläl-**

:: 'AḌ·LAL·DIY NA'NK **äḍläldi nāŋ** "The thing was put to good use *(uṣliḥa)*."[1] 'AḌ·LALUR 'AḌ·LALMA'K **äḍlälür äḍlälmāk.** Also of something that is taken good care of *(uftuqida)*. **äḍläl-**

:: 'AYA'Q 'AŠ·LALDY **ayāq ašlaldi** "The vessel was repaired *(ru'iba)*." 'AŠLALUR 'AŠLALMA'Q **ašlalur ašlalmāq.** 0 **ašlal-**

:: 'YŠ 'IŠLALDY **īš išläldi** "The deed was done *('umila)*." 'IŠLALUR 'IŠLALM'K **išlälür išlälmāk.** 0 **išläl-**

:: KYIK 'AWLAL·DY **käyik awlaldi** "The wild beast was hunted *(ṣīda)*." 'AWLALUR 'AWLALM'Q **awlalur awlalmāq.** **awlal-**

Verse:

'AWLALUR 'UVZUM 'ANIK TVZNK' **awlalur ōzüm anig tūziŋa** V
'AM·LALUR KUVZUM 'ANIK TVZNK' **ämlälür kōzüm anig tōziŋa**

Describing his beloved: "My soul is hunted by his charm; my eye is treated (for bleariness) by the dust of his (foot)."

:: TKM' TURLK 'YK 'IK·LAL̲·DIY **tägmä türlüg īg iglāldi** "He was taken ill *(muriḍa)* with every kind of illness." 'IK·LALUR 'IKLALM'K **iglälür iglälmāk.** 0 **igläl-**

:: 'IK·LIK 'AM·LAL̲·DIY **iglig ämläldi** "The sick person was treated *('ūlija)*." 'AM·LALUR 'AM·LALM'K **ämlälür ämlälmāk.** 0 **ämläl-**

:: KIŠY 'IM·LALDY **kiši imläldi** "The man was gestured to *(ušīra)* (by winking[2] the eye, or the like)." 'IMLALUR 'IM·LALM'K **imlälür imlälmāk.** **imläl-**

Quinquiliteral, Defective

T

:: 'AT· 'AR·BALAN̲·DIY **at arpalandi** "The horse got some barley *(ša'īr)*." Also for others. 'ARBA'LANUR 'ARBALANM'Q **arpālanur arpalanmāq.** **arpalan-**

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150 1. MS. *aṣlaḥa.*

2. MS. *γmr*, read *γamz.*

D

:: BAK BYR YYRK 'RDVLANDY **beg bīr yērig ordūlandi** "The emir took a place as his personal residence *(qaṣaba)*." 'U̲RDU̲VLA̲NUR 'U̲RDU̲VLA̲NM'Q̲ **ordūlanur ordūlanmāq.** **ordūlan-**

:: 'UL 'ANKAR 'UTRUVLAN̲DY **ol aŋar utrūlandi** "He stood opposite *(wājaha)* him." 'UTRLANUR 'UTRLANM'Q **utrulanur utrulanmāq.** **utrūlan-**

Q

:: 'L MNY 'ARQALAN̲DY **ol mäni arqalandi** "He took me as a backer or helper *(ẓahīr)*." :: 'L TA'Γ·NY 'ARQALAN̲DY **ol tāγni arqalandi** "He leaned *(istanada)* on the mountain." 'ARQALANUR 'ARQALANM'Q **arqalanur arqalanmāq.** **arqalan-**

M

:: YΓ'J 'U̲ŽUM·LANDY [sic] **yiγāč üžmäländi** "The tree grew mulberries *(tūt)*."[3] 'UŽUM·LANUR 'UŽUMLANM'K **üžmälänür üžmälänmāk.** **üžmälän-**

Another Type

T

:: 'AT· 'VT·LANDY **at ōtlandi** "The horse galloped like fire *(iltahaba jaryan)*." Also :: 'AR· **ōtlan-**

'U̲VT̲·LANDY **är ōtlandi** "The man flared up in anger *(iltahaba γaḍaban)*." 'U̲VT̲·LANUR 'VTLANM'Q **ōtlanur ōtlanmāq.**

Z

:: 'UL BUV YARMA'QIΓ "ZLANDY **ol bu yarmāqiγ āzlandi** "He considered the dirhams to be few *(qalīl)*." Also for other things. "ZLANVR "AZLANM'Q **āzlanür āzlanmāq.** 0 **āzlan-**

:: 'AR 'UVZLANDY **är ūzlandi** "The man displayed good craftsmanship *(abdā fī ṣan'atihi ḥusn 'amal wa-ḥaḏāfa)*."[1] 'UVZ·LANUVR 'VZ·LANM'Q **ūzlanür ūzlanmāq.** **ūzlan-**

Š

:: 'AR 'I̲YŠLANDY **är īšlandi** "The man pretended to be working *(ya'malu)*." :: 'AW 'IYŠLANDY[2] **äw īšlandi** "The smoke adhered to the house and it became blackened *(laziqa d-* **īšlan-**

3. MS. *tūṭ*.

151 1. MS. *aḥḍāfa*.

2. Later hand (brown ink) has changed the three dots of Š to *sukūn*(·) and placed three dots below.

duxān, iswadda)." The same for clothes, or other. 'IYŠLANUR[2] 'IYŠLANMK-Q[2] **īšlanur īšlanmāq (īšlänmāk).**

K

:: 'A̲R 'VZINK' "A̲WLANDY **är ōziŋä āwlandi** "The man hunted *(iṣṭiyād)* by and for himself." "A̲WLANUR "WLANM'Q **āwlanur āwlanmāq.** **āwlan-**

W

:: 'ARUQ· 'AR· 'VK·LANDY **aruq är ōgländi** "The tired man (or other) recovered from his fatigue *(ajamma).*" Also used of a baby when he grows *(kabura).* 'U̲VKLANUR 'VK·LANM'K **ōglänür ōglänmāk.** **ōglän-**

Final Weak

T

:: 'AR YRMA'Q 'AḌUTLA̲'DY **är yarmāq aḍutlādi** "The man scooped up the dirhems with his palm *(ḥafana . . . bi-kaff).*" Also for scooping up water with one's hand *(γarafa . . . bi-yad).* 'AḌUTLA'R 'AḌUTL'MA'Q **aḍutlār aḍutlāmāq.** 0 **aḍutla-**

:: 'L 'ANY 'UZTLA'DIY **ol ani özütlädi** "He considered him a miser *(baxxala, nasaba ilā l-buxl).*" 'UZTL'R 'UZTLA'M'K **özütlär özütlämäk.** **özütlä-**

:: 'L 'UΓLIN 'KUT̲LA'DIY **ol oγlin ögütlädi** "He counseled *(wa'aẓa)* his son (or other)." 'UKUTL'R 'KUTLA'MA'K **ögütlär ögütlämäk.** 0 **ögütlä-**

:: 'U̲L QIYZIN 'A̲KA̲T̲LA'DIY **ol qīzin egätlädi** "He sent a maidservant *(xādima)* with his daughter to her husband's house." 'A̲KA̲T̲LA'R 'A̲KA̲T̲LA'MA'K **egätlär egätlämäk.** 0 **egätlä-**

:: 'AR 'ULUTL'DY **är ölütlädi** "The man quarreled and almost started a fight *(jādala ḥattā kāda yūqi'u l-muqātala).*"[3] 'ULUTLA'R 'ULUTLA'MA'K **ölütlär ölütlämäk.** 0 **ölütlä-**

J

:: 'AR QUŠUΓ 'AMA̲J̲LA'DY **är qušuγ amačlādi** "The man made the bird a target *(γaraḍ).*" 'AMA̲JLA'R 'AMA̲J̲LA'MA'K-Q **amačlār amačlāmāq.** **amačla-**

:: 'UTA'JY KVZUK 'ANUJLA'DIY **otāči közüg änüčlädi** "The doctor treated the eye for cataracts *(ẓafara).*" 'ANUJL'R 'NUJLA'MA'K **änüčlär anüčlämäk.** **änüčlä-**

[I. 252/300] 152

R

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3. MS. *muqātila.*

:: 'AT 'AḌARLA'DY **(är) at äḍärlādi** "The man saddled *(asraja)* the horse (or other)." 'AḌARL'R 'ḌARL'M'K **äḍärlär äḍärlämäk.** **äḍärlä-**

:: TNKRY MANIY 'ABIR̲LA'DIY **täŋri mäni aγirlādi** "God Most High honored *(akrama)* me." 'A̲ΓIRLA'R 'AΓIR·LA'MA'Q **aγirlär aγirlāmāq.** Also of anyone who honors another person. **aγirla-**

:: 'AR 'YŠIN 'UΓU·RLA'DY **är īšin uγurlādi** "The man put off the matter and did it in its proper time *(irtaqaba, fa'ala fī waqtihi wa-imkānihi)*." 'UΓURLA'R 'UΓUR·LA'MA'Q[1] **uγurlär uγurlāmāq.** Hence :: 'AR TAVA'R 'UΓU̲RLA'DIY **är tavār oγurlādi** "The man stole *(saraqa)* the goods" — because he waited for the opportunity and the right time *(yartaqibu furṣatahu wa-waqtahu)*. There is another explanation for this verb, namely that it is based on the noun: 'UΓR̲IY **oγri** the word for "thief *(sāriq)*" and the *yā'* dropped from: 'UΓR̲IY **oγri** through lightening. I prefer the latter explanation, but both are plausible. Verse: **uγurla-** **oγurla-**

BAKIM· 'UVZN 'UΓRLA'DY	**begim ōzin oγurlādi**	V
YARΓ BYLB 'UΓRL'DY	**yaraγ bīlip uγurlādi**	
'LΓ TNKRY 'AΓRL'DY	**uluγ täŋri aγirlādi**	
'NIN QUT QW TURY [sic] TUΓDY	**anin qut qiw tozi toγdi**	

0 Describing the emir of the Tangut who prepared an ambush for the enemy: "My emir stole away from the army and lay in ambush, waiting for the right moment; God Most High honored him with victory, and thus arose the dust of Luck and Fortune."

Z

:: 'AR· YYRIN 'ATIZL'DY **är yērin atizladi** "The man put dams and watersheds *(dibār, musannāt)* in the land (for sowing)" 'ATIZLA'R ATIZLA'M'Q **atizlär atizlāmāq.** **atizla-**

:: BAK 'ANY 'UJUZLA'DY **beg ani učuzlādi** "The emir treated him with scorn *(ahāna)*." 'UJZL'R 'UJZL'M'Q **učuzlär učuzlāmāq.** 0 **učuzla-**

:: 'UL 'ANY 'UḌUZ̲L'DY **ol ani uḍuzlādi** "He treated him for mange *(jarab)*." 'UḌUZL'R 'UḌUZLA'MA'K [sic] **uḍuzlär uḍuzlāmāq.** 0 **uḍuzla-**

:: 'UL 'ARIQNY 'AΓIZLA̲'DIY **ol ariqni aγizlādi** "He made a mouth *(fūha)* for the canal." :: 'L QULIN 'AΓIZ̲LA̲'DIY **ol qulin aγizlādi** "He struck his slave (or other) on the mouth *(fam)*." 'AΓIZL'R 'AΓIZL'MA'Q **aγizlär aγizlāmāq.** **aγizla-**

:: 'U̲L MANY 'UΓUZLA̲'DIY **ol mäni oγuzlādi** "He considered me **oγuzla-**

Oγuz and related me to them." 'UΓZL'R 'UΓZL'M'Q **oγuzlär oγuzlāmāq.**

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152 1. In MS. this form occurs on the next line after the translation of the following sentence.

S

:: 'UL BITK 'UQITISA'DIY **ol bitig oqitsādi** "He wanted to have the book read *(yuqri'a)*." Also when one wants to call *(yad'uwa)* a person. 'UQITISA'R 'UQITISA'M'Q **oqitsār oqitsāmāq.** 0 **oqitsa-**

:: 'L TARIΓ 'UKITISA'DIY **ol tariγ ögitsādi** "He wanted to have the wheat ground *(yaṭḥana)* by someone else." 'UKITISA'R 'UKITISA'MA'K **ögitsār ögitsāmāk.** 0 **ögitsä-**

:: 'AR· 'AKIR·SA'DIY **är ägirsādi** "The man wanted galingale *(wajj)* (to treat himself with it)"' :: 'URA'ΓUT YIB 'AKIRISA'DIY **urāγut yip ägirsādi** "The woman desired and intended to spin *(taγzīl)*." :: BAK KAND 'AKIRISA'DY **beg känd ägirsādi** "The emir desired and intended to besiege *(yuḥāṣira)* the fortress." 'AKIRISA'R 'KIRISA'MA'K **ägirsār ägirsāmāk.** 0 **ägirsä-**

:: 'AR· 'AJIΓ·SA'DY **är ačiγsādi** "The man desired something sour *(ḥumūḍa)*." AJIΓ·-SA'R AJIΓ·SA'MA'Q **ačiγsār ačiγsāmāq.** 0 **ačiγsa-**

:: 'AR· 'ATA' 'ULΓ·SA'DY **är atta uluγsādi** "The man wanted the large one *(kabīr)* of the horses." The same for anything large. 'ULΓ·SA'R 'ULΓSA'M'Q **uluγsār uluγsāmāq.** 0 **uluγsa-**

:: 'AR· 'ARUKSA'DY **är ärüksādi** "The man wanted peaches *(xawx)* (or other)." 'ARUKSA'R 'ARUKSA'MA'K **ärüksār ärüksāmāk.** 0 **ärüksä-**

:: 'AR· 'ULUK·SA'DY **är ölügsādi** "The man wanted to be dead *(mayyit)*." 'ULUK-SA'R 'ULUKSA'MA'K **ölügsār ölügsāmāk.** **ölügsä-**

Š

:: 'AR TAV'RIN 'UKUŠL'DY **är tavārin üküšlādi** "The man considered his wealth to be much *(kaṭīr)*." 'UKUŠL'R 'KŠL'M'K **üküšlār üküšlāmāk.** **üküšlä-**

Γ

:: QUZY 'ARIΓL'DY **qozi ariγlādi** "He gelded *(naza'a xuṣya)* his lamb (or other)." :: 'L YARMA'QIΓ 'ARIΓL'DY **ol yarmāqiγ ariγlādi** "He picked out the best *(ilṭaqata jawda)* of the dirhems." The same for anything of which one chooses the best *(ixtāra nuqāwa)*. 'ARIΓL'R 'ARIΓL'M'Q **ariγlār ariγlāmāq.** **ariγla-**

:: 'UL KBA'Z ARIΓL'DY [sic] **ol käbāz uruγlādi** "He removed the seed *(naza'a ḥabb)* from the cotton." Also when one extracts the pit *(axraja nawāt)* from a fruit. 'ARIΓL'R 'ARIΓ-L'M'Q **uruγlār uruγlāmāq.** **uruγla-**

:: TUNKZ 'ATIΓ 'AZIΓL'DY **toŋuz atiγ aziγlādi** "The boar attacked the horse and wounded it with its fang *(nāb)*." **aziγla-**

[I. 255/304] **154**

:: MAN TUNKZNY 'AZIΓL'DIM **män toŋuzni aziγlādim** "I struck the boar on its fang." Also of

any wild animal with fangs or canines *(nāb)* on both sides. 'AZIΓL'R AZIΓL'M'Q **aziγlār aziγlāmāq.**

:: TANKRY MANIY 'ULUΓL'DY **täŋri mäni uluγlādi** "God Most High blessed me with glory *(razaqa al-kibriyā')*." :: BAK MANY 'ULUΓL'DY **beg mäni uluγlādi** "The emir considered me great *(kabīr)*." 'ULΓLA'R 'ULΓLA'M'Q **uluγlār uluγlāmāq.** Proverb: 'LΓNY 'LΓLA'SA' QUT BULUVR **uluγni uluγlāsa qut bulūr** 0 "When one honors *(waqqara)* the elder (because of his age) one finds Fortune." **uluγla-**

Q

:: 'L 'NY 'AḌAQ·L'DY **ol ani aḍaqlādi** "He hit him on his foot *(rijl)*." 'ḌAQL'R 'ḌAQL'M'Q **aḍaqlār aḍaqlāmāq.** **aḍaqla-**

:: 'L 'NY 'AḌUQ·LA'DY **ol ani aḍuqlādi** "He considered it a rarity because it was unknown *(istaṭrafahu li-kawnihi majhūl)*." 'AḌUQL'R 'AḌUQL'MA'Q **aḍuqlār aḍuqlāmāq.** **aḍuqla-**

:: BAK 'ARUQL'DY **beg aruqlādi** "The emir recovered from fatique *(ajamma min at-ta'ab)*." This is an expression for sleep *(nawm)* in the Khāqānī dialects. Its root-meaning is "to rest from weariness *(istarāḥa min al-kalāla)*." 'ARUQL'R 'ARUQL'M'Q **aruqlār aruqlāmāq.** **aruqla-** D

:: 'L 'NY 'AŠUQLA'DIY **ol ani ašuqlādi** "He hit him on the anklebone *(ka'b)*." 'AŠUQL'R 'AŠUQL'M'Q **ašuqlār ašuqlāmāq.** 0 **ašuqla-**

:: 'L 'NY 'AŠAQ·LA'DY **ol ani ušaqlādi** "He considered him small *(ṣaγīr)*." Proverb: YAΓYNIY 'AŠAQ·L'SA' BAŠ·QA' JQ'R **yaγīni ušaqlāsa bašqa čiqār** 0 "When one belittles the enemy it goes to the head." The intention is that it destroys one's head, meaning one's determination, so do not belittle him. :: 'UL MANIK SUVZUM·NY 'UŠAQLA'DIY **ol mänig sözümni ušaqlādi** "He misrepresented and slandered *(qatta, wašā)* my words." 'UŠAQL'R 'UŠAQL'M'Q **ušaqlār ušaqlāmāq.** **ušaqla-** P

:: 'L 'ANUQL'DY NA'NKNY **ol unuqlādi nāŋni** "He found the thing to be ready *(ḥāḍir mu'add)* so he took it." 'ANUQL'R 'ANUQLA'M'Q **anuqlār anuqlāmāq.** **anuqla-**

K

:: 'L TVNUΓ 'IJUK·LA'DY **ol tōnuγ ičüklädi** "He attached to his garment the fur *(farw)* (of a sable, squirrel, or other)." 'IJUKL'R 'IJUKL'M'K **ičüklär ičüklämäk.** 0 **ičüklä-**

:: TARIY 'ARUKL'DY **täri ärüklädi** "He tanned *(dabaγa)* the hide." 'ARUKL'R 'ARUKL'M'K **ärüklär ärüklämäk.** 0 **ärüklä-**

:: 'L QVY(N)UΓ 'UZAK·L'DIY[1] **ol qōyuγ özäklädi** "He cut **özäklä-**

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154 1. A (brown) altered from U (black) (? – unclear).

the sheep's spinal vein *(abhar)*." Also for striking it. 'UZUKL'R 'UZU̲K̇L'M'K **özäklär özäklämäk.** 0

:: 'R 'SIKL'DY **är isiglädi** "The man went out in the heat *(ḥamāwa)* of summer or the midday sun." 'ISIK·L'R 'SIKL'M'K[1] **isiglär isiglämäk.** **isiglä-**

:: 'L KIRTLIK 'USKL'DY **ol kiritlik ösüglädi** (?) "He opened the lock without a key by a trick *(fataḥa . . . bi-ḥīla min ɣayr miftāḥ)*." 'SKL'R 'SKL'MK-Q **ösüglär ösüglämäk.** Känčäk dialect. **ösüglä-** ? D

:: 'L 'SIR·KA'DIY NA'NKNY **ol äsirgädi nännni** "He regretted the loss *(taḥassara 'alā fawt . . . wa-ta'assafa)* of the thing." 'A̲SIRK'R 'A̲SIRK'M'K **äsirgär äsirgämäk.** **äsirgä-**

:: 'L KYKNY 'UŠIKL'DY **ol käyikni üšiklädi** "He captured the gazelle while it was restrained by the cold *(fī ḥaṣrihi wa-ḥāla wujūdihi l-bard)*." Also for other things. 'UŠIKL'R 'ŠKL'M'K **üšiklär üšiklämäk.** **üšiklä-**

:: 'URA'ΓUTNY 'KAKL'DY **urāɣutni äkäklädi** "The man insulted the woman and called her a whore *(sabba . . . wa-nasaba ilā l-fujūr)*." 'A̲KAKL'R 'A̲KA̲K̇L'M'K **äkäklär äkäklämäk.** 0 **äkäklä-**

:: 'L T'MΓ 'UKAKL'DY **ol tāmiɣ ükäklädi** "He put towers *(burūj)* on the city walls." Also for putting boxes *(ṣanādīq)* on a thing. 'UKAKL'R 'UKAKL'M'K **ükäklär ükäklämäk.** 0 **ükäklä-**

:: 'UL 'ANY 'A̲LI̲V̸K̇L'DY[2] **ol ani älüklädi** "He derided him and mocked him *(hazi'a bihi wa-saxira minhu)*."[3] 'A̲LI̲V̸KL'R[2] 'A̲LI̲V̸K·L'M'K[2] **älüklär älüklämäk.** **älüklä-**

Verse:

TANKUT SUVSIN 'UŠIKL'DY	**tanut sūsin üšiklädi**	V
KIŠY 'YŠN 'A̲LI̲V̸K·L'DY[2]	**kiši īšin älüklädi**	
'ARIN 'ATIN BALI̲KLA·DY	**ärin atin beläglädi**	
BULUN BVLP BAŠY TΓDY	**bulun bōlup baši tiɣdi**	

"(The enemy) attacked the troops of Tangut (a realm or province near China) at night in the bitter cold (so that he would not gain victory); then he mocked them, until they presented to us their horses and men; he bowed his head from the hardships he suffered [lit.: he fell captive and hid his head]."

:: 'URA'ΓUTNY 'AMIK·L'DY **uraɣūtni ämiglädi** "The man struck the woman on her breast *(ṭady)*." 'AMIKL'R 'MIKL'M'K **ämiglär ämiglämäk.** **ämiglä-**

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155 1. An S is written through the final K (black ink).

2. U (black) crossed out in brown.

3. MS. *huzi'a bihi wa-suxira minhu.*

:: 'IT· 'ANUK·LA'DIY **it ānüklādi** "The bitch bore a puppy *(ajrat)*." :: 'ARS·L'N 'ANUKL'DY **arslān ānüklādi** "The lioness bore a cub *(ašbalat)*." 'ANUKL'R 'ANUK·LA'M'K **ānüklār ānüklāmāk.** **ānüklā-**

:: 'L MANK' 'ASANL'DY **ol maṇa āsānlādi** "He greeted me and shook hands *(ḥayya, ṣafaḥa)*." 'ASANL'R 'SANLA'M'K **āsānlār āsānlāmāk.** **āsānlā-**

Another Type

Ḍ

[I. 259/308] **156**

:: 'L 'NY 'ṮḌṮVL'DY **ol ani uḍūlādi** "He followed *(ittaba'a, iqtafā)* him." 'UḌṮVLA'R 'ṮḌṮVLA'M'Q **uḍūlār uḍūlāmāq.** **uḍūla-**

R

:: 'L 'KY KṮŠY 'UTRA' 'RA'LA'DY **ol ekki kiši otra arālādi** "He mediated *(ṣālaḥa)* between the two men." Also for passing between *(jāwaza bayna)* them or between any two things. For "making peace *(ṣulḥ)*" you may say: 'ARIYLA'DIY **arīlādi** – this is the colloquial pronunciation; but the first is more correct. 'RA'LA'R· 'ARA'LA'MA'Q **arālār arālāmāq.** **arāla-** **arīla-** D

:: 'AR· 'URIYLA'DIY **ār orīlādi** "The man shouted *(ṣāḥa, rafa'a 'aqīra)*." 'URIYL'R 'URIYL'M'Q **orīlār orīlāmāq.** **orīla-**

:: 'R 'RYL'DY **ār orīlādi** "The man boasted and went beyond the limit *(ṣalafa, zāda 'an al-γāya)*." 'ṮRYL'R 'RYL'M'K-Q **orīlār orīlāmāq.** 0 Verse:[1]

'UZN 'KNB 'RYL'DY	**özin ögnüp orīlādi**	V
YARIQ [sic] YYRK QRYL'DY	**yorip tērig qarīlādi**	
'TIΓ KMŠB 'ṮRYL'DY	**atiγ kämšip orīlādi**	
'UFT BVLB TUBV 'ΓDY	**uwut bōlup töpü aγdi**	

Describing a warrior whom he attacked: "He was proud and boastful and puffed up with pride *(faxara wa-ṣalafa wa-nafaxa amruhu)*; he came measuring the ground in cubits; he spurred on his horse [and shouted]; (then he turned back) in shame, climbing up the hill." 0

:: 'L QVNUΓ 'ṮRUVL'DY **ol qōnuγ örūlādi** "He slaughtered the sheep as it was standing." 'URVLA'R 'URVLA'MA'K **örūlār örūlāmāk.** **örūlā-**

Γ

:: 'L 'AŠIN 'AΓṮVL'DY **ol ašin aγūlādi** "He poisoned *(samma)* his food (or other)." 'AΓṮVL'R 'ΓVL'M'Q **aγūlār aγūlāmāq.** **aγūla-**

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156 1. In MS. the verse appears after the following entry.

W

:: 'NK TKR' KŠY 'AW'LA'DY **anig tägrä kiši awālādi** "The people surrounded *(ḥaffa ḥawla)* him." 'AW'L'R 'AW'L'M'Q **awālār awālāmāq**. This is used especially in regard to civil strife *(fitna)*; otherwise :: 'AW·DIY **awdi** [93]. 'A̲W'L'R 'W'L'M'Q **awālār awālāmāq**. **awāla-**

Q

:: 'L MANY 'A̲QI̲YL'DI̲Y **ol mäni aqīlādi** "He considered me to be generous *(jūd)*." 'A̲QI̲YL'R 'QYL'M'Q **aqīlār aqīlāmāq**. **aqīla-**

K

:: 'L 'NY 'AKA'LA'DIY **ol ani äkälädi** "He called her an elder sister *(uxt kabīra)*." 'KA'L'R 'K'L'M'K **äkälär äkälämäk**. 0 **äkälä-**

:: 'L 'NY 'UKA'L'DIY **ol ani ögälädi** "He gave him the honorific title of 'UKA' ögä meaning 'a chief among the people *(kabīr fī l-qawm)*'." 'UKA'LA'R 'UKA'L'M'K **ögälär ögälämäk**. **ögälä-**

N

:: 'L 'ANY 'NA'LA'DIY **ol ani anālādi** "He called her his mother *(umm)* **anāla-**

[I. 260/311] **157**

and attributed motherhood to her." 'A̲N'L'R 'AN'L'M'Q **anālār anālāmāq**.

Nasal

D

:: 'AWJY KA̲YI̲KNY 'A̲NKDI̲YDY **awči kayikni anǯīdi** "The hunter laid a snare *(iḥtāla)* for the gazelle." :: 'L 'ANY 'A̲NKDYDY **ol ani anǯīdi** "He laid a snare to catch *(iḥtāla li-ya'xuḍa)* him." 'A̲NKDYR 'NKDYM'Q **anǯīr anǯīmāq**. **anǯi-**

Another Type

:: 'ŠY'K 'A̲NKI̲YL'DY **äšyäk anǰīlādi** "The donkey brayed *(nahaqa)*." 'A̲NKI̲YL'R 'NKYL'M'Q **anǰīlār anǰīlāmāq**. **anǰīla-**

Another Type

:: 'URA'ΓUT 'KKLNDY[1] **urāγut öni̲kländi** "The woman put on a pair of false earlocks *(waḍa'at . . . bi-ṣudγayn muzawwirayn)*."[2] 'NKKLANUR 'NKKLIYMA'Q [sic] **öni̲klänür öni̲klänmäk**. **öni̲klän-**

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157 1. Sic; N added before first K by a later hand (black).

Quinquiliteral

N

:: 'AR· 'AΓRIQAN·DIY **är aγriqandi** "The man complained of pain *(šakā . . . min* **aγriqan-***waja'ihi).*"[3] 'AΓRIQANUR 'AΓRIQAN·MA'Q **aγriqanur aγriqanmāq.**

With Two Unvowelled Consonants

:: MAN 'NY 'AN·D̲·ΓAR·DIM **män ani andγardim** "I made him swear *(ḥallaftu).*" **andγar-**'AN·D̲·ΓARUR MAN 'AN·D̲·ΓARMA'Q **andγarur män, andγarmāq.**

Sextiliteral

T

:: YΓ'J 'AR·MUT̲·LAN·DIY **yiγāč armutlandi** "The tree gave forth pears *(kumaṯrā).*"**armutlan-**'AR·MUTLANUR 'ARMUTLANM'Q **armutlanur armutlanmāq.**

J

:: T'Γ 'AR·TUJLANDY **tāγ artučlandi** "There were many junipers *('ar'ar)* in the moun- **artučlan-**tains." 'AR·TUJLANUR 'ARTUJLANMA'Q **artučlanur artučlanmāq.** 0

:: SUVF 'U̲R·KUJLANDY **sūw ärkäčländi** "The water surged in waves *(māja).*" 'AR·- **ärkäčlän-**KAJLANUR 'AR·KJLANM'K **ärkäčlänür ärkäčlänmāk.** 0

:: QYZ 'URKUJLAN·DIY **qīz örgüčländi** "The girl acquired a braid *(qunza'a, ḍafīra).*" **örgüčlän-**'URKUJLANUR 'URKUJLANM'K **örgüčlänür örgüčlänmāk.**

:: 'ŠIJ 'URKU̲JLAN·DY **ešič örgüčländi** "The pot acquired a trivet *(uṯfiyya).*" 'URKJ-LNUR 'URKJLANM'K **örgüčlänür örgüčlänmāk.**

R

:: TA'Y· 'AḌ·ΓIRLAN·DIY **tāy aḍγirlandi** "The colt acted like a stallion *(faḥl).*" Also **aḍγirlan-** of mares when they acquire a stallion. 'AḌ·ΓIR·LANUR 'AḌ·ΓIR·LANMA'Q **aḍγirlanur aḍγir-lanmāq.**

Q

:: 'AR· 'UḌMAQLAN·DIY **är uḍmaqlandi** "The man acquired followers and servants **uḍmaq-***(taba', šākirī).*" 'UḌMAQLANUR 'UḌMAQLNM'Q **uḍmaqlanur uḍmaqlanmāq.** 0 **lan-**

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2. MS. *wḍ'b . . . bṣud γyr mrw̄ryn*; a later hand (black) through an addition in the margin has altered it to read *bi-ṣudγ min ša'r 'anz muzawwira*^{tan} ("a false earlock made out of goat's hair").

3. MS. *waja'ahu; min* above line.

:: 'AR· 'ARTUQLANDY **är artuqlandi** "The man went beyond his limit *('adā ṭawr)*." 'ARTUQLNUR 'ARTUQLANM'Q **artuqlanur artuqlanmāq**. 0 **artuqlan-**

::

[I. 263/313] 158

T'Z BAŠY 'IZMAQLANDY [sic] **tāz baši ažmuqlandi** "The scabiness *(qara')* of the scabby-head became worse." :: YIYR 'IŽMAQLANDY **yēr ažmuqlandi** "There was much alum *(šabb)* in the ground (or other)." 'AIŽMAQLANUR 'IŽMAQLANM'Q **ažmuqlanur ažmuqlanmāq**. **ažmuqlan-**

:: 'UL BUV 'YŠIΓ 'AΓRUQ·LANDY **ol bu īšiγ aγruqlandi** "He found this matter burdensome *(istaṯqala)*." Also of a load which one considers too heavy *(ṯaqīl)*. 'AΓRUQLANUR 'AΓRUQLANM'Q **aγruqlanur aγruqlanmāq**. 0 **aγruqlan-**

:: 'AR· 'UΓRAQ·LANDY **är oγraqlandi** "The man put on the dress of Oγrāq (a tribe of people)." 'UΓRAQLNUR 'UΓRQLANM'Q **oγraqlanur oγraqlanmāq**. **oγraqlan-**

K

:: 'AR· 'ATMAKLANDY **är ätmäkländi** "The man had much bread *(xubz)*" — meaning, he was rich *(aṯrā)*. 'ATMAK·LANUR 'ATMKLANM'K **ätmäklänür ätmäklänmāk**. 0 **ätmäklän-**

There are many verbs of this type, derived from nouns. The equivalent in Arabic is to say, for example, *albana r-rajul* ("The man was be-milked") meaning that he had much milk, and *asḥā* ("He was be-stripped") meaning that he had many strips of paper. 0 G

:: 'AR· 'IJ·MAKLANDY **är ičmäkländi** "[The man] put on a lambskin *(farw barqān)*; or else he became owner of one." 'JMKLANUR 'JMKLNM'K **ičmäklänür ičmäklänmāk**. **ičmäklän-**

:: 'IŠ·LA'R 'AR·SAK·LAN·DIY **ešlār ärsäkländi** "The woman passionately desired a man *(ṭalabat ar-rajul li-šahwa bihā biγā'an wa-ḥirṣan)*." 'AR·SAKLNUR 'RSAKLNM'K **ärsäklänür ärsäklänmāk**. **ärsäklän-**

:: 'URA'ΓUT 'K·MAKLNDY **urāγut ügmäkländi** "The woman put on earrings *(tašannafat, taqarraṭat)*." 'UK·MAKLNUR 'UKMAKLNM'K **ügmäklänür ügmäklänmāk**. **ügmäklän-**

M

:: SUVW[1] 'AKRIM·LAN·DIY **sūw ägrimländi** "The water revolved in the swamps with gushing and flowing *(istadāra fī l-manāqi' ma'a fawarān wa-jary)*." 'AKRIM·LNUR 'AKRIM·LANM'K **ägrimlänür ägrimlänmāk**. **ägrimlän-**

N

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158 1. W changed from F by later hand (two dots in brown ink).

:: 'AR· 'IŠTUNLAN·DIY **är ištonlandi** "The man put on trousers *(sarāwīl)*." Its root- **ištonlan-** form is: 'IJ·TUNLANDY **ičtonlandi** but the *jīm* changed to *šīn* because of the proximity of the **(ičtonlan-)** points of articulation. 'IŠTUNLNUR 'IŠTUNLNM'Q **ištonlanur ištonlanmāq.**

Doubled

Q

:: 'AR 'AR·QUQLANDY **är arquqlandi** "The man refused to obey the order *('atā fī* **arquqlan-** *qabūl al-amr wa-ḥaruna)*." 'ARQUQLNUR 'ARQUQLANM'Q **arquqlanur arquqlanmāq.**

K

:: 'L BV 'YŠΓ 'AMKAKLNDY **ol bu išiγ ämgäkländi** "He considered this matter to be a **ämgäkläm-** hardship *(miḥna)*."

[I. 264/315] **159**

'AM·KAKLNUR 'AM·KKLNM'K **ämgäklänür ämgäklänmāk.** 0

:: 'AR 'AŠKAK·LANDY **är äšgäkländi** "The man became owner of a donkey *(ḥimār)*." **äšgäkläm-** One of the two variants. 'AŠKAKLNUR 'AŠKAKLNM'K **äšgäklänür äšgäklänmāk.** 0 D

:: SUVW[1] 'AIR·KAKLANDY[2] **sūw ärkäkländi** "The water was wavy *(māja)*." :: 'ANIK **ärkäkläm-** YYNY[3] 'AIRKAKLANDIY[2] **anig yēni ärkäkländi** "His skin shuddered *(iqša'arra)*." 'IR·KKLNUR 'IR·KAKLNM'K **ärkäklänür ärkäklänmāk.** Also of a man when he pretends to be manly *(rujūliyya)*. 0

Final Weak

B

:: 'UL 'ATIN 'ARBA'LA'DIY **ol atin arpālādi** "He fed his horse barley *(ša'īr)*." 'ARBA'- **arpāla-** LA'R 'ARBA'LA'M'Q **arpālār arpālāmāq.**

T

:: 'AR YA'ŠIN 'URTVLA'DY **är yāšin ortūlādi** "The man was middle-aged *(intaṣafa* **ortūla-** *min 'umrihi)*." 'URTVL'R 'URTVL'M'Q **ortūlār ortūlāmāq.** 0

:: 'AR 'YŠQ' 'RTA'L'DY **är išqa ertālādi** "The man rose early *(bakkara)* for work." **ertālā-** 'RTA'LA'R 'RT'LA'MA'K-Q **ertālār ertālāmāk.**

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159 1. W changed from F by later hand (two dots in brown ink).

2. First A by a later hand (?) (dark black, thin point).

3. There are two dots in brown ink over the first Y (thus T).

R

:: 'L KIḌIZNIY 'IS·RIYLA'DIY **ol kiḍizni esrīlādi** "He embroidered the felt with a leopard-skin pattern *(ka-lawn an-namir).*" 'AS·RIYLA'R 'ASRIYLA'M'K **esrīlār esrīlāmāk.** 0 **esrīlä-**

:: 'L NA'NK 'UΓRIYL'DY **ol nāṇ oγrīlādi** "He stole *(saraqa)* the thing." The common people say it with no vowel on the *rā'* [i.e., 152 **oγurla-**], but this is an error. 'UΓRLA'R 'UΓRLA'MA'Q **oγrilār oγrilāmāq.** **oγrīla-** D

T

:: 'L QVY 'IK·TUVLA'DIY **ol qōy igtūlādi** "He fed *('alafa)* the sheep (or other)." 'IKTUVLA'R 'IK·TVL'M'K **igtūlār igtūlāmāk.** **igtūlä-**

Γ

:: 'L 'K̃Y KŠY 'ARA' 'ARΓVL'DIY **ol ekki kiši ara arγūlādi** "He passed between *(marra bayna, šaqqa)* the two men." 'ARΓVL'R 'ARΓVLA'MA'Q **arγūlār arγūlāmāq.** **arγūla-**

:: 'L 'NKAR 'UBKAL'DIY **ol aṇar öpkälādi** "He struck him in the lungs (*ra'ā* [defined])." 'UBKALA'R 'UBKALA'MA'K **öpkälār öpkälāmāk.** 0 **öpkälä-**

:: 'UL 'ANDIN 'UBKIYL'DIY **ol andin öpkīlādi** "He avoided him because he was angry *(γaḍiba).*" 'UBKIYLA'R 'UBKIYLA'MA'K **öpkīlār öpkīlāmāk.** 0 **öpkīlä-**

The rules will be discussed in their place. G

End of the Book of Vowel-Initial *(hamz)* Words

Praise be to God

In the Name of God the Merciful the Compassionate

Book of Nouns of Sound Words

[I. 267/318] **160**

Chapter of Biliterals

B

TAB **tap** A particle meaning "enough *(ḥasbu).*" Thus :: BUV 'AŠ· MANK' TAB· **bu aš maṇa tap** "This food is enough for me." :: TAB BULDY **tap boldi** "It is sufficient *(kafā).*" 0 **tap**

TUB **töp** "Boiled wheat *(xaḍīma)* that is kneaded with a leavening made from barley, then wrapped in a felt cloth and left in a warm place to mature." Then it is eaten. 0 **töp**

JAB̲· JAB· **čap čap** Onomatopoeic for whips cracking *(waq‘ as-siyāt)* or lips smacking *(šīb aš-šifāh)*. Thus :: ’L ’ARUK JAB· JAB· YIYDI̲Y **ol ärük čap čap yēdi** “He ate the peach smacking his lips.” 0 **čap**

JUB **čöp** “Dregs *(durdī)*” of wine; also the “sediment *(‘akar)*” of anything. 0 Hence “human rubbish *(ḥuṭāla an-nās)*” is called: JUB· JAB· KIŠYLA̲’R **čöp čäp kišīlär**. 0 **čöp**

JIB· **čip** A “twig *(γusn laṭīf daqīq)*.” This is shortened from: JI̲BIQ **čipiq**, just as “ball *(kura)*” is called TU̲WB· **tōp** which is shortened from: TUBI̲Q̲ **topiq**. 0 **čip**

JUB· **čöp** A “piece *(qit‘a)* of Tutmāč.” :: BI̲YR· JUB̲· YI̲YKIL **bir čöp yēgil** “Eat a piece of Tutmāč.” The same for pieces of noodles *(al-laṭīṭ wa-l-iṭriya)*. 0 **čöp**

ZA̲B ZA̲B **zap zap** An onomatopoeic particle indicating “quickness of step *(sur‘a naql al-qadam wa-l-mašy)*.” Thus :: ZA̲B ZA̲B BAR·ΓIL **zap zap baryil** “Hurry! *(asri‘)*.” **zap**

“The trousseau *(jahāz)*” of a bride is called: SAB̲· **säp**. It is her property. 0 **säp**

SIB **sip** “A colt *(muhr)* that has reached the second year.” 0 **sip**

ŠAB **šap** A particle of hastening, like the Arabic *hallā*. Thus :: ŠAB· KA̲L̲· **šap käl** “Come quickly *(asri‘ fī l-majī’)*.” 0 **šap**

QUB· **qop** A particle of exaggeration and emphasis. Thus :: ’UΓL QUB· BADUVDIY **oγul qop bädüdi** “The child grew a great deal *(γāyat^{an})*.” :: QUB· ’A̲DKV[1] NA’NK **qop ädgü nāṇ** “A very *(jidd^{an})* fine thing.” 0 **qop**

KUI̲B· NA’NK **köp nāṇ** Anything that is “tangled and dense *(multaff kaṭīr)*.” Thus :: KUI̲B· SAJ· **köp sac** “Thick *(jaṭl)* hair.” Proverb: KUB· SUKUT·KA’ QUŠ QUNA’R KRKLVG KIŠYK’ SUVZ KALYR **köp sögütkä quš qonār, körklüg kišikä sōz kälir** 0 “Birds settle on the willow of tangled branches; (similarly) a message comes to the beautiful and charming woman.” 0 It is transmitted in another version: **köp** P

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YΓ’J ’VJNK’ YYL TKYR[1] KURKLK KŠYK’ SUVZ KA̲LYR **yiγāč ūčiṇa yēl tägir, körklüg kišikä sōz kälir** 0 “The tree branch cannot help being blown by the wind; the charming one cannot help receiving messages” – she, however, has to guard her chastity. P

T

BAT· **bat** “Dregs of pressed dates *(ṭajīr)*.” 0 **bat**

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160 1. D̲ changed from D (dot in brown ink).

161 1. Above the line.

:: BAT· KAL· **bat käl** like: ŠAB· KAL· **šap käl**, for hastening *(isrā')*. For the sound of anything heavy that has fallen *(šay' ṯaqīl iḏā waqa'a)*: BAT· TUŠDY **bat tüšdi.** 0

BIT· **bit** "Louse *(qaml)*." Hence "the worm *(dūd)* that infests wheat" is called: TARIΓ· BITIY **tariγ biti.** 0 **bit**

JAT JAT **čat čat** Sound of a blow *(waq')*. Thus :: JAT· JAT 'URDY **čat čat urdi** "He struck with such a sound." 0 **čat**

JIT· **čit** "A hut *(xuṣṣ)* of reeds or thorns." **čit**

ŠAT· **šat** "Courage *(jur'a)*." Thus :: 'NIK NA' ŠATIY BA'R **anig nä šati bār** "What courage does he have?" – implying the negative. **šat**

QAT· **qat** "Fold *(ṭiny)*" of anything. :: TUVN QATIY **tōn qati** "Fold of a garment." From this comes the word: QAD·RA'Q· **qadrāq** for "mountain bends and folds *(ma'āṭif al-jibāl wa-maḥānīhā)*." 0 **qat**

QAT· **qat** Oγuz dialect. A particle corresponding to *'inda* ("at, near"). Thus :: BAK QATINDA' **beg qatinda** "At the emir's." 0 D

QUT· **qut** "Fortune, luck *(dawla, jadd)*." From this comes the name: QUT·LUΓ **qutluγ.** **qut**

Verse: N

QUT· QUWIΓ BIR·SA' 'IḌIM QUVLINKA' **qut qiwiγ bersä iḏim qūliŋa** V
KUNDA' 'IŠY YUKSABAN· YUVQ'R· 'AΓ'R **kündä iši yüksäbän yōqār aγār**

0 "If God gives fortune to his slave his status rises daily." 0

KUT **köt** "Posterior *(dubur)*." 0 **köt**

MAT **mat** A particle meaning "thus" *(kaḏā)*. :: 'ANDAΓ MAT **andaγ mat** "Thus so *(kaḏā huwa)*." 0 **mat**

J

SJ **sač** "Hair *(ša'r)*." 0 **sač**

SUJ **suč** Onomatopoeic for something "bouncing off *(nubūw)*." Thus :: QILJ SUJ QILDY **qilič suč qildi** "The sword glanced off *(nabā)*." :: 'AR SUJ QILDY **är suč qildi** "The man refused to obey the order *(nabā . . . qabūl al-amr)*." 0 **suč**

QAJ **qač** A particle of quantity meaning "how many? *(kam)*." :: QAJ YARMA'Q BIYRDIY **qač yarmāq bērdi** "How many dirhams did he give?" 0 **qač**

QUJ **qoč** "Ram *(kabš)*." Oγuz dialect. Its root-form is: QUJNKA'R·[2] **qočnār.** **qoč** D

2. K changed to G by later hand (three dots in brown ink).

QAJ **qač** A particle meaning "time *(marra)*." Thus :: QAJ QATA' 'AY·DIM **qač qat aydim** "How many times did I say?" 0 **qač**

KUJ· **köč** "Moving camp **köč**

[I. 270/321] **162**

or going on campaign *(aẓ-ẓa'n wa-l-irtiḥāl)*." Hence :: SUV KUJTY **sü köčti** "The army set off *(irtaḥala)*." 0

KUJ **köč** "Hour or while *(sā'a)*." Thus :: BIYR· KUJ KUḌKIL **bīr köč küḍgil** "Stay a while *(sā'at^an)*." 0

HJ HJ **häč häč** A word used to restrain horses when they wish to gallop at full speed. This expression corresponds exactly to the Arabic [i.e. *haj*]. It goes against the rule, since it contains *hā'*. There is no *hā'* in the Turkic dialects. **häč**

D

KAD[1] **käd** (with *dāl* or *ḍāl*) A particle of emphasis or exaggeration in the description of something. Thus :: KAḌ 'ĀAT· **käḍ āt** "What a good horse! *(ni'ma l-faras)*." :: KAḌ· NA'NK **käḍ nāṇ** "What a good thing!" 0 **käd, käḍ**

R

BIR· **bir** The number "one *(wāḥid)*." :: BIYR YARM'Q **bīr yarmāq** "One dirham." It is permissible to include this in the defective chapter and say: BIYR **bīr**. There are many examples of this; but the more elegant and more correct usage in the Turkic dialects is the shorter pronunciation and the abrupter enunciation. 0 **bir** G

:: 'R TR YLDY· **är tär boldi** "The man was ashamed *(xajila)*." This is in place of saying: 'AR BULDY **ir boldi**. 0 **tär**

JAR **čär** Onomatopoeic for heaviness (illness) of the body *(ṯiqal al-badan)*. Hence :: 'AR JRLAN·DY **är čärländi** "The man's body was heavy *(ṯaqala badan)*." Khāqānī dialect. 0 **čär** D

JAR **čär** "Time *(waqt)*." Oγuz dialect. Hence :: BUV JARLIK DA' KAL **bu čärlikdä käl** "Come at this time." 0 D

JAR· **čär** "The opposite side *(qubāla)*" of something. Oγuz dialect. Hence :: 'ANIK 'AWIY BUV JARLIK DA' **anig äwi bu čärlikdä** "His house is opposite this." From this comes the word: JARIK· **čärig** for "the two battle-lines *(ṣaffay al-ḥarb)*" since they face one another *(yataqābalāni)*. D

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162 1. D changed to D (brown dot barely visible).

JIR· **čir** Onomatopoeic for the tearing *(mazq)* of a garment, or other. Thus :: 'NIK TUVNIN JIR YIR·ṮIY **anig tōnin čir yirtti** "He tore his garment with (such) a sound." 0 **čir**

JUR· **čür** "Profit *(manfa'a)*." Hence :: 'UL 'AN·DIN· NA'NK· JURLA'DIY **ol andin nāṇ čürlädi** "He got some profit *(nāla . . . manfa'a)* out of it." 0 **čür**

JUR· JUR· **čur čur** Onomatopoeic for milk falling from the udder into the pail. The same for any liquid when it makes (such) a sound. 0 **čur**

JIR· **čir** "Grease *(dasam)*." :: 'AŠJ·TA' JIR· YUVQ· **ešičtä čir yōq** "There is no grease in the pot." Its root-meaning is "suet *(as-simḥāq min aš-šaḥm)*." Thus :: BUV 'AṮA' JIR· YUVQ· **bu ättä čir yōq** **čir**

"There is no fat *(šaḥm, samn)* on this meat." 0

One says of the sound of the cricket: SIR· SIR· AṮY **sir sir etti** meaning "It made such a sound." The word is also onomatopoeic for the "scratching *(ṣarīr)*" of a pen, and the like. 0 **sir**

SIR· **sir** ["lacquer"] A paste *(luzūjāt tuttaxaḍu min al-γirā')* with which Ṣīnī bowls are smeared, then painted upon. Hence :: SIR·LIΓ 'AYA'Q· **sirliγ ayāq** "A bowl so smeared and painted" [A lacquered bowl]. 0

ŠR ŠR· **šar šur** Onomatopoeic for rain falling noisily and heavily. The same for any liquid when it makes (such) a sound. The *šīn* is an alternant of *jīm*. :: 'UL JAR JUR YIYDY **ol čar čur yēdi** "He ate all he found, leaving nothing." 0 **šar šur** **čar čur**

QAR· QUR· 'AṮY QARIN· **qar qur etti qarin** "The belly growled *(qarqara)*." This corresponds to the Arabic in sound and sense. 0 **qar qur**

QUR· **qur** "Rank *(martaba)*." Thus :: MANIK QRUM· 'ULΓ **mänig qurum uluγ** "My rank is high." 0 **qur**

QUR· **qur** "Belt *(minṭaqa)*." 'IJ· QUR **ič qur** "Girdle *(wašāḥ)*." 0

QIR·YAΓIY **qir yaγi** "Secret *(mukāšiḥ)* enemy." 0 **qir**

QIR 'ĀṮ **qir āt** "Dun *(samand)* horse."

QIR· **qir** "Dam *('arim, musannāt)*." 0

QIR **qir** "Mountain formed of one mass of rock *(al-haḍba min al-jibāl)*." 0

KUR· 'AR **kür är** "A man who is cool-headed *(rābiṭ al-ja'š)*, strong-hearted *(qawī al-qalb)* and proud *(šāmix bi-l-anf)*." Proverb: KIM· KUR· BULSA' KUW'Z BULVR **kim kür bolsa küwāz bolür** "Whoever is firm *(jald)* and strong-hearted may become proud *(mutakabbir)*." Verse: **kür** P

'AR·TIŠ SUWY YIMA'KY	**ärtiš suwi yemäki**	V
SIT· ΓAB· TUTAR BILA'KIY	**sitγap tutar bilāki**	
KUR·MAT· 'ANIK· YURA'KIY	**kürmät anig yürāki**	
KAL·KA'LIMAT· 'IRKIŠUVR	**kälgālimät irkišür**	

Yemāk is a tribe of Qifčāq. "This tribe [lit.: The Yemāk of the Ärtiš River] have rolled up their sleeves, their hearts strong and high-spirited *(qawiyya 'aliyya)*,[1] and have now mustered to come to us." 0

Z

BIZ **biz** A particle meaning "we *(naḥnu)*." :: BIZ KALDIYMYZ **biz käldīmīz** "We came." **biz**

TUZ **tüz** Anything "level *(mustawin)*." Thus :: TUZ· YIYR· **tüz yēr** "Level ground." 0 **tüz**

JUZ· **čuz** A red and black gilt Ṣīnī brocade. 0 **čuz**

"The shaded side *(maqnuwa)* of mountains" is called:

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QUZ TA'Γ **quz tāγ**. It is the side over which the sun rises only after noon; which remains to the left *('an yasār)* of the sun; and which is always covered with cold and snow. Proverb: **quz**

QUZ·DA' QA'R· 'AK· SUVMA'S	**quzda qār ägsümās**	P
QUVY·D' YA'Γ 'AKSUVMA'S·	**qōyda yāγ ägsümās**	0

"The shaded side of mountains lacks not for snow; (similarly) sheep lack not for fat." 0

"Something dear or expensive *(γālī)*" is called: QIZ· NA'NK **qiz nāṇ**. Thus :: BUV 'ĀT QIZ 'ALDIM **bu āt qiz aldim** "I bought this horse dear." 0 **qiz**

QIZ **qiz** "Girl *(jāriya)*." Thus :: QIZ QIRQIN· **qiz qirqin** "Girls *(jawārī)*." 0 QIZ **qiz** "Daughter *(bint)*." Thus :: MANIK QIZM **mänig qizim** "My daughter." 0 And "a virgin *('aḏrā')*" is called: 'AV· QIZIY **äv qizi** meaning "One secluded in the house *(muxaddara al-bayt)*." 0 YINJKA' QIZ **yinčgä qiz** "Concubine *(surriyya)*." 0 This word can refer either to a free girl *(ḥurra fatiyya)* or to a slave girl *(jāriya mamlūka)*. Its root-meaning is "virgin"; the others are by extension from that.

QIZ QUŠ **qiz quš** Name of a bird that confronts *(yatakāfaḥu)* a man as if it wished to light on him. 0

QIZ KIŠIY **qiz kiši** "A miserly *(baxīl)* person." Arγu dialect. Proverb: QIZ KIŠIY SA'WIY YUVRIΓLIY BULM'S **qiz kiši sāwi yōriγli bolmās** "The report of a miser spreads not D P

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163 1. MS. *'alī*.

abroad" and he remains unknown. This is coined to advise a person to be generous in order to gain far-flung report and fine praise. 0

KAZ̲· **käz** "The notch *(fūq)* of an arrow." :: 'UQ KAZIY **oq käzi.** 0 **käz**

KAZ **käz** "Remainder of food in a pot *(al-qurāra)*." It is the remannt of milk or flour or the like that sticks to the bottom of a kettle and must be scraped off. :: 'AŠJ̲· KIZIY **ešič käzi.** 0

KAZ̲· **käz** Name of a type of Ṣīnī brocade. 0

KUZ **küz** "Autumn *(xarīf)*." **küz**

KIZ **kiz** "Scent-box *('atīda)*; wardrobe *(taxt)*; clothing-bag *('ayba aṭ-ṭiyāb)*." The same for any case or cupborad *(ṣiwān)*. :: KIZDA'KIY KIZ [sic] YIBA'R̲· **kizdāki kin yipār** "A musk-bag kept in a case *(nāfija misk maṣūna fī ṣiwān)*." This phrase is used only as a simile for the fragrant breath of maidens. 0 **kiz**

MIZ **miz** A particle meaning "we *(naḥnu)*." The *mīm* is an alternant **-miz**

of *bā'; bā'* comes at the beginning of the word. Thus :: BIZ BAR̲·DIMIZ **biz bardimiz** "We went." :: KALDIMIZ **käldimiz** "We came." This rule holds for both nouns and verbs. :: A̲'ĀTIMIZ **ātimiz** "Our horse."

S

BIS̲· **bis** "Dregs *(ṭufāla)* of a churn or wine-skin." It is something like tar *(qīr)*. 0 **bis**

When the Oγuz wish to exaggerate the description of anything round they say: TAS· TAKIR·MA' **täs tägirmä.** This goes against the rule. The rule about colors and exaggerating the description of things is to take the first letter of the word and join it to *bā'* in most of the Turkic dialects, but to *mīm* in Oγuz. 0 Example. One calls a "deep-gray *(aγbar mušabba')*" color: KUB̲· KVK̲· **köp kök**, but in Oγuz you say: KUM KVK **köm kök.** 0 KVK **kök** means "dark gray *(akhab)*." The Turks take the first *kāf*, join it to *bā'*, and say: KUB· **köp**, which is the exaggerative particle; then they bring forward the color name and say: KVK **kök.** The Oγuz change the *bā'* to *mīm* and say: KUM KU̲VK **köm kök** for "deep gray." 0 One says for "yellow *(aṣfar)*": SARIΓ **sariγ.** One says for "bright yellow *(aṣfar fāqi')*": SAB· SARIΓ̲· **sap sariγ.** The *sīn* is taken from: SARIΓ̲· **sariγ**, then joined to *bā'* to form the exaggerative, and then the color name is brought in after it. 0 "An open space *(faḍā')*" is called:: YAZIY **yazi.** To exaggerate the description you say: YAB· YAZIY **yap yazi** meaning "wide open space *(faḍā' afyaḥ)*." All exaggeratives are according to this rule. But there is no rule for changing *bā'* to *sīn*. **täs** D G D

TAS· **tas** Anything "bad *(radī')*." Oγuz dialect. :: BUV A̲'ĀT TA̲S TAKUL **bu āt tas tägül** "This horse is not bad." **tas** D

TUS TUS **tos tos** Onomatopoeic for beating anything soft, as when one beats clothing or felt. Thus :: TUS[1] TUS[1] 'URDIY **tos tos urdi** **tos**

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"He beat with this sound."

KAS· **käs** "A piece *(qiṭ'a)*" of anything. :: BIYR· KAS· 'ATM'K **bir käs ätmāk** "A piece of bread." 0 **käs**

KAS· **käs** "A piece of dried clay (or other) used to wipe the anus (*nubla* [defined])."

KIS· **kis** "Wife *(zawja)*." Thus :: 'ANIK KIŠIY[1] **anig kisi** "His wife." Some use the word with the possessive suffix *(ma' al-iḍāfa)*; :: 'UL KIŠIY[2] 'AL·DIY **ol kisi aldi** "He took a wife *(xaṭaba z-zawja)*." **kis**

Š

BUŠ YILQY **boš yilqi** "An animal that has been set free *(musayyaba)*." Hence :: 'UL 'IŠLA'R BUŠ· **ol ešlār boš (qildi)** "He divorced *(ṭallaqa)* the woman" – as though he "let her go free *(ahmala)*." :: 'UL QUL BUŠ QILDY **ol qul boš qildi** "He freed *(a'ṭaqa)* the slave." 0 "A free man *(ḥurr)*" is called: BUŠ **boš**. Proverb: BUŠ NA'NK K' 'IDIY BULM'S· **boš nāṇkä iḍi bolmās** 0 "Something left free or neglected *(muhmal)* has no master." This is coined to advise a person to hold on to his property. 0 **boš** P

TUŠ· **tüš** "Place or time of a halt *(manzil, waqt an-nuzūl)*." 0 Hence :: TUŠ· 'UVḌIY **tüš ōḍi** "Time to halt." **tüš**

JAŠ **čäš** "Turquoise *(fayrūzaj)*." Verse: **čäš**

YARAT̄Y YAŠIL JAŠ	**yaratti yašil čäš**	V
SAWUR·DIY 'URNK QAŠ·	**sawurdi ürüṇ qaš**	
TIZIL·DIY[3] QARA' QUŠ	**tizildi qara quš**	
TUN KUN 'UVZA' YURKANUVR[4]	**tün kün üzä yörgänür**	

Describing the sky: "(God Most High) created a sky like turquoise in its greenness; He sowed therein the stars as though they were jade" - this is a white stone used to make seals; "He arranged from them Libra *(al-mīzān)*" - a constellation called in Turkic: QARA' QUŠ **qara quš**; "that night and day would turn on one another." 0

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165 1. U (brown) changed from A (black).

166 1. *Tašdīd* (~) in brown ink.

2. Three dots of Š in brown ink.

3. Z changed from R (dot in brown ink).

4. Two dots of Y in brown ink.

JIŠ JI̱Š **čiš čiš** A word said by a woman to make her baby (or other) pee *('inda ibāla aṣ-ṣabī)*; also by a horseman to make his horse stale after riding. **čiš**

SIŠ· **siš** "Skewer *(sufūd)*." "The instrument for arranging Tutmāč *(minẓām tutmāj)*" is also called: SIŠ **siš**. 0 **siš**

QUŠ̱ **quš** "Bird *(ṭayr)*." This is the generic term; then they are distinguished by special names, thus: 'URNḴ QUŠ̱ **ürün quš** "White falcon *(bāzī abyaḍ)*"; 0 QAR' QUŠ̱ **qara quš** "Eagle *('uqāb)*"; 0 TAWAY QUŠ̱ **tewe quš** "Ostrich *(na'ām)*"; 0 **quš**

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YUVN QUŠ̱ **yün quš** "Peacock *(ṭāwūs)*"; 0 'I̱YL QUŠ **ēl quš** "Vulture *(raxama)*."

QAR' QUŠ **qara quš** The planet "Jupiter *(muštarī)*." :: QAR' QUŠ TUΓDY **qara quš tuγdi** "Jupiter has risen." It rises, according to them, at dawn. 0

QAR' QUŠ **qara quš** "Tips of a camel's hoof *(aṭrāf axfāf al-ibil)*." Oγuz dialect. 0 D

QIZ QUŠ **qiz quš** Name of a bird resembling the finch *(abū barāqiš)* in color. 0

QIŠ **qiš** "Winter *(šitā')*." Proverb: QIŠ QU̱NUQY 'UVṮ **qiš qonuqi ōt** "Winter's guest is fire." 0 **qiš** P

[F]

TAF **täw** "Deceit, trickery *(makr, ḥīla)*." Proverb [=43 **aḍiγ**]: 'AWJY NA̱J' A̱'ĀL BILSA' 'A̱ḌIΓ 'NJ' YUVL BILYR **awči näčä āl**[1] **bilsä aḍiγ anča yōl bilir** 0 "As many tricks as the hunter knows the bear knows ways of escape." 0 **täw** P

JIF· **čiw** Onomatopoeic for the "boiling *(γalayān)*" of syrup in a vat, and the like. **čiw**

QIW **qiw** "Luck, fortune *(baxt, dawla)*." **qiw**

Q

TUQ KIŠY **toq kiši** "A satiated *(šab'ān)* person." **toq**

TUQ 'AR· **toq är** "A man without hair on his head," as of the Turks *(allaḍī la ša'ar 'alā ra'sihi kamā li-t-turk)*. :: TUQ YI̱LQY **toq yilqi** "A hornless (*ajamm* [defined]) animal."

TUQ TUQ 'T̃Y **toq toq etti** "Something solid *(muṣmat)* made a noise," like one stone striking another. 0

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167 1. Sic, in error for **täw**.

'R KIŠIY[2] BIRLA' TUQ TUQ BULDIY **är kisi birlä toq toq boldi** "The man and woman had a falling-out *(waqa'at al-xušūna bayn ar-rajul wa-l-mar'a).*" 0

JAQ **čaq** A particle expressing "the essence and exact identity of a thing *('ayn aš-šay' wa-nafsuhu).*" Thus :: JAQ 'UL 'AT·NIY TUTΓIL **čaq ol atni tutγil** "Hold that very horse!" :: JAQ 'UMAJNY 'URΓIL **čaq amačni urγil** "Hit the target on the nose!" 0 **čaq**

JAQ JUQ **čaq čoq** Sound of "breaking *(kasr)*" something like the breaking of wood or bone or nuts or the like. Thus :: JAQ JUQ 'AT̄Y **čaq čoq etti.** 0 **čaq čoq**

JAQ **čiq** Also onomatopoeic. 0 :: 'UL 'ANY 'UR·DIY JAQ 'AT·MADIY **ol ani urdi, čiq etmädi** "He hit him, but he felt no pain nor cried out *(mā ta'allama wa-mā ṣāḥa).*" 0 **čiq**

ZAQ ZQ **zaq zaq** A particle of incitement *(iγrā')*, used to incite rams to butt *(niṭāḥ).* **zaq**

SAQ SAQ **saq saq** A particle used by a guard among the troops to order alertness *(tayaqquẓ)* in keeping castles, fortresses or horses from the hands of the enemy. :: SAQ SAQ **saq saq** **saq**

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"Be alert! *(kūnū ayqāẓan).*" Hence "a clever and alert *(faṭin, mutayaqqiẓ)* man" is called: SAQ 'AR· **saq är.** 0

SUQ YALNKVS 'AR· **suq yalnūs är** "Loner, a man without a friend or help *(al-waḥīd al-munfarid lā anīs lahu wa-lā mu'āwin).*" **suq**

K

BAK· NA'NK **bäk nāŋ** "Anything firm *(muḥkam).*" 0 **bäk**

BUK **bük** "Thicket *(ajama).*" **bük**

BUK **bük** "Corner *(zāwiya).*" Arγu dialect. 0 D

TAK **täk** A word meaning "without a purpose *(lā qasḍa).*" Thus :: TAK· KAL·DIM **täk käldim** "I came, not for any reason (i.e. just, simply) *(bilā qaṣd li-šay').*" 0 **täk**

:: TAK· TUR **täk tur** "Be quiet! *(uskut).*" Oγuz dialect. 0 D

JAK·[1] JUK·[1] **čäk čük** "Rubbish, old furniture *(al-xurṯī min al-matā').*" 0 **čäk čük**

JUK JUK **čök čök** A word used to make camels kneel *(yunāxu bihā l-ba'īr).* 0 **čök**

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2. *Tašdīd* (~) in brown ink.

168 1. The stroke of the K has been scratched out so that it looks like L.

JIK JIK **čik čik** A phrase used for calling or driving kids *(du'ā' al-jady wa-kaḍālika iḍā sīqa)*. 0 **čik**

JIU̱K· **čik** A particle used in playing knuckles *(al-ka'b)*; when it falls on its underside *(iḍā waqa'a li-baṭnihi)* one says: JIU̱K TURDIY **čik turdi**. 0

:: DU̱K 'UR·DIY **dük urdi** "He struck a light blow with his fist *(ḍaraba bi-kaffihi ḍarban xafīfan majmū'an anāmiluhu)*." 0 **dük**

DUK MI̱NK **dük miṇ** "Thousands *(mā bayn al-ulūf)*." :: DUK MINK YARMA'Q· **dük miṇ yarmāq** "Thousands of dirhams." 0

If something is "set standing up *(qā'im^an)*" one says: DIK· TURDIY **dik turdi**. **dik**

SIK **sik** "The male member *('ard ar-rajul)*." Maḥmūd [al-Kāšγarī] states: It shows good manners, and respect for the Book of God, for a Reader among crude Turks and their women to muffle his reading of the following verses: *wa-ātat kulla wāḥidat^in minhunna sikkīn^an* (Q. 12:31 "then she gave to each one of them a knife"); and: *mā yaftaḥi llāhu li-n-nāsi min raḥmat^in fa-lā mumsika lahā wa-mā yumsik fa-lā mursila lahu min ba'dihi* (Q. 35:2 "Whatsoever mercy God opens to men, none can withhold and whatsoever He withholds, none can loose after Him"). He should muffle his reading of such verses among them, for they do not understand the meaning, but consider that the sounds of the words mean what they understand by them in their own language; so they commit a sin by laughing at them. Likewise, he should muffle his reading of the following verse: *in hāḍā illā xtilāq* (Q. 38:7 "this is surely an invention") 0 because in their language TIL'Q· **tilāq** is "vulva *(farj al-mar'a)*." Likewise, he should muffle among the Oγuz all phrases containing the interrogative *am*, as for example: *a'antum anzaltumūhu min al-muzni am naḥnu l-munzilūn* (Q. 56:69 "Did you send it down from the clouds, or did We send it?"), since **sik** D 'AM· **am** is "vulva *(farj al-mar'a)*" in Oγuz dialect.

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But there is no objection with regard to one who understands the meaning. 0

ŠUK· **šük** A word of silencing. The Turks say: ŠUK· TUR· **šük tur** "Be quiet *(uskut)*." 0 **šük** D

:: 'UL MUK TURDIY **ol mük turdi** "He stood bent over *(qiyām ar-rāki')*." **mük**

L

BUL 'ĀT **bol āt** "A white-legged *(muḥajjal)* horse." One calls a horse "with a blaze and a white leg *(aγarr muḥajjal)*": 'UΓR BUL **oγar bol**. 0 **bol**

One calls "wheat that has been left for years so that the flavor has gone out": BUL TARI̱Γ **bül tariγ**. The same if it has rotted due to rain or moisture. And anything "that has spoiled with time *(baliya min ṭūl az-zamān)*" is called: BUL **bül**. This is close to Arabic in both sense and sound, since it is *baliya* in Arabic and BUL **bül** in Turkic. 0 **bül**

TIL **til** "Speech *(kalām)*." :: 'UL 'ANKAR TIL TĄKURDY **ol aŋar til tagürdi** "He did him harm *(aḍā)* with his tongue and his speech." 0 **til**

TIL **til** "Tongue *(lisān)*." Proverb [=66 **ärdäm**, 501 **tīl**]: 'AR·DAM BAŠIY TIL **ardäm baši til** "The head of the virtues is the tongue" – meaning thereby fine speech, as they say [in Arabic], *al-mar' maxbū taḥta lisānihi* ("A man is hidden beneath his tongue"). 0 P

TIL **til** "Dialect *(luγa)*." :: 'UΓZ TLY **oγuz tili** "The dialect of Oγuz." :: YĄBA'QV TILIY **yabāqu tili** "The dialect of Yabāqu." This word corresponds to the Arabic in meaning, since *al-lisān* ("tongue") in Arabic can be divided into "speech" *(kalām)*, "language" *(luγa)*, and so on; as in the following verse:

innī atatnī lisānun lā usarru bihā *min 'alwa lā 'ajabun fīhā wa-lā saxarū* 0

("There has come to me a word [*lisān . . . arāda bihi l-kalima*], at which I do not rejoice, from above; there is nought in it to be amazed at, nor to scoff at.")[1]

One calls "an enemy captive *(al-axīḍ min al-'adū)*": TIL **til**. Thus :: TIL TUTYM **til tuttīm** "I have taken one of the enemy" – to spy out the circumstances from him. 0

JIL **čil** "Trace of a blow on the skin *(aṯar aḍ-ḍarb fi l-jild)*." **čil**

"Someone maladroit *(axraq al-yad)*" is called: ŠAL ŠUL 'ĄLIĶ·LIĶ· **šal šul äliglig**. **šal šul**

QUL **qul** "Slave *('abd)*." Proverb: QUL YAΓY 'IT· BURIY **qul yaγi, it bori** 0 "A slave (if he has power over his master's property will take part of it, seizing the opportunity, and carry it away, like) an enemy; a dog is a wolf (in his own household, since he never guards anything edible once he has gotten hold of it)." This is coined about the lack of a slave's loyalty to his master. 0 **qul** P

QIL **qil** "A hair *(ša'ra)*" of a man, or other. 0 **qil**

QIL QUŠ **qil quš** "Wild swallow *(subad)*." It is a duck-like *(ka-l-iwazz)* bird which comes

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in the beginning of spring and is given as a gift in that season by emirs to one another. It is also called QIL QUḌRUQ **qil quḍruq** meaning "Hairy-tail" *(aš'ar aḍ-ḍanab)*. 0

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169 1. From an elegy by A'šā Bāhila. According to the editors of Tawḥīdī, *Kitāb al-Imṭā' wa-l-Mu'ānasa*, Vol. II, p. 199, *lisān* here means *risāla* ("message"); "from above" means from Upper Najd (citing *Khizānat al-Adab)*; and the European edition of A'šā's *Dīwān* has *kaḍab* in place of *'ajab*. See ed. R. Geyer (Gibb Memorial Series, 1928), p. 266 of text (line 4: *innī atānī lisānun lā usarru bihi / min 'alwa lā kaḍibun minhu wa-lā suxuru)* and p. 251-2 of notes.

KUL **kül** "Ashes *(ramād)*." Proverb: KUL 'URKNJ' KUVZ 'URSA' YIYK **kül ürginčä köz ürsä yēg** 0 "Blowing on burning coals is better than blowing on ashes." 0 This is coined to advise someone to concern himself with important matters and leave alone insignificant ones. **kül** P

M

TAM **tam** "Bolt *(lizāz)*" of a door. Hence :: QBUΓ TAMLTY **qapuγ tamlatti** "He bolted the door." 0 **tam**

TUM· **tum** "Cold" *(al-bard)* in its root-meaning; but: TUMLΓ **tumliγ** is used for "cold *(al-bard)*" as well as for "any cold thing *(aš-šay' al-barīd)*." 0 **tum**

TUM· **tum** "Single-colored *(bahīm)*," of horses' markings. Thus :: TUM QARA' 'AT· **tum qara at** "All-black *(bahīm aḍham)*" horse. 0 :: TUM TURΓ 'T **tum toruγ at** "All bay *(kumayt bahīm)*" horse. 0

JIM **čim** An exaggerative particle of dampness or rawness. Thus :: JIM· YIYK 'AT· **čim yīg ät** "Very raw *(niyy jiddan)* meat." :: JIM· 'UL TUVN **cim öl tön** "A very damp *(raṭb jiddan)* garment." 0 **čim**

JIM· **čim** "Peat *(ṭīl)*." This is what is cut away from the ground and dried, then used as kindling, since it contains dense-rooted vegetation. :: JIM· BIJTIY **čim bičti** "He cut some peat."

SUM· SUJK NA'NK **süm süčig nāŋ** "Something very sweet *(ḥulw jiddan)*." Oγuz dialect. 0 **süm** D

QUM· **qum** "Sand *(raml)*." Čigil dialect; the Oγuz do not know it. **qum** D

KAM· **käm** "Sickness *(dā')*." Hence :: 'AT· KAM·LAN·DIY **at kämländi** "The horse (or other) took sick." 0 **käm**

KUM **köm** Exaggerative particle for gray, in Oγuz dialect. :: KUM· KVK **köm kök** "Deep gray *(aγbar jiddan)*." 0 **köm** D

KIM **kim** An interrogative particle meaning "who? *(man)*." :: BUV KIYM **bu kim** "Who is this?" It is used for singular or plural. The Oγuz say: BUVY KYM **bōy kim** meaning, "Who are your clan? *(man al-qabīla)*." This is a collective noun. **kim** D

N

BAN **bän** A particle meaning "I" *(anā)*. :: BAN BAR·DIM **bän bardim** "I went." Oγuz dialect; the Turks say MAN· **män**. 0 **bän** D

TUN· **tün** "Night *(layla)*." Thus :: TUVN·LA' KAL·DIM **tünlä käldim** "I came at night." 0 **tün**

TIN· **tin** "Spirit, breath *(rūḥ, nafas)*." Thus :: 'ANIK TIYNIY KASIL·DIY **anig tini käsildi** **tin**

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"The man's breath and spirit were cut off."

TIN **tin** "Halter *(miqwad)*." Thus :: TIN TIZ·KIN· **tin tizgin** "Halter and bridle." 0

JIN· **čin** "Truthfulness *(ṣidq)*." Thus :: JIN· SUVZLA'R **čin sözlär** "He speaks truthfully *(yaṣduqu l-kalām)*." :: JIN 'AY·DINK **čin aydiŋ** "You told the truth." **čin**

SAN· **sän** A particle meaning "you *(anta)*." The Turks use this word for children and servants, or anyone below the speaker in age or rank. For anyone of respect or rank they say: SIZ· **siz**, with *zāy*. The Oγuz turn the story around. They call older people SAN· **sän**, with *nūn*, and younger people SIZ· **siz**, with *zāy*. The latter is also used for the plural, and this is according to rule, since SIZ· **siz** is a collective. 0 **sän** D

QIN **qin** "Sheath *(jafn)*" of a sword or knife. :: QILJ QIYNIY **qilič qīni** "Sword-sheath." 0 **qin**

KAN· **kän** Any "city" in the Eastern regions *(kull balda fī diyār aš-šarq)*. This is a lightened form of KAN·D· **känd**. **kän** D

KUN **kün** "Sun *(šams)*." :: KUN TUI·DIY **kün tuγdi** "The sun rose." Proverb: KUN-KA' BAQ·SA' KVZ· QAMA'R· **künkä baqsa kōz qamār** "One who looks at the sun will daze his eyes." 0 **kün** P

KUN· **kün** "Day *(yawm)*." :: BUV KUN BAR·IIL **bu kün barγil** "Go today." It is called this because daylight is due to the sun.

KIN YBA'R· **kin yipār** "Musk-bag *(nāfija misk)*." 0 **kin**

MAN **män** A particle meaning "I *(anā)*." Turk dialect. 0 **män** D

MUN **mün** "Soup *(maraqa)*." Among the Yaγma I heard them say: MUN KALDUR **mün kāldür** meaning "Bring the soup" but they brought noodles *(iṭriya)*, since that is what they meant. **mün** D

In Turkic script or in this script it is permitted to insert the *līn* letter in these words; in the pronunciation, however, its presence in their dialects is as I have written. 0 G

End of Chapters of Sound Biliterals

Chapters of Triliterals

[I. 286/341] 172

Chapter: *fa'l, fu'l, fi'l*, medial quiescent, in its various vocalizations

T

BART **bart** "A measuring vessel for wine *(nayṭal aš-šarāb)*; a measuring-cup *(mikyāl)* of any liquid." 0 **bart**

YART̲ **bart** "Jug *(kūz)* for drinking water." Oγuz dialect. D

YART YURT TUT̄Y **bärt bürt tutti** "He grasped it from every side at once *(min kull jānib faj'at^an)*." 0 **bärt bürt**

YUR·T **bürt** "Nightmare *(jāṯūm)*." It may be called KTY BURT **köti (?) bürt**. **bürt**

BYRT [sic] **bert** "The tax *(ḍarība)* which a master *(mawlā)* receives annually from his slave *('abd)*." The better pronunciation is: BYRT **bērt**, with *yā'*. 0 **bert**

:: 'A̲NIK TU̲VNIN TIR·T TIR·T YIR·T̄Y **anig tōnin tirt tirt yirtti** "He tore his clothes with this sound, carelessly *(min yayr mubālāt bihi)*." 0 **tirt**

TURT YARMA'Q **tört yarmāq** "Four *(arba'a)* dirhams." Likewise, every "four" is: TU̲VR̲T̲ **tört**. The better pronunciation is: TU̲VRT̲ **tört**, with *vāv*. 0 **tört**

One calls the "crumbs *(duqāq)*" or "fragments *(ruḍāḍ)*" of anything: JAR·T JUR·T· **čärt čürt**. Hence :: BZINIK 'ANDA' BYR· JART 'ALΓUVMIZ BA'R **bizin̯ anda bir̄ čärt alγūmiz bār** "He has a crumb *(kisra)* which belongs to us." 0 **čärt čürt čärt**

If a man "spits through his teeth *(min xilāl asnānihi)*" one says: JIR·T̲ SUVḌ̲TIY **čirt sūḍti**. 0 **čirt**

SAR·T̲ **sart** "Merchant *(tājir)*." Proverb: SAR·T 'AZUQY 'ARIΓ BULSA' YULDA' YYR **sart azuqi ariγ bolsa yolda yēr**. 0 We have already explained this above [45 **azuq**]. 0 **sart** P

:: 'A̲NIK 'A̲ḌA'QI̲Y SAR·T SURT QILDY **anig aḍāqi sart surt qildi** "His foot made (such) a sound" – it is like the sound a foot makes in a loose-fitting slipper. 0 **sart surt**

SIR·T **sirt** "Coarse hair *(hulb)*."[1] **sirt**

The Oγuz call every "stream *(tul'a)*" or "small valley *(wādī̄ ṣaγīr)*": SIR·T **sirt**. D

QAR·T **qart** "Wound or sore *(qarḥ)*." Hence "an ill-tempered *(šakis al-xuluq)* man" is called: QART 'AR· **qart är**. 0 **qart**

QURT̲ **qurt** "Worm *(dūd)*," among all the Turks; and the Oγuz call "a wolf *(ḍi'b)*": QUR̲T̲ **qurt**. 0 **qurt** D

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172 1. MS. *halb*; cf. 635:12.

:: 'ALIK· QART· QURT 'A·TY **älig qart qurt etti** "His fingers cracked *(tafarqa'at al-aṣābi')*." **qart qurt**

QIRT 'UT **qirt ot** "Short *(qaṣīr)* grass." Similarly, "short hair" is called: QIRT SAJ **qirt sač**. 0 And "a man who is miserly and bad-tempered" *(baxīl, sayyi' al-xuluq)* is called: QIR·T· KIŠY **qirt kiši**. 0 **qirt**

:: 'AT· 'AR·BA'NY KURT KURT YIYDIY· **at arpäni kürt kürt yēdi** "The horse ate **kürt**

the barley crunching *(bi-xaḍḍ)*." The same for one who eats something, like a cucumber, and crunches it *(axḍada)*.

KURT **kürt** *an-nab'*. It is a mountain tree used for making bows, whips and staffs.

J

:: 'AR· TURMUZNY QARJ QURJ YYDY **är tarmuzni qarč qurč yēdi** "The man ate the **qarč qurč** gherkins crunching *(bi-xaḍḍ)*." 0

One calls "steel *(ḥadīd ḍakar)*": QUR·J· ATAMUR **qurč tämür**. This word is used as an epithet for strong *(jilād)* men, thus: QUR·J 'ARAN· **qurč ärän** meaning "tough *(ṣilāb)* men." The same for anything "solid and hard *(muṣmat ṣalb)*." 0 **qurč**

MUR·J **murc** "Pepper *(filfil)*." **murč**

[D]

KAN·D **känd** "City *(balad)*." Kāšγar is called: 'UR·DUV KAND· **ordu känd** meaning "City of residence *(balad al-iqāma)*, since Afrāsiyāb used to reside there because of its fine air; it is Lower Ṣīn. **känd** N

Verse:

KAL·NKIZLAYUV [sic] 'AQ·TIMZ	**kälginlayü aqtimiz**	V
KAND·LAR 'UZA' JIQTIMZ	**kändlär üzä čiqtimiz**	
FURXAN· 'AWIN YQTIMZ	**furxan äwin yiqtimiz**	
BURXAN 'UZA' SIJTIMZ	**burxan üzä sičtimiz**	

Describing their raid on the Uighur: "We came down on them like a flood; we went out among their cities; we tore down the idol-temples; we shat on the idols' heads." It is customary for the Muslims when they capture a country of infidels to defecate on the heads of their idols in order to profane them. 0

KND **känd** "Village *(qarya)*" (among the Oγuz and those who associate with them); "town *(kūra)*" (among most of the Turks). The chief city *(qaṣaba)* of Farγāna is called: 'UVZ· KAND **öz känd** meaning "City of our souls *(balad anfusina)*." SAMIZ· KAN·D **sämiz känd** meaning "Fat city *(balda samīna)*" is called thus because of its great size; it is, in Persian, Samarqand. D N N

S

BAR·S· **bars** "Leopard *(fahd)*." 0 BAR·S **bars** One of the twelve years in Turkic. **bars** 0

The Turks take the names of twelve different animals and brand twelve [successive] Calendar years by these names. Dates of births and battle are then reckoned according to the succession *(dawarān)* of these years. 0

The origin of this custom is that one of their kings once required information about a battle that had occurred some years before his reign, and they [his ministers?] were mistaken about the year

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in which that battle fell. 0

So he consulted with his people about it. He said: "Just as we were mistaken about this date, so will those who are after us be mistaken. Let us now therefore appoint a twelve-year cycle, corresponding to the number of the months and the number of the signs of the Zodiac, so that the reckoning[of years] from now on shall be according to their succession, and shall be an everlasting memorial." They said: "Just as thou judgest."

Then he went out hunting, and ordered that the wild beasts be driven toward the valley of the Īla, a great river. They hunted the beasts and drove them into the water. Twelve different ones crossed the river, and he put the name of each of them on a year. The first is: SIJ·ΓA'N· **sičγān** "Mouse *(fāra)*." This was the first to cross, so he put it at the beginning of the cycle. The usage follows these names. :: SIJ·ΓA'N YILY **sičγān yili** "Year of the mouse"; 0 then: 'UVD YILIY **ūd yili** "Year of the ox *(baqar)*"; then: BAR·S· YILIY **bars yili** "Year of the leopard"; then: TAWIŠΓA'N YILIY **tawišγān yili** "Year of the hare *(arnab)*"; then: N'K LVV[1] YILIY **nāg (lū) yili** "Year of the crocodile *(timsāḥ)*"; 0 then: YILA'N YILIY **yilān yili** "Year[2] of the snake *(ḥayya)*"; then: YUN·D· YILIY **yond yili** "Year of the horse *(faras)*"; 0 then: QUVY· YILIY **qōy yili** "Year of the sheep *(γanam)*"; then: BIYJIN· YILIY **bēčin yili** "Year of the monkey *(qird)*"; 0 then: TAQA'ΓUV YILIY **taqāγu yili** "Year of the hen *(dajāj)*"; then: 'IT· YILIY **it yili** "Year of the dog *(kalb)*"; then: TUNKUZ YILIY **toŋuz yili** "Year of the pig *(xinzīr)*."

When it reaches this: TUNKUZ **toŋuz**, then the reckoning begins again with: SIJ·ΓA'N· **sičγān** "Mouse."

The year in which I wrote this book was: Muḥarram, 466, during which began the year of the snake or YILA'N· YILIY **yilān yili**. When this year ends, and the year '70[3] begins, then will begin the year of the horse or: YUND YLY **yond yili**.

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174 1. Below the line (gloss by a later hand?).

2. MS. *sana wahya,* omit *wahya.*

3. Marginal note in brown ink: "Correction: the year '67."

The reckoning of the cycle is thus, as I have shown you.

The Turks claim a piece of wisdom *(ḥikma)* for each of the years,

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and draw an omen from it. They say: "If it is: 'VḌ YILY **ūḍ yili** – i.e. the year of the ox – there will be many battles, because of the goring of oxen. 0 If it is the year of the hen there will be much food, but there will be strife among men, since the food of hens is grain, and they are constantly tossing about refuse [to find pieces of grain]. If it is the year of the snake, or the year of the crocodile, there will be rains and abundance of herbage, because the home of these animals is water. If it is the year of the pig there will be much cold and snow and discord." Thus do they claim something for each year.

The Turks do not have names for the seven days, since the week became known [only] with Islam. Also, the names of the months, in the cities, are given in Arabic. The nomads[1] and the heathen infidels give them names according to four seasons: every three-month period has a name by which the passing of the year is known. For example, the beginning of spring, after Nayrūz, is called: 'UΓLA'Q 'AYI **oγlāq ay** meaning "Month of the kid *(jady)*"; then: 'LUΓ 'UΓLA'Q 'AYI **uluγ oγlāq ay** meaning "Month of the large kid" – since the second month is longer; 0 then: 'LUΓ 'AY· **uluγ ay** meaning "Great month" – since it falls in mid-summer when milk is abundant and all the blessings of livestock and of earth appear. And so for the rest; but I will not mention them, since they are seldom used – so understand! 0

BAR·S **bars** Any "swelling *(waram)*" on the body, from the bite of a louse or flea, or from the eruption of pimples. :: 'NIK 'ATY BAR·S BULDY **anig äti bars boldi** "His skin swelled up *(tawarrama)* in that way." **bars**

TAR·S **tärs** Anything "difficult *(ṣa'b)*." Thus :: TAR·S 'IYŠ **tärs īš** "A difficult matter." 0 **tärs**

:: 'UL 'ANY JAR·S JAR·S 'URDIY· **ol ani čars čars urdi** "He struck him on the skin with (such) a sound." Similarly one says: TRS TRS 'URDY **tars tars urdi** meaning that "he struck him from all sides *(min kull jānib)*." 0 **čars** **tars**

QARS **qars** "Robe *(kisā')* of camels-hair or sheeps-wool." 0 **qars**

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:: 'UL QAR·S QAR·S 'AYA' YAB·TY **ol qars qars aya yapti** "He clapped his hands *(ṣaffaqa bi-yadayhi)*." This is onomatopoeic for the sound of clapping.

F

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175 1. "The nomads" added in margin (original copyist).

:: TA'M̲ KULF YQLDY **tām külf yiqildi** "The wall collapsed noisily and suddenly *(bi-ṣawt wa-sur'a)*." **külf**

Q

:: 'AW BAR̲Q **äw barq** "House and home *(bayt wa-dār)*." One never uses: BAR̲Q **barq** alone, but only paired. 0 **barq**

One calls the "length *(ṭūl)*" of any body: TUR̲Q̲ **turq**. Thus :: BI̲YR· SUNKU̲V TUR̲QY **bir sünü turqi** "As long as a spear *(qadr ṭūl al-qanāt)*." :: YIYR· 'I̲YNI̲Y TURQI̲Y **yēr ēni turqi** "The length and breadth of the land." 0 **turq**

JULQ 'S·KURK [sic] **čulq äsrük** "Drunk, 'potted' *(sakrān ṭāfiḥ)*." 0 **čulq**

:: JALQ JULQ ʔDR QI̲LDY: **čalq čulq badar qildi** "He shoved him *(wakazahu)*." This is onomatopoeic for the sound of shoving. **čalq čulq**

QI̲AR·Q **qirq** The number "forty *(arba'īn)*." Proverb: QIR̲Q YI̲LQA̲'[1] BA̲'Y̲ JI̲ΓA̲'Y TUZLIU̲NU̲VR· **qirq yilqa bāy čiγāy tüzlinür** 0 "The rich and the poor shall be equal in forty years" — meaning with death, or with the turning of Time. **qirq** P

K

BAR·K NANK **bärk näŋ** "Something firm *(muḥkam)*." Its root-form is: BAK̲ **bäk**; the *rā'* is an augment. **bärk**

BUR̲K **börk** "Cap *(qalansuwa)*." Proverb [=407 **tat**]: TA̲'T̲SI̲YZ̲ TURK̲ BULM'S BA'Š̲SI̲YZ̲ BURK̲ BULM'S **tātsīz türk bolmās, bāšsīz börk bolmās** 0 "A Turk is never without a Persian (just as) a cap is never without a head." 0 **börk** .P

TRK· **türk** Name of a city in the country of the Turks. 0 **türk** N

:: TARK KAL **tärk käl** "Come quickly! *(asri' fī l-ḥuḍūr)*." Also used in any command of hastening; :: TARK QIL **tärk qil** "Hurry! *(asri')*." 0 **tärk**

TURK **türk** Name of the son of Noah, God's blessings be upon him. This is the name by which God called the sons of Turk son of Noah, just as "Man *(al-insān)*" is the name of Adam, peace be upon him, in the following verse: *hal atā 'alā l-insāni ḥīn*^{un} *min ad-dahr* (Q. 76:1 "Has there come on man a while of time . . . ?") — in this passage a general name *(ism)* is used for an individual *(wāḥid)*; and in the following verse: *la-qad xalaqnā l-insāna fī aḥsani taqwīm*^{in} *ṯumma radadnāhu asfala sāfilīn illā lladīna āmanū wa-'amilū ṣ-ṣāliḥāt* (Q. 95:4-6 "We indeed created Man in the fairest stature then We restored him the lowest of the low — Save those who believe, and do righteous deeds . . . . ") — it is a collective noun *(ism jam')*, since there is no one who can be excluded **türk** N

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176 1. Marginal addition in a later hand (black ink): TKYN.

from this singular. In the same way "Türk" is the name of the son of Noah, in the singular; but when it refers to his sons it is a collective – like the word "human *(al-bašar)*," it is used for singular or plural. Likewise, "Rūm" is the name of Rūm son of Esau son of Isaac, God's blessings be upon him, and also his sons were called by that name.

I state that *at-Turk* is the name given by God. This is on the authority of the venerable Shaykh and Imam, al-Ḥusayn Ibn Khalaf al-Kāšγarī, who was told by Ibn al-Gharqī, who said: It was transmitted to us by the Shaykh, Abū Bakr al-Muγīd al-Jarjarā'ī,[1] known as Ibn Abī-d-Dunyā, in his book *On the End of Time (al-mu'allaf fī āxir az-zamān)*, with his chain of transmission going back to the Prophet, God bless him and give him peace, who said: "God, exalted and mighty, says, 'I have a host whom I have called *at-Turk* and whom I have set in the East; when I am wroth over any people I will make them sovereign above them.' " This is an excellence of theirs above the rest of created beings: that He the most high took it upon himself to name them; that He settled them in the most exalted spot and in the finest air on Earth; that He called them his own army. Not to mention their other virtues, such as beauty, elegance, refinement, politeness, reverence, respect for elders, loyalty, modesty, dignity and courage, all of which serve to justify their praises unnumbered. Verse:

QJAN KURSA' 'ANY TURK	**qačan körsa ani türk**	V
YUḌN 'A?·ΓA' 'NIK 'AYDAJY	**(boḍun) ayγa anig aydači**[2]	
MUNKAR TAKIR 'ULUΓLUQ	**muṇar tägir uluγluq**	
MUNDA' NARUV KAS·LINUVR	**munda naru käslinür**	

Praising a man: "When the tribes of the Turks see him they will say, 'Glory and pride befit this one, and after him will be cut off.' "

The singular is: TURKU̱ **türk** as well as the plural. :: KIM SAN **kim sän** "Who are you?"; answer: TURḴ MAN **türk män** "I am a Turk." :: TURK SUVSIY 'ATLAṈDIY **türk süsi atlandi** "The troops of the Turks mounted." 0

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177 1. MS. Jarjarānī. The title given here is not found among the works of the famous Ibn Abī d-Dunyā, Abū Bakr 'Abdallāh ibn Muḥammad ibn 'Ubayd (d. 281/894). (Cf. GAL, S I, 247-8: "40. K. Āḫir az-zamān, zitiert al-Kāšγarī . . . .")

2. Possibly **boḍun** goes with the first line, and "tribes of the Turks" *(ṭawā'if at-turk)* translates **türk boḍun.** Omitting the word altogether both lines are metrically correct, and line two literally means: "a sayer of theirs will say." This would translate the Arabic phrase *qāla qā'iluhā* ("one of them would say") in a verse of al-Farazdaq on which this Turkic verse is based according to A.-Z. Validi [Togan], "Maḥmūd Kaşgarī'ye ait notlar," in *Atsız Mecmua* 17 (1932), p. 126. The Arabic verse in question is: *iḍā ra'athu qurayshun qāla qā'iluhā / ilā makārimi hāḍā yantahī l-karamu* ("When the Quraysh saw him, one of them would say: 'Nobility reaches as far as this one's noble qualities' "). Alternately line two must be amended to read: **boḍun aṇār aydači**, and the first two lines translated either "When the Turks see him, the people will say to him" (thus Brockelmann, "Volkspoesie," I, p. 18) or "When they see that he is a Turk, the people will say" (thus Atalay, *Tercüme*, I, 352 n.).

TURK **türk** A particle of time indicating "the mid-point of the ripening of a fruit *(wasaṭ idrāk kull šay' min aṯ-ṯamar)*." Thus :: TURK 'ZUM 'UVDIY **türk üzüm ödi** "The mid-time *(waqt tawassuṭ)* of ripening grapes." :: TURK QUY'Š 'UVDY **türk quyāš ödi** "Mid-time (noon *waqt tawassuṭ* [*aš-šams*?])." :: TURK YIKT· **türk yigit** "A young man at the prime of his youth *(šābb tawassaṭa šabābuhu)*." 0 **türk**

SAR·K **särk** "Earthenware, potsherd *(al-xazaf wa-mā nkasara minhā)*." 0 **särk**

:: 'NIK 'ḌA'QY SUR·K BUVZ·[1] TAK **anig aḍāqi sürk būz täg** "His foot is cold as ice *(ka-l-jamd fi l-burūda)*." This word is used only in this context. 0 **sürk**

KUR·K **kürk** "Fur *(farw)*." 0 **kürk**

KUR·K **körk** "Beauty *(ḥusn, jamāl)*." Hence :: KUR·K·LUK· **körklüg** meaning "beautiful *(jamīl)*." 0 **körk**

End of Chapters of Medial Quiescent Words

Chapters of Medial Vowelled Words

Chapter: *fa'al, fa'ul, fa'il*, medial vowelled, in its various vocalizations

B

KALAB· **käläp** A tender plant *(nabt nā'im)* which grows in the summer pasture of the Turks and fattens cattle quickly. **käläp**

T

BASUT **basut** "Assistant, sympathetic helper *(ẓahīr, mu'āwin mušfiq)*." 0 BASUT· **basut** "Help *(i'āna)*." Thus :: 'UL MANK' BASUT· BIR·DIY **ol maṇa basut berdi** "He helped me." These two are related. 0 **basut**

BULIT **bulit** "Cloud *(saḥāba)*." :: QAR' BULIT· **qara bulit** "Black cloud." :: 'AQ· BULIT· **aq bulit** "Rain-cloud *(muzn)*." **bulit**

Proverb [cf. 540 **tüpi**]:

QAR' BULITᒋ YIYL 'AJA'R	**qara bulitiγ yēl ačār**	P
'URNJ BIL' 'IYL 'AJA'R·	**urunč bilä ēl ačār**	

0 "When a black cloud covers the sky, the wind clears it away; similarly, a bribe opens the door of state." This is coined to advise someone to spend money in order to attain his desire.

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178 1. Z changed from R (dot in brown ink).

Black hair may be likened to it; thus :: BULIT· TAK SAJY **bulit täg sači** "His hair is like a cloud (in its abundance)." Verse:

'AΓDIY BULIT· KUKRAYUV	**aγdi bulit kökrä̈yü**	V
YAΓMUR TULY SAK·RIYUV	**yaγmur toli sekriyü**	
QALIQ 'ANY 'UK·RAIYUV[2]	**qaliq ani ügr ügriyü**	
QANJ' BARIYR BALKUVSUVZ	**qanča barïr bälgüsüz**	

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"A cloud came up thundering, rain and hail leaping from it, the air blowing it about; it is unknown what direction it will take." 0

TUBUT· **tübüt** A large tribe *(jīl . . . kaṭīr)* in the lands of the Turks. Among them is found the musk-deer whose navel or musk-bag is cut out. 0 They are the descendants of Ṯābit. He was a man from Yemen who committed a crime, then took fright and fled by sea to Ṣīn. He found those regions to his liking and settled there. His children multiplied to such an extent that they took over 1500 parasangs from the lands *(arāḍī)* of the Turks. They are bordered on the East by Ṣīn, on the West by Qišmīr, on the North by Uighur, and on the South by the Indian Sea. In their language one still finds some Arabic words, such as: 'UMA' **uma** "Mother *(umm)*" and: 'ABA' **aba** "Father *(ab)*." 0 **tübüt** N

TIKIT· **tegit** Plural of: TIKYN· **tegïn**. Its root-meaning is "slave *('abd)*"; then it became an honorific for the sons of the Khāqāniyya. It is an irregular plural. :: 'UKA' TIKIT· **ögä tegit** "The class comprising great commoners and small nobles *(al-kibār min as-sūqa wa-ṣ-ṣiγār min abnā' al-mulūk)*." This is used as a paired expression: 'UKA' TIKIT· **ögä tegit**. The origin of the appellation: 'UKA' **ögä** goes back to the time of Ḍū-l Qarnayn, when a skirmish took place between the vanguards of his army and of the Turks, before the truce [see 57 **ögä**]. 0 **tegit** N

JUKUT· KIŠY **čöküt kiši** "A short *(qaṣīr)* man (or other)." 0 **čöküt**

JIKIT **čigit** "Cotton seed *(ḥabb al-qutn)*." Arγu dialect. **čigit** D

SIBUT **sibut** "Coriander seed *(kuzbara)*." Kāšγar dialect. 0 **sibut** D

SUΓUT **suγut** "Dried curds *(aqiṭ)*." Qarluq dialect. 0 SUΓUT **suγut** "Gut-wurst *(al-am'ā')* stuffed with spices, rice and meat, then cooked and eaten." 0 **suγut** D

SIΓIT **siγit** "Weeping *(bukā')*." 0 **siγit**

SUKUT **sögüt** "Willow *(šajar al-xilāf)*." Proverb [=502 **sōl**]: SUKUT SUVLINK' QAḌINK Q'SNK' **sögüt sōlinä, qaḍin qāsina** 0 "The moistness which is in the willow most properly belongs to it, and the bark-strap of the birch most properly belongs to the birch." [The **sögüt** P

2. I in a later hand (black, thin point).

willow for its sap, the birch for its bark.] This is coined about anything which inclines toward its origin *(yamīlu ilā aṣlihi)*. 0

QAJUT **qačut** "Pursuit *(ṭirād)*" in battle, etc. 0 **qačut**

QARIT **qarit** A word of abuse belonging to the Türkmān *(sabb li-t-turkmān)*. I think it is borrowed from the Arabic *γārat* ("raid" ?). 0 **qarit** D ?

QURT **qurut** "Dried curds *(aqiṭ)*." 0 **qurut**

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QANAT· **qanat** "Wing *(janāḥ)*." 0 **qanat**

QUNAT· **qonat** "Any group of people who stick together *(kull ṣirm min an-nās talabbada ba'ḍuhum bi-ba'ḍ)*." Thus :: 'UL MANIK QUN'TIM 'UL **ol mänig qonātim ol** "He is one of those who stick with me." 0 **qonat**

KABIT **käbit** "Shop *(ḥānūt)*." 0 **käbit**

KUJAT· **küčät** A tribe *(jīl)* of Turks, who have been settled *(uskinū)* in Khwārizm. 0 **küčät** N

KJUT **köčüt** "Horse *(faras)*." **köčüt**

KAḌUT **käḍüt** "An item of clothing *(kull mā yulbasu min al-aṭwāb)*." This word is normally confined to weddings, when the relatives of the groom and bride put on a certain garment in their honor. One then says: KAḌUT· BIR·DIY **käḍüt berdi** meaning, "He gave him a garment of honor *(libās al-karāma)*." 0 **käḍüt**

KIRIT **kirit** "Key *(miftāḥ)*." This word is close to the Arabic *iqlīd*; the *alif* was dropped, the *q̄āf* was changed to *kāf*, the *lām* to *rā'*, and the *dāl* to *tā'*. 0 **kirit**

KULUT· **külüt** "A laughing-stock *(ḍuḥka)* among the people." **külüt**

J

BUQAJ· **buqač** "Earthen jar or kettle *(at-tawr aw al-qidr min xazaf)*." :: 'AŠJ BUQAJ· **ešič buqač** "Pots and pans *(qidr wa-tawr)*," used pleonastically. 0 **buqač**

BAKAJ **bäkäč** A princely honorific *(laqab li-t-takākīn)*, as in: BAKAJ 'ARS·LA'N· TIKIYN **bäkäč arslān tegīn.** **bäkäč** N

If this word is pronounced with the thin *kāf* [i.e. **begäč**] it means "O little emir" *(yā umayyir)*. It is a diminutive of "emir," used as a term of endearment. The word: BAK· **beg** "Emir" is with a thin *kāf*. **begäč**

BULUJ· **buluč** A man's name. **buluč**

TUQJ **toqač** "Flat-bread *(qurṣ)*." This is derived from the expression: TUQ· 'AR· **toq är** meaning "a satiated man," since it fills him up. 0 **toqač**

TIKUJ **tiküč** "Pastry-cook's prick *(minsaγa)*." 0 **tiküč**

JANJ **čanač** "One who is effeminate *(muxannaṯ)*, cowardly *(jabān)*, ungainly and awkward *(lā rifq lahu fī l-umūr wa-fīhi fašal wa-futūr)*." **čanač**

"A red leather bag *(jirāb aḥmar)*" is called: SANJ KSIR·LUV **sanač käsirgü.** 0 **sanač**

QAQAJ **qaqač** "Filth, pollution *(wasax, daran)*." Thus :: TU̲VN QAQAJ BULDY **tōn qaqač boldi** "The garment became soiled *(wasixa)*." 0 **qaqač**

QUILU̲J· **quluč** A man's name. 0 **quluč** N

QULAJ **qulač** "Span of the outspread arms (fathom) *(bā')*." Its root is the expression: QUL· 'A̲'J· **qol āč** meaning "Open wide your arms *(iftaḥ al-bā')*." Thus :: BYR QULJ· BAR·JIN **bir qulač barčin** "A span of brocade." 0 **qulač**

QILI̲J **qilič** "Sword *(sayf)*." Proverb: QUŠ QILJ QIN·QA' SIΓM'S **qoš qilič qinqa siγmās** 0 "Two swords cannot fit in one sheath." **qilič** P

[I. 299/359] **181**

This is coined about two men who are arguing over something or who are wooing the same woman. The Khāqāniyya use this word as an honorific, as in: QILJ XA'N **qilič xān** meaning "a king who executes his affairs and decisions like a sword." N

Verse [=101 **uruš-**]:

'RAN 'ALBY 'QIŠ·TIYLAR·	**arän alpi oqištīlar**	V
QINKR KVZIN BAQIŠ·TIYLAR·	**qiŋir kȫzin baqištīlar**	
QAMUΓ TULMUN TUQIŠ·TIYLAR·	**qamuγ tulmun toqištīlar**	
QILJ QINQA' KU̲JUN SIΓ·DIY	**qilič qinqa küčün siγdi**	

Describing battles – "The warriors called out to each other; they looked at one another askance; they fought with all their weapons; (until) the sword could hardly fit in its sheath" – because of the large amount of blood that dried on it.

QAMIJ· **qamič** "Ladle *(miγrafa)*." 0 **qamič**

To curse out a boy, one says: KUTIJ **kötič** meaning "O stink-bum! *(yā muntin ka-ṣ-ṣumārā)*." This derives from the word for "posterior [i.e. 161 **köt**]." 0 **kötič**

KUZAJ **küzäč** "Jug, pot *(kūza,*[1] *bastūqa)*." This word corresponds to the Arabic except that the *hā'* became *jīm*. 0 **küzäč**

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181 1. MS. *al-lawza.*

KUAḌAJ **küḍäč with** *ḍāl* – also, "Jug *(kūza)*"; Arγu dialect. One finds the same alternation of *ḍāl* and *zāy* in Arabic, for example: *zabara* and *ḍabara*[2] for "to write"; and: *mā' zu'āq wa-ḍu'āq* ("bitter water"). 0 **küḍäč** D

KUMAJ· **kömäč** "Flat-bread *(qurṣ)* that is buried in the embers [for baking]." 0 **kömäč**

KUMUJ **kömüč** "Buried treasure *(kanz)*." :: 'UL KUMUJ BULDY **ol kömüč buldi** "He found buried treasure." 0 **kömüč**

"Black grapes *('inab γirbīb)* are called: MAŠJ 'ZUM **mašič (?) üzüm.** **masič** ?

R

BUTR **botar** (?) "Cotton of rushes *(ṭūṭ al-bardī)*." **botar** ?

:: YDAR· YAḌAR YUKRDY **badar badar yügürdi** "He ran with a pattering sound *('adā wa-sumi'a li-'adwihi ḥafīfan)*." 0 **badar**

BASR **basar** "Mountain garlic *(ṭūm al-jabal)*." 0 **basar**

BAΓIR **baγir** "Liver *(kabid)*." A man who obeys no one is called: BADUK BAΓIR·LIΓ **bädük baγirliγ** meaning "Big-livered." And "the middle *(kabid)* of a bow" is called: YA' BAΓ·-RIY **ya baγri.** **baγir**

BAQIR· **baqir** "Copper *(nuḥās)*." Proverb: BA'R BAQIR· YUVQ 'ALTUVN· **bār baqir yōq altūn** 0 "What is present is (like) copper (one cares nought about it), what is missing is (like) gold (in its preciousness)." This is coined about one who is the object of scorn among his near ones but whom they grieve over sorely when they lose him. 0 BAQIR· **baqir** "Copper coins *(fulūs)*" in Ṣīn, with which they buy and sell. 0 BAQIR· SUQIM **baqir suqim** **baqir** P D

[I. 301/361] **182**

"Mars *(mirrīx)*." Its redness is likened to copper. 0

BUKUR· **bögür** "Kidney *(kulya)*." 0 **bögür**

BUKR **bögür** A fortress *(qal'a)* on a mountain-top between Kuča and Uighur. It is a frontier post *(ṭaγr)*. 0 N

TABAR· **tapar** The two sons of : 'INA'L· 'UVZ· **ināl ōz**, one of the kings of Qifčāq. 0 **tapar** N

TATIR· YYR· **tatir yēr** "Steppe *(al-qarāḥ min al-arḍ)*." 0 **tatir**

TITIR· **titir** "Female camel *(nāqa)*." 0 **titir**

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2. MS. *dabara.*

:: 'AT 'AḌA'QIY TAQIR TAQIR 'AṮIY **at aḍāqi taqir taqir etti** "The horses' hooves made (such) a sound." Also: TIKIR· TIKIR· 'AṮIY **tikir tikir etti**, same meaning. 0 **taqir** **tikir**

TAMUR **tämür** "Iron *(ḥadīd)*." Proverb: KUVK TAMUR KRUV TURMA'S· **kök tämür kerü turmās** "The blue iron does not come to rest ineffectually *(lā yastaqirru min ɣayr 'amal)*" – that is, it causes a wound when it strikes something. 0 This has another meaning also. The Qirqiz, Yabāqu, Qifčāq and others, when they enter into alliance with a person or become party to a contract with him, place an unsheathed sword crosswise before him and say the following: BUV KUVK· KIR·SUVN· QIZIL· JIQ·SUVN **bu kök kirsün qizil čiqsün** meaning, "May this (iron) go in blue and come out red" – that is "bloody" – if I break this treaty. This means he will be killed by iron, in order that the iron be avenged upon him, since they regard iron as possessing great power *(yu'aẓẓimūna l-ḥadīd)*. 0 **tämür** P

TAMUR· **tamur** "Vein *('irq)* in the body." The Oɣuz say: TAMAR· **tamar**, with *fatḥ* of the *mīm*. They always prefer lightness, and *naṣb* (A) is the lightest of vowels, so they have recourse to it. **tamur** D **tamar**

TAWAR· **tawar** "Property, animate or inanimate" *(as-sil'a ma ṣāta*[1] *wa-ṣamata)*. The Oɣuz and other say: TAVAR· **tavar**, with *vāv*. Verse: **tawar** D **tavar**

TAWAR KIM·NIK UK·LISA'	**tawar kimnig üklisä**	V
BAKLIK 'ANKAR KARKAYUVR·	**beglik anar kärgäyür**	
TAWARSIZIN QALIB· BAK	**tawarsizin qalip beg**	
'ARAN·SIZIN 'AM·KAYUVR·	**äränsizin ämgäyür**	

"Whoever has much wealth *(māl)* is more worthy of being emir than another; but if an emir is left emptyhanded he will tire himself in collecting men," since they gather around him only out of a desire for wealth. 0

JUBUR **čöpür** "Goat's-hair *(ša'r al-ma'z)*." **čöpür**

One calls "rubbish, old furniture" *(al-xurṭī min al-matā')*: JUBUR JABUR **čöpür čäpür**, pleonastically. 0 **čöpür** **čäpür**

One calls "a bad-tempered *(sayyi' al-xuluq)* man": JUTUR[2] KIŠY **čotur kiši**. 0 **čotur**

[I. 303/363] **183**

JAΓIR **čaɣir** "Juice *('aṣīr)*." 0 JAΓIR **čaɣir** "Wine *(xamr)*." This word has two opposite meaning *(min al-aḍdād)*. **čaɣir**

JAΓIR **čiɣir** "Narrow path (*zaqab* [defined])." 0 **čiɣir**

JAQIR **čaqir** "Blue *(azraq)*." Proverb: **čaqir**

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182 1. MS. *ṣā*.

2. Under the T is a dot in red ink (indicates B).

'IT· JAQIRḶIY 'AṬ·QA' TĄKIYR·̣ **it čaqiri atqa tägīr** P
'AT JAQIRḶIY 'ITQA' TĄK·MĄ'S·̣ **at čaqiri itqa tägmās**

0 "A blue [-eyed] dog is worth a horse but a blue [-eyed] horse is not worth a dog" – since such a horse does not see well – coined as a warning against such a one.

JKIR JKIR **čikir čikir** Sound of teeth [chewing] bread that has grit *(qaḍīḍ)* in it so the teeth are set on edge *(yakillu)*. **čikir**

SUΓUR **suγur** "Weasel *(wabr)*." It is a small animal resembling the monitor lizard *(waral)*; its skin is used to make raincoats. 0 **suγur**

SΓIR **saγir** [Battue-shooting] A type of hunting *(ṣayd)* of kings with their subjects: the king scatters people among the thickets and plains to round up animals and drive them toward him while he stands there shooting, without tiring himself from seeking them out. 0 **saγir**

SIΓIR **siγir** "Ox *(baqar)*." 0 SUVW SIΓḶIRḶIY **sūw siγiri** "Water-buffalo *(al-jāmūs ay baqar al-mā')*." 0 **siγir**

QATIR·̣ **qatir** "Mule *(baγl)*." **qatir**

QADIR· NA'NK·̣ **qadir nāṇ** "Something hard *(ṣa'b)*." Thus :: QADIR· YḶYR· **qadir yēr** "A hard place" – this refers to a place in the mountains that is very cold and snowy. 0 QADIR·̣ QIŠ **qadir qiš** "Severe cold *(zamharīr)*." 0 QADIR **qadir** "A tyrannical and harsh king *(al-jabbār aṣ-ṣa'b min al-mulūk)*." The Khāqāniya use this word as an honorific in: QADIR·̣ XĄ'N·̣ **qadir xān**. This usage corresponds to the Arabic, since tyranny *(tajabbur)* derives from power *(qudra)* and the tyrant *(jabbār)* is one who has power *(yaqdiru)* to act as he wishes. 0 **qadir** D N

QISIR· **qisir** "Barren *('aqīm)*," of a woman or animal. :: QISR QISRA'Q **qisir qisrāq** "A mare that has not yet foaled *(ḥā'il)*." 0 **qisir**

KALĄR·̣ **kälär** "Lizard *(ḍabb)*." **kälär**

Z

BUΓUZ **boγuz** "Throat *(ḥalq)*." 0 **boγuz**

TĄBḶZ **täpiz** "Swamp or salt marsh *(sabxa)*." 0 TĄBḶZ KḶŠY **täpiz kiši** "An envious *(ḥasūd)* man." **täpiz**

"A (pack-saddle or) load which the rider cannot settle comfortably *(allaḍī lā yastaqirru rākibuhu)*" is called: TUBZ YK **topuz (?) yük**. 0 **topuz ?**

TITIZ NINK **titiz nāṇ** "Anything bitter *(lahu ṭa'm 'afiṣ)*," such as the myrobalan nut, or the like. 0 **titiz**

TKUZ 'AT **tögüz (?) at** "Horse with a blaze on the forehead *(aqraḥ)*." 0 **tögüz ?**

SAΓIZ **saγiz** "Resin *('ilk).*" 0 SAΓIZ TUBRA'Q **saγiz toprāq** "Dry clay, pure clay *(ṣalṣāl, ṭīn ḥurr).*" 0 **saγiz**

SAQIR **saqiz** Any "viscous substance *(luzūja)*" that sticks to clothing, such as rob, etc. 0 **saqiz**

SAKYZ̲ **säkiz** The number "eight *(ṯamāniya).*" This is the lightened form of: SAK̃YZ̲ **säkkīz.** 0 **säkiz**

[I. 305/365] **184**

SAMIZ̲ **sämiz** "Fat *(samīn),*" of an animal. This word corresponds to the Arabic except that they have changed the *nūn* to *zāy*, which is permitted in their language, as in: SAN **sän** meaning: "You *(anta)*"; and: SIZ̲ **siz** also meaning "You *(anta).*" *Zāy* alternates with *nūn.* 0 **sämiz** G

QUBUZ **qopuz** "Lute *(al-'ūd alladī yuḍrabu bihi).*" 0 **qopuz**

QUTUZ **qotuz** "Wild ox *(baqar al-waḥš)*" [i.e. "yak"]. **qotuz**

QUTUZ 'IT **qutuz it** "Rabid *(kalib)* dog." 0 **qutuz**

QḌZ **qaḍiz** "Bark *(liḥā')*" of a tree. 0 **qaḍiz**

QḌUZ **qoḍuz** "A woman left without a husband *(mar'a ṯayyib).*" 0 **qoḍuz**

QIMIZ· **qimiz** "Koumiss *(al-āmiṣ).*" This is mares'-milk which is poured in skins, then fermented and drunk. QIMIZ· 'AL·MILA' **qimiz almila** "Sour apples resembling koumiss." 0 **qimiz**

KUKUZ **kögüz** "Breast *(ṣadr).*" 0 **kögüz**

KIḌIZ **kiḍiz** "Felt *(libd).*" 0 **kiḍiz**

KWIZ **köwiz** "Carpet *(zarbiya).*" 0 **köwiz**

KUWŽ **köwiž** – with *zay* between the two points of articulation – "The hollow part of a tree" *(wasṭ kull šajara bāliya)*, e.g., the decayed portion of a willow. :: KUWIŽ TUR̲MA' **köwiž turma** "A rotten *(fāsid)* radish," or other, that the taste has gone out of. **köwiž**

S

TARUS· **tarus** "Roof *(saqf al-bayt).*" 0 **tarus**

TALS **talas** "Goal-rope (*maqbaḍ* [defined])" in horse-racing or polo. 0 **talas**

TALAS̲ **talas** The city known as Ṭarāz. There are two cities by this name. One is: 'LUΓ TLA'S **uluγ talās** meaning "The great Talas"; the other, on the frontier of Islam, is: KA̲MIY TA̲LA'S̲ **kümi (?) talās.** 0 N

One calls "a sad or mournful *(sāhim)* face": TULAS YVZ **tulas yüz.** **tulas**

Š

BIJŠ **bičiš** Name for "a piece of brocade *(qiṭ'a min ad-dībāj)*" given to guests at the feasts of nobles and at wedding feasts. 0 **bičiš**

BURIŠ **buriš** "A wrinkle *(inziwā')*" in skin or clothing. 0 **buriš**

BAΓIŠ **baγiš** "Joints *(mafāṣil)*" of fingers and other limbs; also "nodes *(anābīb)*" of reed, etc. 0 **baγiš**

BAQIŠ **baqiš** "Looking *(al-munāẓara bi-l-baṣar)*." 0 **baqiš**

BILḲIŠ **biliš** "Acquaintance *(ma'rifa)*." It is here a descriptive word *(ṣifa)* and not a verbal noun *(maṣdar)*. 0 **biliš**

BULUŠ **buluš** "The profit *(manfa'a)* which one derives *(yajidu)* from something one does." 0 **buluš**

BULUŠ **boluš** "Verbal aid *(al-i'āna bi-l-kalām)*." Thus :: 'UL MANKA' BULUŠ QILDḲIY **ol maŋa boluš qildi** "He aided me verbally." 0 **boluš**

TABIŠ **tapiš** "Mutual trust *(muwākala)*" between two men, or other. 0 **tapiš**

TUTUT· **tutuš** – pronounced more firmly[1] – "Quarrel *(mu'āxaḍa)*." TTŠ· **tutuš** A man's name. 0 **tutuš** N

[I. 306/367] 185

TAWUŠ· **tawiš** "Sound and movement *(ḥiss wa ḥaraka)*." **tawiš**

TUQUŠ **toqiš** "Battle *(ḥarb)*." Verse: **toqiš**

TUQIŠ 'IJRA' 'URŠTM	**toqiš ičra urištim**	V
'LUΓ BIR·LA' QARŠTM	**uluγ birlä qarištim**	
TUKUZ 'TIN YARŠTM	**tögüz atin yarištim**	
'AYDM 'M·DY 'AL 'UTA'R	**aydim amdi al utār**	

"I fought in the thick of battle *(hayjā')*with a great hero, I vied with him on my blazed horse, (then shot him with an arrow) and said: 'Take this, Utar!' "[1] – this is a man's name. 0

TUQIŠ **toqiš** A name. 0 N

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184 1. *aṣlab lafẓan minhu* – perhaps this refers to **tutuš** as a proper name.

185 1. MS. *utā*.

TAIKIŠ:[2] **tikiš** "Mutual feeding (*munāwala* [defined])." 0 **tikiš**

TAKIŠ **tägiš** "The extreme or limit *(γāya, madā)*" of anything. 0 **tägiš**

TAKIŠ **tägiš** A man's name. 0 N

JABIŠ **čäpiš** "Six-month old goat *(min awlād al-ma'z iḏā atā 'alayhi sitta ašhur)*." 0 **čäpiš**

JAWUŠ **čawuš** "[The officer] who keeps the troops in battle order and holds them back from unwarranted violence *(allaḏī yusawwī ṣ-ṣufūf fī l-ḥarb wa-yaza'u l-jund 'an aẓ-ẓulm)*." 0 **čawuš**

JIQIŠ **čiqiš** "Profit *(manfa'a)*." :: 'UL 'IYŠTA' JIQIŠ YUVQ **ol īšta čiqiš yōq** "There is no profit in that business." 0 **čiqiš**

JALIŠ **čališ** "Wrestling *(muṣāra'a)*." 0 **čališ**

SURUŠ **soruš** Name for grains of wheat that are roasted on the ear before they harden, then picked off and eaten. 0 **soruš**

SIQIŠ **siqiš** "Crowding, colliding *(zaḥma, taṣādum)*." 0 **siqiš**

SUKUŠ **söküš** "Cursing, mutual reviling *(sabb, tasābb)*." 0 **söküš**

SUKUŠ **sögüš** – with the thin *kāf* – "Kid or lamb fit for roasting *(mā yaṣluḥu li-š-šiwā' min al-jidā' wa-l-ḥumlān)*." 0 **sögüš**

SIKIŠ **sikiš** "Coitus *(mujāma'a)*. 0 **sikiš**

QABIŠ: **qapiš** "Plundering *(intihāb, ixtilās)*." 0 **qapiš**

QABUŠ **qapuš** Name of a place *(mawḍi')* in Arγu. 0 **qapuš** N

QAJŠ **qačiš** "Panic and flight *(al-munāfara wa-l-muṭārada bayn al-qawm)*." Proverb: QJIŠ BULSA' QYA' KUR·MA'S **qačiš bolsa qaya körmās** 0 "When there is panic no one turns toward his fellow *(iḏa waqa'a n-nifār wa-l-hazāhiz bayn al-qawm fa-lā yu'arriju aḥad 'alā aḥad)*." 0 **qačiš** P

QUJUŠ **quču̇š** "Embrace *(mu'ānaqa)*." 0 **quču̇š**

QDŠ **qaḏaš** "Kinsman *(al-qarīb min al-ixwān)*." **qaḏaš**

QADIŠ **qaḏiš** "Leather strap *(as-sayr allaḏī yuqaddu min julūd al-juzur)*." 0 **qaḏiš**

QARIŠ **qariš** "Span *(šibr)*." :: BIYR QARIŠ· **bīr qariš** "One span." 0 **qariš**

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2. A by a later hand (?).

QUΓUŠ **qoγuš** "Leather *(jild al-juzur)*," tanned or untanned. 0 **qoγuš**

QUΓUŠ **qoγuš** "Water-course; drain *(maṭ'ab, mīzāb)*." :: QUΓŠ **qoγuš** "Millrace" *(maṭ'ab aṭ-ṭāḥūn)*. :: TAKRMA'N QUΓUŠIY **tägirmän qoγuši** 0

QUΓUŠ **qoγuš** "Arrow-straightener *(ṭarīda an-nabbāl)*."

QAMIŠ **qamiš** "Reed *(qaṣab)*." 0 **qamiš**

[I. 308/369] **186**

KAJIŠ **käčiš** "Ford *(ma'bar)*" of a canal or river. Proverb: 'UL KJŠNY SUVW 'ILATIY **ol käčišni sūw elätti** "The flood has taken away that ford" – this is coined about something that is past and out of reach. 0 **käčiš** P

KARIŠ **käriš** "A mountain top that can be climbed *(ra's kull jabal yuṣ'adu 'alayhi)*." Oγuz dialect. **käriš** D

KARIŠ· **käriš** "Withers *(kāhil)* of a horse." Proverb: KARIŠ YAΓRY 'UΓUL·QA' QALIYR **käriš yaγri oγulqa qalïr** 0 "The sore of the withers remains (an inheritance) for the son" – since it is the place where the joints are gathered and does no heal quickly. This is coined as advice to protect that part of the body. 0 P

KARIŠ **käriš** "Resistance in a quarrel *(al-muqāwama fī l-mujādala)*." 0

KURUŠ **körüš** "Looking *(al-munāẓara bi-l-alḥāẓ lā bi-l-alfāẓ)*." 0 **körüš**

KIRIŠ **kiriš** "Bowstring *(watar al-qaws)*." 0 **kiriš**

KIRIŠ **kiriš** "Income *(daxl)* – what comes in from one's estate *(ḍay'a)*." 0

KARIŠ **käriš** "Quarrel *(mujādala)*." :: NA'LIK· KARŠ·TINK **nälük käriştiŋ** "Why did you quarrel *(lima jādalta)*?" 0 **käriš**

One calls "coming and going *(aḍ-ḍahāb wa-l-majī')*": KALIŠ· BARIŠ **käliš bariš**. From this comes the expression for "guest-house" *(bayt aḍ-ḍīfān)*: KALIŠ LIK BARIŠ LIΓ 'AW **kälišlig barišliγ äw**, meaning "House of coming and going." 0 **käliš**

KUMUŠ **kümüš** "Silver *(fiḍḍa)*." 0 Verse: **kümüš**

'LB· 'RAN NY[1] 'UDRDUM	**alp äränni aḍirdim**	V
BUY·NIN 'ANIK QADIR·DIM	**boynin anig qaḍirdim**	
'ALTUN KMUŠ YUDR·DUM	**altun kümüš yüḍürdüm**	
SUVSIY QALIN KYM 'UTA'R	**sūsi qalin kïm ötär**	

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186 1. NY above line.

Describing a battle: "I divided the enemy troops, twisted the warrior's necks, then loaded up the gold and silver of their treasuries; but I could hardly pass through the throng of soldiers." 0

KUMUŠ kümüš "Dirham *(dirham)*," since it contains silver. :: KMUŠ **kümüš** A slave-girl's name. N

Γ

BATIΓ batiγ "Deep *(γamīq)*," of a canal, or other. 0 batiγ

BAIJΓ bičiγ "Covenant, contract *(mīṯāq, 'ahd)*." :: 'UL MANIK BIR'L' BIJIΓ QIYL-DIY **ol mänig birlä bičiγ qildi** "He made a pact with me *('āhada ma'ī)*." 0 bičiγ

:: 'UL BARIΓ BRDY **ol bariγ bardi** "He went directly *(ḏahaba ḏahāb^{an} wa-lam yu'arrij 'alā šay')*." 0 bariγ

BAIRIΓ bariγ "Something stinking *(muntin)*." This word is used in the paired expression: SASIΓ BAIRIΓ **sasiγ bariγ**. 0

BASIΓ basiγ "Place of a night raid; taking by surprise *(maḥall at-tabyīt yuqālu* [sic] *wa-l-axḏ 'alā γirra)*." basiγ

[I. 310/372] 187

:: 'UL 'ANY BASΓIYNDA' TUTIY **ol ani basγīnda tutti** "He captured him during a night raid *(fī awānihi bayāt^{an})*." 0

BUSUΓ busuγ "Ambush *(kamīn)*." 0 busuγ

BUŠUΓ bošuγ "Permission to return *(al-iḏn . . . bi-l-qufūl)*," granted by a ruler to a messenger sent to him; also the "gift *(jā'iza)*" that he gives him. Compare the Arabic *sufra*, which originally meant the food given to a visitor, then came to mean the piece of hide on which the food was served. A similar shift is involved in this word. Also, when a relative comes from afar, before he can return he must give a party *(da'wa)* to which he invites his kinsmen, and others; then he receives permission to return after giving them gifts. This is called: BUŠUΓ 'AŠY **bošuγ aši** meaning "Food of permission *(ṭa'ām al-iḏn)*." 0 bošuγ

BIŠIΓ 'Š bisiγ aš "Cooked *(maṭbūx)* food." The same for anything cooked. Thus "baked bricks *(ājurr)*" are called: BIŠIΓ KRBJ **bišiγ kärpič**, meaning "Cooked bricks" :: BIŠIΓ SUJVK **bišiγ süčüg** "Mulled wine *(šarāb maṭbūx)*." 0 bišiγ

BAQIΓ baqiγ "Glance *(naẓra)*." Thus :: 'ANIK BAQIΓIY KUR **anig baqiγi kör** "Look at his glance." baqiγ

It is my intention in this book not to mention verbal nouns of this sort unless they are very commonly used. 0 G

:: BUŠUΓ BUŠDIY **bušuγ bušdi** "He was intensely annoyed *(ḏajira ḏajr^{an})*." 0 bušuγ

TABUΓ tapuγ "Service *(xidma)*." 0 tapuγ

TABUΓ **tapuγ** "Obedience *(ṭā'a)*." Thus :: TNKRY TABUΓY **täŋri tapuγi** "Obedience to God (may He be exalted)."

TUTUΓ **tutuγ** "Pledge or hostage *(rahn)*." 0 **tutuγ**

TUTUΓ **tutuγ** "Demonic possession *(al-ixḍ wahwa s-sa'fa min al-jinn)*." :: 'NK TUTΓY BA'R **anig tutuγi bār** "He is possessed *(bihi sa'fa)*." **tutuγ**

TIḌIΓ **tiḍiγ** "Restraint, prevention *(ḥaẓr, man')*" from something. 0 **tiḍiγ**

TARIΓ **tariγ** The generic word for "cereal crops *(zar')*." 0 TRΓ **tariγ** is "Wheat *(ḥinṭa)*" according to most of the Turks, but "millet *(duxn)*" according to the Oγuz. This latter is wrong. They [i.e., Oγuz] call "wheat": 'ĀŠLIQ **ašliq**. 0 **tariγ** D

TURUIΓ **turiγ** "Mountain stronghold (*wazar* [defined])." 0 **turiγ**

TŪRUΓ **toruγ** A word used to designate "horses *(xayl)*." :: BUV 'UΓL'NIΓ BIYR TŪRUΓ QĀ' 'ALDIM **bu oγlāniγ bĭr toruγqa aldim** "I bought this slave for a horse *(faras)*." By extension it may also designate camels or cattle. :: TURIUΓ 'ĀT **toruγ āt** "A bay *(kumayt)* horse." 0 **toruγ**

TURIΓ 'AR·T TIYZ **turiγ art tēz** Name of a summer pasture *(muṣṭāf)* in Kāšγar. 0 **turiγ** N

JAWIΓ **čawiγ** "Whip lash *('aḍaba as-sawṭ)*." 0 **čawiγ**

[I. 312/374] 188

SABΓ **sapiγ** "Tent skirt *(kisr al-xibā')*." 0 **sapiγ**

SATIΓ **satiγ** "Selling *(mubāya'a)*." 0 **satiγ**

SIḌIΓ **siḍiγ** "One of the two skirts of a robe, from the thighs up to the collar *(aḥad ḍaylay al-qabā' ilā t-talbīb min al-janbayn)*." Thus :: SIḌIΓ YABIYB·[1] 'UL TURDIY **siḍiγ yapĭp olturdi** "He drew together the two skirts of his gown and sat down" – this act is indicative of good breeding. 0 **siḍiγ**

SIḌIΓ **siḍiγ** "Tooth-gaps between the gums *(furaj al-asnān bayn al-liṭāṭ)*." One says to a person whom one is asking to keep a secret: BUV SUVZ NIY SḌIΓḌIN SIZIT MA' **bu sözni siḍiγḍin sizitma** 0 "Don't let this word seep out between the gaps of your teeth" – i.e. don't reveal it. 0

SARIΓ **sariγ** "Yellow *(aṣfar)*" of anything. One calls "bright yellow *(aṣfar fāqi')*": SAB· SARIΓ **sap sariγ**. 0 "Yellow bile *(al-mirra al-ṣafrā')*" is called simply: SARIΓ **sariγ**. SARIΓ SUVW **sariγ sūw** is "the yellow water that collects in the belly *(aṣ-ṣufār fi l-baṭn)*." 0 :: SARIΓ SURIΓ **sariγ suriγ** – a paired expression – "Yellow *(aṣfar)*." 0 **sariγ**

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188 1. Dots of first B and second Y in brown ink.

SURUΓ **soruγ** "Seeking a stray *(nišdān aḍ-ḍālla)*." :: SURUΓ QIYL·DIY **soruγ qīldi** "He sought a stray." 0 **soruγ**

JALIΓ **čaliγ** also means "Seeking a stray"; also, "the urgent news which one of the emirs sends out to the populace, both settled and nomadic, calling them to him *(yab'aṯūna l-xabar . . . li-ya'tūhu)*." 0 **čaliγ**

QABUΓ **qapuγ** "Door or gate *(bāb)*." 0 **qapuγ**

QATIΓ **qatiγ** "Hard *(ṣalb)*" of anything. 0 **qatiγ**

QAḌIΓ **qaḍiγ** "Reinforced needlework *(xiyāṭa mu'akkada)*." **qaḍiγ**

QUḌUΓ **quḍuγ** "Well *(bi'r)*." Proverb: QUḌUΓDA' SUVW BA'R 'IT· BURNY TKM'S **quḍuγda sūw bār, it burni tägmäs** 0 "There's water in the well but the dog's nose won't reach it." This is coined about one who wants something but cannot get it, or one who sees someone else's food and desires it but cannot get at it. 0 **quḍuγ** P

QIḌIΓ **qiḍiγ** The "shore or bank *(jānib)*" of a sea, canal, or river; also the "rim *(ḥitār)*"[2] of anything. :: 'ARIQ QIḌIΓY **ariq qiḍiγi** "The bank *(šaṭṭ)* of a canal." :: 'AYAQ QIḌIΓY **ayaq qiḍiγi** "Rim *(šafīr)* of a bowl." YA'R· QIḌIΓY **yār qiḍiγi** "Brink *(šafā)* of a chasm." 0 **qiḍiγ**

QURUΓ 'AW **quruγ äw** "A house that is empty *(xālī)*" of people or of furniture. :: QURUΓ 'UL·MA' **quruγ olma** "A dry *(yābisa)* jar." The root-meaning here is that any container that is "empty *(iḍa xalā 'ammā fīhi)*" is called: QURUΓ **quruγ** 0 QURUΓ **quruγ** "Dry *(yābis)*" of anything. **quruγ**

[I. 313/375] **189**

The previous word goes back to this one.

QURIΓ **qoriγ** "The protected place or reserve *(ḥimā)*" of emirs or others. Any "enclosed place *(makān maḥūz)*" is called: QURIΓ **qoriγ**. **qoriγ**

QASIΓ **qasiγ** "Hollow of the mouth on either side (*šaḥr* [defined])." 0 **qasiγ**

QISIΓ **qisiγ** "Confinement *(ḥabs, ḍīq)*." :: 'UL BAK QISIΓIN·DA' QAL·DIY **ol beg qisiγinda qaldi** "He remained in the emir's custody *(ḥabs)* and claim *(muṭālaba)* over a matter." 0 **qisiγ**

QUSIΓ **qusiγ** "Vomiting *(quyā')*." :: 'ANY QUSIΓ TUT̄IY **ani qusiγ tutti** "He had a fit of vomiting." 0 **qusiγ**

QUŠUΓ **qošuγ** "Poem, ballad, ode *(ši'r, rajaz, qaṣā'id)*." Verse: **qošuγ**

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2. MS. *ḥiyāz*.

TARKAN· QATUN QUTIYNK'	**tärkän qatun qutīŋa**	V
TAKUR MINDIN QUŠUΓ	**tägür mindin qošuγ**	
'AY·ΓIL SIZINK TABUΓJY	**ayγil sizin̨ tapuγči**	
'UTNUR YANKY TABUΓ	**ötnür yan̨i tapuγ**	

"Convey an ode from me to the Khātūn, the queen, and say: 'Your servant presents you with a new act of service.' " 0

QAQIΓ **qaqiγ** "Anger, spite *(γaḍab, murāγama)*." Thus :: MAN 'ĄNIK QAQIΓIN·DA' BUV 'IYŠ QILDIM **män anig qaqiγinda bu īš qildim** "I did this to spite him *(raγm^{an}lahu)*." 0 **qaqiγ**

QAMUΓ **qamuγ** A particle meaning "all" *(kull)*. Thus :: QAMUΓ KIŠY TŲVZ 'ĄR-MĄ'S· **qamuγ kiši tüz ärmäs** "Not all men are equal." **qamuγ**

QANIΓ **qaniγ** "Joy *(aryaḥiyya)*." Verse: **qaniγ**

TUTJY YAΓAR· BULYTY	**tutči yaγar bulīti**	V
'AL·TUN TAMR· 'ARIΓ	**altun tamar ariγ**	
'QSA' 'NINK 'QYNY	**aqsa aniŋ aqīni**	
QANDIY MANIK QĄNIΓ	**qandi mänig qaniγ**	

Describing the bounty of the queen: "The cloud of her (bounty) rains down pure gold; should her flood flow (upon me my happiness *(našāṭ)* would be perfect and) I would overflow with joy *(surūr)*."

Q

BŲTIQ **butiq** "Branch *(γuṣn, šu'ba)*" of anything. 0 **butiq**

BTIQ **butiq** "A small water-skin *(qirba ṣaγīra)*"; Kāšγar dialect. 0 BTŲIQ[1] **butiq** "A container *(qirba)*" made from the skin of a horse's leg, used to keep koumiss, etc. 0 D

BŲTĄIQ **butaq** "Branch *(γuṣn)*," also; in one variant. The vowel with the *tā'* is either *naṣb* [a] or *kasr* [i]. **butaq**

Verse: D

KIM· 'AYIB· 'ISTUR QULA'Q	**kim ayip eštür qulāq**	V
'AY· 'ĄWIY 'AR·TUJ BUTA'Q	**ay äwi artuč butāq**	

"Which ear heard, and who

[I. 315/377] **190**

said, that the house of the moon was a juniper branch?" He is describing a girl and compares her face to [the halo of] the moon and her stature to the branch [of the juniper]. 0

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189 1. U (brown) changed from A (black).

BJUQ **bičuq** "Cut off *(maqṭū')*" of anything. Thus "half *(niṣf)*" of anything is called: BJUQ **bičuq**. :: BJUQ YARMA'Q **bičuq yarmāq** "Half a dirham." 0 **bičuq**

BIḌIQ **biḍiq** "Mustache *(sabala)*." 0 **biḍiq**

BARAQ̣ **baraq** "A shaggy dog *(kalb ahlab)*." The Turks claim that when the vulture grows old it lays two eggs, then hatches them; from one of them emerges this dog called: BARAQ **baraq**. It is the swiftest running of dogs and the most reliable in hunting. From the other emerges a chick, the last of its chicks. 0 **baraq**

YURIQ[1] **bariq** "Behavior, conduct with people *(as-sīra wa-l-'išra ma'a n-nās)*." :: BAK YU̱RIQY[1] NATK **beg bariqi nätäg** "How does the emir conduct himself?" 0 **bariq**

BIRUQ **biruq** Name for the one who specifies the stations of courtiers *(allaḍī yunzilu l-akābira fī marātibihim 'ind al-malik)*. Its root-form is: BUY·RUQ **buyruq** which means "Command *(amr)*," since he commands them to do this. 0 **biruq**

BUZUQ 'AW̱ **bozuq äw** "Ruined *(munhadim)* house." Likewise, anything "broken or ruined *(maksūr munhadim)*" is: BUZUQ **bozuq**. **bozuq**

BAŠAQ **bašaq** "Head *(naṣl)* of an arrow; point *(sinān)* of a spear." 0 **bašaq**

BAŠAQ **bašaq** "Slipper *(mik'ab)*"; Čigil dialect. The Oγuz and Qifčaq add *mīm* and say: BAŠ·MAQ̱ **bašmaq**. This type of augment is permitted also in Arabic; one says *tamadra'at al-mar'a* ("the woman put on a shift") – its root is *tadarra'at* from *ad-dir'* ("shift"). 0 One says *tamaskana r-rajul* ("the man became quiet") – its root is *tasakkana* from *as-sukūn* ("quiet"). 0 D

BUŠAQ 'AR· **bušaq är** "Annoyed *(ḍajūr)* man." Dialect of Oγuz et al. 0 **bušaq** D

BIŠIQ 'AT· **bišiq ät** "Cooked *(maṭbūx)* meat (or other)." Yaγma dialect for: BAŠIQ [sic] **bišiγ**. 0 **bišiq** D

BALIQ· **baliq** "Fish *(samak)*." Proverb: BALIQ SUWDA' KVZI̱Y TAŠ·TIN **baliq suwda kȭzi taštin** 0 "The fish is in the water but his eye is out." This is coined about one who appears to be unaware of something while he is actually aware of it. 0 **baliq** P

BALIQ **baliq** "Mud *(ṭīn)*"; Arγu dialect. Part of Oγuz and part of Arγu say: BA"·L·IQ· **bālq** with three unvowelled consonants in a row. In Turkic only two unvowelled consonants in a row are found; the Arγu slur their speech. 0 D

BALIQ **baliq** "Fortress *(ḥiṣn)*, city *(madīna)*," in the dialect of the heathens *(al-jāhiliyya al-juhalā')* and of Uighur. From this comes the name: BI̱YŠ BALIQ̱ **bēš baliq** – (the largest city of Uighur) – meaning: D N

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190 1. One of two dots of Y in brown ink; U changed from A (? – unclear).

"Five cities *(xams bilād)*. Another city of theirs is called: YANKIY BALIQ **yaṅi baliq** meaning: "New city *(balda jadīda)*." 0

BULAQ· 'AT· **bulaq at** "Broad-backed *(adakk)* horse." 0 BULAQ **bulaq** A tribe *(jīl)* of the Turks. The Qifčāq took them captive, then God (may He be exalted) caused them to be released, and they came to be called: 'ALKA' BULA'Q **älkä bulāq**. The vowel is long or short. 0 **bulaq** N

BAMUQ **bamuq** "Cotton *(quṭn)*." Oγuz dialect. 0 **bamuq** D

TUBIQ **topiq** "Ball *(kura)*" that is hit with a stick. :: TUBIQ SUNKVK **topiq sünük** – "Meat bone *(al-kurdūs min aṭ-ṭa'ām)*." 0 **topiq**

TUTUQ **tutuq** "Gelding, eunuch *(xaṣī, majbūb)*." 0 **tutuq**

TURUQ **turuq** "Emaciated *(mahzūl)*" of anything. **turuq**

'ARUQ TURUQ **aruq turuq** Name of a pass *('aqaba)* between Kāšγar and Farγāna. 0 N

TUZAQ **tuzaq** "Snare, trap *(faxx, ḥibāla)*" for hunting. Verse: **tuzaq**

'IKLADY MA'NIK 'DA'Q	**iklädi mänig adāq**	V
KURMADIB 'UΓRY TUZ'Q	**körmädip oγri tuzāq**	
'IKLADIM 'ANDIN 'UZA'Q	**iglädim andin uzāq**	
'AM·LAKIL 'AM·DY TUZA'Q	**ämlägil amdi tuzāq**	

"My foot accidentally trod upon a snare hidden in the ground, and it has been in agony a long time because of it; therefore heal me, my charming one *(malīḥa)*!"

TUZAQ **tuzaq** An utterance which a man uses in praising the charm *(istamlaḥa)* of his beloved; it is fixed with *yā'*: TUZAQIY **tuzaqi**. 0

TAŠAQ· **tašaq** "Testicle *(xuṣya)*." "The penis *(ḏakar)*" is also called: TAŠAQ **tašaq** because of the close connection between the two. 0 **tašaq**

TUTUQ **tutuq** A man's name. **tutuq** N

TANUQ **tanuq** "Witness *(šāhid)*." **tanuq**

JABAQ **čapaq** Name of a type of fish. They are small and are found in the lake of the Turks. "A puny *(naḏl)* man" is likened to them and called: JABAQ 'AR· **čapaq är**. 0 **čapaq**

JIBIQ **čipiq** "A tender branch *(qaḏīb raṭb)*." 0 **čipiq**

JUJUQ **čočuq** "Suckling pig *(xannūṣ)*." **čočuq**

JARUQ **čaruq** "Sandal *(ḥiḏā')*." Proverb: YD'Γ 'TY JARUQ KUVJY 'AZUQ **yaḏāγ ati čaruq kūči azuq** 0 "The footman's horse is a sandal, his strength is provisions." Coined to **čaruq** P

advise a person to outfit himself with these two things so that he does not go barefoot or become weak.

JARUQ **čaruq** A tribe of the Turks. They inhabit: BARJUQ **barčuq** the city of Afrāsiyāb, in which he imprisoned: ḄTZAN [sic] **bīzan** son of Nebuchadnezzar. 0 N

JULUQ̇ **čoluq** "One-armed *(aqṭaʿ)*." 0 **čoluq**

JULIQ **čuliq** A spotted water bird the size of a ring-dove. 0 **čuliq**

JUMAQ **čomaq** "Stick or cudgel *(ʿaṣā)*." 0 JUMAQ **čomaq** "Muslim *(muslim)*" — according to the Uighur and all the Infidels. :: JUMAQ 'ARIY **čomaq ärі** "A man of the Muslims." **čomaq** D

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JANAQ **čanaq** "A turned piece of wood *(al-maxrūṭ min al-xašab)*" such as a salt-container, or the like. 0 **čanaq**

JANAQ **čanaq** "Wooden bowl *(qaṣʿa)*." Oγuz dialect. D

SAJUVQ NA'NK **sačūq nāṇ** "Something scattered *(manṯūr)*." 0 **sačūq**

SUḌUQ̇ **suḍuq** "Spittle *(buzāq)*." 0 **suḍuq**

SIU̱RUQ̇ **siruq** "Tent pole (*ṣaqb* [defined])." **siruq**

SASIQ **sasiq** "Earthernware *(xazaf)*." Dialect of Uč and environs. **sasiq** D

SU̱SI̱QU̱ **susaq** "Bucket *(dalw)*." In a certain dialect which I have heard. 0 **susaq** D

QABAQ **qapaq** "Eyelid *(jafn al-ʿayn)*." :: KUVZ QA̱BAQI̱Y **kōz qapaqi**. 0 **qapaq**

QABAQ̇ **qabaq** "Gourd *(dubbāʾ)*." It is the squash *(qarʿ)* which is eaten when fresh. 0 **qabaq**

QABQ **qapaq** "Virginity *(ʿuḍra al-ʿaḍrāʾ)*." :: QI̱YZ QABAQI̱Y[1] SIYDI̱Y **qīz qapaqi sīdi** "He deflowered the maiden *(iqtaḍḍa l-jāriya)*." 0 **qapaq**

QATIQ **qatiq** "A condiment *(ṣibγ)* that is added to Tutmāč," such as vinegar or churned milk. 0 QATIQ **qatiq** "something mixed *(mizāj)*" in anything. 0 **qatiq**

:: BIYṘ QUJAQ BUVZ **bīr qučaq bōz** "A bundle *(iḍbāra)* of cloth (or other)." 0 **qučaq**

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192 1. Two I's in brown ink (indicate nunnation, thus: **qapaqin**).

QAḌIQ· **qaḍiq** "A hollowed-out piece of wood *(naqīr al-xašab)*." Arγu dialect. 0 **qaḍiq** D

QARAQ **qaraq** "Eyeball *(muqla)*." QAR' QARAQ **qara qaraq** "The black part of the eye *(sawād al-'ayn)*." 0 'RUNK QARAQ· **ürüŋ qaraq** "The white of the eye *(bayāḍ al-'ayn)*." 'UVT· QARAQ· **üt qaraq** "The pupil of the eye *(nāẓir al-'ayn)*." 0 **qaraq**

QIRUQ 'AR· **qiruq är** "A disabled *(ašall)* man." :: QIRUQ 'ḌAQ **qiruq aḍaq** "A lame *(a'sam)* foot."[2] 0 **qiruq**

QAZUQ 'ARIQ **qazuq ariq** "A canal (or other) that is dug out *(maḥfūr)*." 0 **qazuq**

QASUQ **qasuq** A thing like a water-skin *(rāwiya)* made of horse-hide, used to keep milk or koumiss. **qasuq**

QASUQ **qasuq** "Bark *(liḥā')* of a tree." Its root is QA'S· **qās** – the *qāf* is an augment. 0

QUSIQ **qusiq** "Hazel *(jillawz)*." This is used as a name for slave-girls. **qusiq** N

QAŠAQ **qašaq** "Alfa *(ḥalfā')*." 0 **qašaq**

QAŠUQ **qašuq** "Spoon *(mil'aqa)*." Proverb: QURUQ QAŠUQ 'AΓIZ·QA' YARAMA'S· QURUΓ SUVZ QULA'QA' YAQIŠMA'S· **quruq qašuq aγizqa yaramās, quruγ sōz qulāqqa yaqišmās** 0 "A dry spoon does not fit the mouth, vain speech does not approach the ear." This is coined to advise someone to favor[3] the person who has what he needs. **qašuq** P

QAWAQ 'AR·T **qawaq art** Name of a pass *('aqaba)* between Kāšγar and Özjänd. 0 **qawaq** N

QUWUQ NA'NK **qowuq nāŋ** "Anything hollow *(ajwaf)*." **qowuq**

QAWUQ **qawuq** "Bladder *(maṭāna)*." 0 **qawuq**

QAWIQ **qawiq** "Millet bran *(nuxāla al-jāwars wa-d-duxn)*." 0 **qawiq**

QALIQ **qaliq** "Air *(hawā')*." 0 **qaliq**

QULAQ **qulaq** "Ear *(uḍun)*." Some say: QULXA'Q **qulxāq**, and some say: QULQA'Q **qulqāq**, but the first is the most correct. 0 **qulaq** D

[I. 320/383] **193**

QULAQ· TUVN **qulaq tōn** "A short-sleeved *(qāṣir al-kummayn)* garment." 0

QILIQ **qiliq** "Behavior, conduct with people *(as-sīra wa-l-'išra ma'a n-nās)*." The *lām* may be unvowelled, thus QIL·Q· **qilq**. **qiliq**

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2. MS. *rajul*, read *rijl*; or else **qiruq aḍaqliγ** "A lame man."
3. MS. *an-nayl ilā*, read *al-mayl ilā* (?).

QUMQ **qumuq** Name of an emir with whom I associated for a time. 0 QUMQ **qumuq** **qumuq** N "Dung *(rawṯ)*," especially of horses. 0

QANAQ **qanaq** "The pellicle on milk *(duwāya)*." Dialect of Arγu and Bulγār. The *nūn* **qanaq** D is changed from *yā'* [i.e. 518 **qayaq**].

QUNUQ **qonuq** "Guest *(ḍayf)*." Verse [=55 **oyuq**]: **qonuq**

BAR·DIY 'ARAN QUNQ BULB· QUT·QA' SQ'R V
QALDY 'ALIΓ 'YUQ KRUB 'AW·NIY YIQA'R
bardi ārān qonuq bulup qutqa saqār
qaldi aliγ oyuq körüp äwni yiqār

"Gone are those who reckoned a guest as good fortune; remaining are those who tear down the tents when they see a scarecrow (lest he wish to camp with them)." 0

QUNAQ **qonaq** "Coarse millet *(jāwars)*." 0 Proverb: QUNAQ BAŠY SAD·RAKY YYK **qonaq baši sädräki yēg** "An ear of millet is better the fewer seeds it has" – since if the seeds are few they are firm and large, while if they are many they are thin and large, while if they are many they are thin and small. This is coined about one who prefers small company 0 so that he may attain his desire and authority. **qonaq** P

K

BITIK **bitig** "Book *(kitāb)*." 0 BTIK **bitig** "Writing *(kitāba)*." Also the verbal noun; thus :: 'NIK BITKY BALKUVLK **anig bitigi bälgülüg** "His writing is clear." 0 BTIK **bitig** "Amulet *('ūḍa)*" – Oγuz dialect. 0 **bitig** D

BIJAK **bičäk** "Knife *(sikkīn)*." Proverb: NAJ' YITIG BIJA'K 'AR·SA' 'VZI SA'BIN YUNUVMA'S **näčä yitig bičāk ärsä öz sāpin yonūmās** 0 "No matter how sharp the knife is it cannot cut its own handle." This is coined about one who is clever at solving other people's problems but is unable to solve his own. 0 **bičäk** P

BADUK **bädük** "Big *(kabīr)*," of anything. :: BADUK· TAIWAIY[1] **bädük tewe** "A big camel." 0 **bädük**

BURUK· **bürük** "A string that is drawn around *(xayṭ mudawwar)*," such as the loop of a bag or the belt of trousers. 0 **bürük**

BAZAK **bäzäk** "Painting or decoration *(naqš)*." A variant [cf. 207 **bäzāk**]. **bäzäk** D

BZIK[2] **bäzig** "Shivering *(ri'da)*." Thus :: 'L BAZAK[2] BZDIY[2] **ol bäzig bäzdi** "He shivered." 0 **bäzig**

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193 1. All vowels except the first by a later hand (? – black ink).

2. Dot of B in brown ink.

:: 'L QULIN BUSK BUSDY **ol qulin bösüg bösdi** "(He laid an ambush;[3] also,) he gave [his slave] a beating *(ḍirāb)*." 0 **bösüg**

BULK **bölük** "Group *(ṭā'ifa)*," of any kind of animal. Thus :: BYR BULK QUVY· **bīr bölük qōy** "A herd *(qaṭī')* of sheep." 0 **bölük**

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:: BIYR BULUK KIŠIY **bīr bölük kiši** "A group *(ṭā'ifa)* of people." This is a collective noun, like *al-qawm* ("people") and *al-ibil* ("camels"). 0

BILAK **biläk** "Wrist *(mi'ṣam al-yad)*." 0 **biläk**

BALAK **beläg** "Gift *(hadiyya)*" which a traveller brings his relatives, or which is sent from one spot to another. 0 **beläg**

BALIK **bilik** "Wick of a lamp *(fatīla as-sirāj)*." 0 **bilik**

BLIK **bilik** "Probe for wounds *(misbār)*." 0

BILIK **bilig** "Knowledge *('ilm)*." Thus :: BILIK 'UK·RAN **bilig ögrän** "Learn knowledge." 0 BILIK **bilig** "Wisdom *(ḥikma)*." Hence :: 'UZ'QIY BILKA'LA'R **ozāqi bilgālār** "The sages of old *(al-ḥukamā' al-mutaqaddimūn)*." 0 BILIK **bilig** "Understanding *('aql)*." Proverb: 'UΓLA'N BILIK SIYZ· **oγlān biligsīz** "There is no understanding in babies." 0 **bilig** P

BANK[1] **bänäk** "Seed of grain *(ḥabba)*." Arγu dialect; in some other dialects *(wa-fī ba'ḍ al-luγa)* BNAL [sic] **bänäk** is "Penny *(fals)*." **bänäk** D

TABUK **täpük** [Football] Something fashioned from lead in the shape of a spindle-whorl, then wound with goat's-hair or the like. Boys play with it by kicking *(rakl)*. **täpük**

:: 'UL QULIN TABIK TAB·DY **ol qulin täpig täpdi** "He gave his slave a kick *(rakla)*." 0 **täpig**

:: BA'Š TITK TITY **bāš titig titti** "The wound throbbed with pain *(amaḍḍa ayya imḍāḍ)*. **titig**

This [structure] is only used for emphasis. Example: 'UL 'ARIK 'RUΓ 'UR·DY **ol ärig uruγ urdi** "He struck the man hard *(ḍaraba . . . ḍarb^an 'ayya ḍarb)*." :: 'UL QJΓ QJDY **ol qačiγ qačdi** "He fled quite away *(firār)*." 0 G

TUTAK **tütäk** "Spout *(ṣunbūr)*" of an urn, or the like. **tütäk**

TITIK **titig** "Clay *(ṭīn)*." 0 **titig**

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3. *ittaxaḍa l-kamīn* – confusion (?) with 187 **busuγ**.

194 1. K changed to G (three dots in brown ink).

TIRIK **tirig** "Living *(ḥayy)*," of an animal. **tirig**

TAZAK **täzäk** "Horse dung *(rawṯ al-faras)*." Proverb: **täzäk**

TAZAK QA'RDA' YTM'S	**täzäk qārda yatmās**	P
'D̲KV 'YSYZ QATM'S	**äd̲gü ēsīz qatmās**	

"Dung does not remain beneath snow (because of its heat it melts the snow; similarly,) one must not mix the good with the bad (since they are not alike)."

TAZIK **täzig** "Panic, flight *(an-nifār bayn al-qawm)*." :: TAZIK̲ KIŠY **täzig kiši** "One who flees *(nafūr)* from something." 0 **täzig**

TIZIK **tizig** "Row *(ṣaff)*" of anything. :: TZIK TZIK [sic] **tizig terāk** "A row of poplars *(ṣaff min al-ḥawr)*." :: BYR TIZK YNJU̲V **bīr tizig yinčü** "A string *(naẓm)* of pearls." 0 **tizig**

TAŽIK **tažik** "Persian *(fārisī)*" – with *zāy*[2] between the two points of articulation. 0 **tažik**

TAŠUK **täšük** "Ruptured in the scrotum *(āḏar)*." **täšük**

[I. 324/387] **195**

Proverb: TAŠUK SUWDA' BALKURA'R **täšük suwda bälgürär** 0 "A man's rupture is noticed only when he bathes." 0 This is coined about one who does something that he boasts of, so people say, "We'll see whether it's good or not when you reveal it." 0 P

TAŠIK **täšik** "A glutton *(manhūm)*" – one whose eyes are bigger than his stomach. 0 **täšik**

"A sluggard *(sāqiṭ kaslān)*" is called: TUŠU̲K KI̲ŠI̲Y **tüšük kiši.** **tüšük**

TUŠAK **töšäk** "Bedding *(firāš)*." 0 **töšäk**

TIŠAK **tišäk** "A two-year old sheep *(aṯ-ṯanī min al-ɣanam)*." 0 **tišäk**

TULAK̲ **töläk** "Tranquil, quiet *(muṭma'inn sākin)*." Proverb: 'AJ· 'IYWAK TUQ TULA̲K̲ **ač ēwäk toq töläk** 0 "The hungry one is hasty (for food), the full one is tranquil" – he is not bothered if dinner is late. Oγuz dialect. **töläk** P D

TULA̲K **tülāk** "The season in which animals shed their winter coat *(waqt 'isqāṭ ad-dawābb 'aqā'iqahā)*." :: 'UL QVY· TULA'KINDA' KAL̲DY **ol qōy tülākindä käldi** "He came during the season when sheep shed their winter coat." 0 **tülāk**

TALI̲K **tälik** "Hole *(ṭaqb)*." 0 **tälik**

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2. *z* changed to *ž* (two dots in brown ink).

TUWK **tüwäk** [Blowgun] made by removing the bark from a tender willow branch. It is like a trumpet *(šabbūr)*. It is used to shoot at small birds, using hazelnuts or pellets *(banādiq)*. It can also be made from reed. Čigil dialect. 0 **tüwäk** D

JUBAK **čüpäk** "Baby's penis *(fayšala aṣ-ṣabī)*." 0 **čüpäk**

JIBAK QARΓVY **čipäk qaryūy** "Sparrow-hawk *(yu'yu')*." **čipäk**

JATUK **čätük** "She-cat *(hirra)*." Oγuz dialect. 0 KVK JATK **küvük čätük** "He-cat *(ḍaywan)*. **čätük** D

JAJAK **čečäk** "Flower, blossom *(nawr, zahr)*." 0 **čečäk**

JKAK **čečäk** "Measles *(ḥaṣba)*." Čigil dialect. 0 D

JARIK **čärig** "Battle line *(ṣaff al-ḥarb)*." 0 Proverb: 'AL·B· JARIK·DA' BIL·KA' TAIYRIK·DA' **alp čärigdä bilgä tērigdä** "The hero (is tried) in battle ('when the fuel of war is kindled'),[1] the sage (is tried) in council." 0 **čärig** P

JARIK **čärig** "Opposite side *(qubāla)*" of anything, in Oγuz dialect; "time *(waqt)*" of anything. D

JURAK: **čöräk** "Flat bread *(qurṣ)*." **čöräk**

One says, as a call for kids *(fī du'ā' al-jady)*: JLIK JLIK **čilik čilik.** 0 **čilik**

JUNK **čünük** "Plane tree *(šajar ad-dulb)*." **čünük**

JUŠK **čüšäk** "Pasturage *(ri'y)*." Soγd dialect. **čüšäk** D

DULK **düläk** "Potsherd *(xazaf a'šar)*,[2] such as a jar with a broken top. 0 **düläk**

SIBAK **sibäk** "Pivot of a hand-mill *(quṭb ar-raḥā)*." It is the piece of iron around which the millstone turns. 0 **sibäk**

[I. 325/389] **196**

SIBAK **sibäk** "The reed *(qaṣab)* which is placed in a baby's cradle as a urinal *(li-yabūla fīhi)*." 0

SIDUK **sidük** "Urine *(bawl)*" of any kind. **sidük**

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195 1. *iḏā šubba ḍirāmuhā* — a quotation from the Mu'allaqa of Labīd.

2. MS. *a'šā*.

SIḌIK **siḍig** "One of the two skirts of a robe *(aḥad jānibay al-qabā' min al-jānibayn)*." This form is better than: SIḌIΓ **siḍiγ** [188]. 0 **siḍig**

SURUḴ **sürüg** Any "herd *(qaṭī')*" of cattle. :: BIYR SURUK QUVY **bir sürüg qōy** "A flock *(qaṭī')* of sheep." **sürüg**

Verse:

'UKUR SURUK QVY TAWY YUNDIY BILA' V
YUMURLAYUV 'R KANN SUVTIN SAΓA'R
ögür sürüg qōy tewe yondi bilä
yumurlayu erkänin sütin saγār

"(He who is blessed with) herds of sheep, camels, and horses should gather them [early] to milk (and profit therefrom)."

SUZUK SUVW[1] **süzük sūw** "Clear blue *(azraq ṣāfī)* water" Anything "clear *(ṣāfī)*," such as a ruby, is: SUZUK **süzük**. 0 **süzük**

Anything "that is loosed from its bond *(ḥulla min waṭāqihi)*" is called: SAŠUK **säšük**. :: SAŠUK 'ĀT **säšük āt** "A horse set free *(muṭlaq)* from its tether." 0 **säšük**

SAWUK NA'NK **säwük nāŋ** "Something loved *(maḥbūb)*." 0 **säwük**

SILIK 'AR **silig är** "A man who is graceful *(ẓarīf)*, clean *(naqī)*, handsome *(ḥasan)* and fine-spoken *(laṭīf al-kalām)*." 0 **silig**

ŠUBIUK **šöpik** "The remainder of a fruit which is discarded after eating (*šamāj* [defined])." The *šīn* is an alternant of *jīm* [i.e. **čöpik**]. 0 **šöpik** D

ŠUTUK **šütük** "Inkstand *(dawāt)*" made from the horn of an ox, or other. :: ŠUTUK[2] SAQA'L **šütük saqāl** "Scanty-bearded *(kawsaj)*" – as likened to an inkstand. 0 **sütük**

"A plane tree *(dulb)*" is called: ŠUNUK **šünük**. The *šīn* is an alternant of *jīm* [i.e. 195 **čünük**]. 0 **šünük** D

KABAK **käpäk** "Bran *(nuxāla)*." 0 KABAK YNJV **käpäk yinčü** "Small pearls *(lu'lu' ṣaγīr)*." 0 KABAK **käpäk** "Scurf *(ḥazāza ar-ra's)*." 0 **käpäk**

KUBUIK **köpük** "Foam *(zabad al-mā')*." 0 KUBUK **köpük** "Overflow of a kettle *(ṭufāḥa al-qidr)*." 0 **köpük**

KAJIK **käčig** "Ford *(ma'bar)*." Proverb [=528 **qayin-**]: QAY'NA'R 'UKUZ KAJIK SIYZ BULMA'S **qaynār ögüz käčigsīz bolmās** "There is no rushing river that is without a ford." This is coined about a perplexing problem of which one says, "There must be a way out." 0 **käčig** P

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196 1. W changed from F (two dots in brown ink).

2. Second U (brown) changed from A (black).

KJK **köčük** "The fatty tail (of a sheep); buttocks (of a man) *(al-alyatān wa-ridf al-insān).*" 0 **köčük**

KIJIK **kičig** "Small *(ṣaγīr)*" of anything. 0 **kičig**

KADUK **kädük** "Felt cap *(lubbāda).*" KADUK **kädük** "Feather head-dress *(al-γifāra* **kädük**

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min ar-rīš)" – since it resembles a felt cap.

"Toil and work *(aš-šubl wa-l-'amal)*" is called: 'YŠ KUḌUK **iš ködüg.** 0 KUDUK **ködüg** is never used alone but only in this paired expression. 0 **ködüg**

KARAK **käräk** A particle meaning "necessary *(yanbaγī).*" It is used as the answer to one who says: KARAK·MUV **käräk mü** "Is it necessary? *(a-yanbaγī).*" The answer is: KA̲RAK̲· **käräk** meaning: "Yes it is *(balā).*"[1] 0 **käräk**

KU̲RUK **körük** "Smith's bellows *(ḥimlūj, minfāx al-ḥaddād).*" 0 **körük**

KUZK **küzük** In a loom, "the knotted threads *(al-xuyūṭ al-mun'aqida ba'ḍuha 'alā ba'ḍ)* by which the upper warp is separated from the lower." Also for one who weaves brocade *(nāsij ad-dībāj)*, or other. 0 **küzük**

KAZIK **käzik** "Fever and chills *(al-ḥummā allatī ta'xuḍu l-insān bi-ra'da).*" :: SARIΓ KAZIK **sariγ käzik** "Jaundice *(yaraqān).*" **käzik**

KAZIK **käzig** "A turn" in work *(an-nawba fī l-'amal).* Thus :: SANIK KA̲ZI̲YKI̲YNK[2] KAL·DIY **sänig käzīgiŋ käldi** "Your turn has come." 0 **käzig**

KAZIK **käzig** "Courage *(jur'a).*" :: BV 'YŠTA' SANK' KAZIK KARA'K̲· **bu īšta saŋa käzig kärāk** "You must have courage in this matter." Its meaning is the first (? *wa-ma'nāhu al-awwal*).

KUŽK **küžäk** "Lock or tuft of hair *(al-quzza'a min aš-ša'r wa-ṣ-ṣudγ).*" Arγu dialect. 0 **küžäk** D

KASAK **käsäk** "Piece *(qiṭ'a)*" of something. :: BYR KASAK 'UTM'K **bir käsäk ötmāk** **käsäk**
"A piece of bread." 0

KAWK **käwig** – with the thin *kāf* – "Cartilage of the nose *(γuḍrūf al-anf).*" **käwig**

KUWK MUVŠ **küwük müš** "He-cat *(ḍaywan).*" Čigil dialect. 0 **küwük** D

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197 1. MS. *balī, kasra* in brown ink.

2. K changed to G (three dots in brown ink).

KULUK N'NK **kölük nāṇ** "Something borrowed *(musta'ār)*." 0 **kölük**

KULUK **kölük** "Beast of burden (*ẓahr* [defined])." 0

KAMK **kämäk** "A fabric *(nasīj)* of cotton, embroidered and striped," used for mantles and, by the Qifčāq, for raincoats. 0 **kämäk**

KUNAK **könäk** "Leather bag *(rakwa)*." 0 **könäk**

MAŽK **mäžäk** "Dog's dung *(ja'r al-kalb)*" – with the *zāy*[3] between the two points of articulation. :: 'IT MAŽKY **it mäžäki**. 0 **mäžäk**

NATAK **nätäg** An interrogative particle meaning "how? *(kayfa)*." Thus :: NATAK SAN **nätäg sän** "How are you?" 0 **nätäg**

NAJUK **näčük** A particle meaning "why? *(lima)*." Thus :: NAJUK BAR'DIYNK **näčük bardīṇ** "Why did you go?" Yabāqu dialect. **näčük** D

NALK **nälük** A particle with the same meaning as NAJUK **näčük**, among the rest of the Turks. It means "why? *(lima)*." 0 **nälük** D

NRAK **näräk** A particle meaning "why is it necessary? *(limāḏā yanbaγī)*." :: BV SANK' NRAK **bu saṇa näräk** "Why is this necessary for you?" Its root-form is: NA' KARA'K **nä kärāk**, with some letters dropped. **näräk**

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L

BJAL **bičal** "Uncircumcized *(matkā')*," of a woman; "castrated *(amtan)*" of a man, horse, any animal. 0 **bičal**

BAŠIL QUVY **bašil qōy** "Sheep with a white spot on the head *(aṣqa')*." A variant [cf. 242 **bašγil**]. 0 **bašil** D

BADAL 'R'T **badal art** Name of a pass *('aqaba)* between Uč and Barsγān. It is steep *(ka'ūd)*. **badal** N

TSL **tasal** "The boundary *(madā, ḥadd)*" that is set up in polo. It is a metathesis of: TALA'S' **talās** – as, in Arabic, one says *mā fī al-arḍ 'alaq wa-la'aq* meaning "[there is no] pasturage [in the land]." 0 **tasal**

TAKAL **tägül** – Oγuz dialect – "Not so *(laysa kaḏālika)*." It derives from the Arγu phrase: DA'Γ 'UL **dāγ ol**. The *dāl* was changed to *tā'*, the *γayn* to *kāf*, and the two *alifs* were dropped. 0 **tägül** D

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3. *z* changed to *ž* (two dots in brown ink); MS. in error, *bi-zā bayn bayn*, read *bi-zāy bayn*.

:: 'UQ KYŠ 'JRA' JIΓIL TIΓIL QILDY **oq kēš ičrä čiγil tiγil qildi** "The arrow made **čiγil tiγil** [such] a sound in the quiver," or other.

JIKIL **čigil** Name for three groups *(ṭawā'if)* of the Turks. **čigil N**

The first is a nomadic people *(qawm min ahl al-wabar)* inhabiting: QUYA'S **qayās**, a small district *(bulayda)* beyond Barsγān.

The second is a small district near Ṭarāz called: JIKIL **čigil.** It is the original referent of this name. Thus: When Ḏū-l Qarnayn came to the land of Arγu the clouds loosed their founts and the road became muddy, and this caused him great difficulty. He said in Persian: 'IYN JIKIL 'AS·T· **īn čigil ast** meaning: "What is this mud *(mā hāḏā ṭ-ṭīn)* – there's no escaping it!" So he ordered a building to be constructed in that spot, and they built the fortress *(ḥiṣn)* that is called: JKIL **čigil** to this day. The place was called by that name; then the Turks who settled there were called: JKILY[1] **čigilī** and this name spread after that. Now the Oγuz, since their lands bordered on this fortress, used to fight the Čigil continually – the enmity between the two peoples persists to the present – and so they called all Turks who dressed in the manner of the Čigil by that name. That is to say, the Oγuz called all the Turks from the Jayḥūn (Oxus) to Upper Ṣīn: JKIL **čigil** – but this is an error.

The third is a group of villages *(qurā)* in Kāšγar

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called: JKIL **čigil.** They too have spread out from one place. 0

JMUL **čömül** A tribe *(jīl)* of the Turks. 0 **čömül N**

SUKAL **sökäl** "Sick *(marīḍ).*" Oγuz dialect. 0 **sökäl D**

SIGIL[1] **sigil** "Wart *(ṭu'lūl).*" 0 **sigil**

QZIL **qizil** "Red *(aḥmar)*" of anything. Proverb [=453 **yepün**]: **qizil P**

QILNUV BLSA' QIZL KAḌ'R **qilnu bilsä qizil käḏär**
YARA'NUV BLSA' YAŠIL KAḌ'R **yarānu bilsä yašil käḏär**

"If (a woman) knows how to be good company she will wear red silk; if she is flattering and flirtatious she will wear green silk." This is one of the women's proverbs. It is coined as advice to be good company in order to get good things. 0

QIZIL **qizil** Name of a river *(wādī)* in Kāšγar. Verse: **N**

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198 1. There are two U's in brown ink over the Y (indicate nunnation).

199 1. Three dots of G in brown ink.

QIZIL SARIΓ 'R·QAŠIB·	**qizil sariγ arqašip**	V
YBKIN YAŠIL YUR̲KAŠIB·[2]	**yepgin yašil tergäšip** (?)	
BIR· BIR· KARUV YURKAŠIB·	**bir bir kerü yörgäšip**	
YALINKUQ̲· 'ANY TANK·LAŠUVR	**yalnuq ani tanlašūr**	

Describing spring: "The red and yellow (flowers and blossoms) are heaped up, the green and brown (basils) are [in rows (?) and] entwined upon one another; mankind is astonished." 0

KAWL 'AT· **käwäl at** "Fleet horse, courser *(faras rā'i' jawād)*." **käwäl**

M

:: BYR BJIM QA'ΓUVN **bīr bičim qāγūn** "A slice *(šaṭba)* of melon." The same for something else. **bičim**

BUΓIM **boγim** "Knuckle *(ašja')*" of the finger. A "node *(anbūb)*" of reed or alfa is also called: BUΓIM[3] **boγim.** 0 **boγim**

BUKUM 'ATUK **büküm ätük** "Boot *(xuff)* worn by women." Oγuz dialect; others say: MUKIM **mükim** or: MUKIN **mükin**, changing the *bā'* to *mīm* and the final *mīm* to *nūn*. I think this is not genuine; 0 nevertheless, the Qifčāq and other crude peoples[4] use this word. 0 **büküm** D

TARIM **tärim** The title by which one addresses princes *(takākīn)* and those princesses *(xawātīn)*, and others, great or small, who descend from Afrāsiyāb. This term is used only for the sons of the Khāqānī kings, and for no one else, however great. One says 'ALTUN TARIM· **altun tärim** when addressing princesses. 0 **tärim** N

TARIM **tarim** "River channels *(a'ḍād al-awdiya)* that flow into swamps and quicksand." **tarim**

TARIM **tarim** Name of a place *(mawḍi')* on the frontier of Uighur near Kuča. It is called: 'S·MY[5] TARIM **üsmi tarim** and there is a river *(wādī)* flowing in it N

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which is also called by that name. 0

TUR̲UM̲· **turum** "The height of a man *(qadr qāma ar-rajul)*." Thus :: BIYR· 'AR· TUR̲UM̲IY SUVW[1] **bīr är turumi sūw** "A man's height of water." The same for other things. 0 **turum**

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2. Two dots of Y in brown ink.
3. Dot of Γ in brown ink.
4. MS. *aḥlāf*, read *ajlāf* (cf. 168:11, 459:9).
5. This word added below the line (original copyist).

200 1. W changed from F (two dots in brown ink).

TURUM **torum** – with *išbāʿ* – "Newborn camel *(ibn maxāḍ)*." The female *(bint al-maxāḍ)* is called: TIŠY TURUM **tiši torum**. 0 **torum**

"A string *(naẓm)* of pearls" is called: BYR· TIZIM YINJUV[2] **bīr tizim yinčü**. 0 **tizim**

TUQUM **toqum** "Slaughter-animal *(jazūr)*" – usually used of a horse. 0 **toqum**

"A portion *(bidda)* of rolled bread" is called: BIYR· TIKM· TURMA'K· **bīr tikim türmāk**. **tikim**

TALIM **tälim** "Much or many *(kaṯīr)*" of anything. :: TALIM YARMA'Q **tälim yarmāq** "Many dirhams." 0 **tälim**

Verse:

TALIM BAŠLAR· YUWLDIYMAT	**tälim bašlar yuwuldīmat**	V
YAΓY 'ANDIN YAWLDYMT	**yaγi andin yawaldīmat**	
KUJY 'NINK KAWILDIYMAT	**küči aniŋ käwildīmät**	
QILJ QIN·Q' KUJN SΓ·DIY	**qilič qinqa küčün siγdi**	

Describing a battle: "The warriors' heads rolled; the foe's rage was stilled because of it; their strength waned; until the sword entered the sheath [only] by use of force (because of all the gore which was clotted upon it)." 0

TULUM **tulum** "Weapon *(silāḥ)*" (generic term).[3] **tulum**

:: BYR TILIM 'AT **bir tilim ät** "A slice *(filḍa)* of meat." The same for anything cut or split lengthwise *(maqṭūʿ aw mašqūq ṭūlan)*. **tilim**

DIDIM **didim** "The crown *(iklīl)* which is worn by the bride on the night of the nuptial procession." 0 **didim**

SARIM **särim** "A piece of silk or other material used to cover the mouth of a jug or decanter in order to filter *(li-yuṣaffā bihi)* wine." 0 **särim**

:: BIYR· SAΓIM SUVT **bīr saγim sūt** "The milk of one milking *(qadr ḥalba min laban)*." 0 **saγim**

SUQM **suqim** Name of a piece of wood which is hollowed out in the shape of a pine cone, then perforated on three sides and attached to an arrow; it is "the whistler *(aṣ-ṣufārī)*." "The planet Mars *(mirrīx)*" is called by this name: BAQIR SUQIM **baqir suqim**. 0 **suqim**

BYR· QUJAM NA'NK **bīr qučam nāŋ** "A bundle *(iḍbāra)* of something." 0 **qučam**

QURUM **qorum** "Rocks *(ṣaxr)*." One calls "a treasure *(māl jamm)*": QRUM **qorum**. :: 'UL· QRUM BULDY **ol qorum buldi** "He found a treasure." 0 **qorum**

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2. Two dots of Y in brown ink.

3. In MS. this entry comes before the verse s.v. **tälim**.

KARAM **käräm** "Underground habitation *(sarab)*." Dialect of Upper and Lower Ṣīn. 0 **käräm** D

[I. 334/398] **201**

KARIM **kärim** "Figured curtain *(al-qirām)*." Hence :: TA'M· KARIMIY **tām kärimi** "Wall cover *(sitr al-jidār)*." **kärim**

N

One calls "a trustworthy person *(amīn nāṣiḥ)*": JIYN· BUṬUN· KIŠIY **čīn bütün kiši.** 0 BUTUN· **bütün** "Sound or genuine *(ṣaḥīḥ)*" of anything. :: BUTUN YARMA'Q **bütün yarmāq** "A sound dirham." 0 **bütün**

BUḎUN· **boḏun** "Subjects, commoners *(ar-ra'īya wa-'awāmm an-nās)*." Čigil dialect. 0 **boḏun** D

BURUN **burun** "Nose *(anf)*." 0 BURUN **burun** "Mountain peak *(ra'n al-jabal)*." :: TA'Γ· BUR·NIY **tāγ burni.** One calls the "first part *(awwal)*" of anything: BURUN· **burun.** :: 'UL MANDIN· BURUN BAR·DIY **ol mändin burun bardi** "He went ahead of me *(qudāmī)*." This word corresponds to the Arabic in sense, not in sound.[1] 0 **burun**

BUŽIN **bužin** "Hellebore *(xarbaq)*." With the *zāy* between the two points of articulation. **bužin**

BASAN· **basan** "A meal *(ṭa'ām)* which is prepared for the dead person after they have buried him." :: YUVΓ BASAN **yōγ basan.** 0 **basan**

BUṬΓUṆ·[2] **boγin** "Knuckle *(ašja')*; node *(unbūb)*" of reed. The *nūn* is an alternant of *mīm* [i.e. 199 **boγim**]. This type of alternation is permitted in Arabic also as in the following couplet: 0 **boγin** D

yā rubba ja'd^{in} *fīhimū law tadrīn*
yaḍribu ḍarba s-sabiṭi l-maqādīm

("Many a stocky one among them — if you only knew — strikes like a lanky one, forward in battle.") Note also the negative particles *lam* and *lan.* **0**

BAQAN· **baqan** "Ring or necklace *(ḥalqa, ṭawq)*" made of brass. :: 'ALTUN BAQAN **altun baqan** "A ring of gold"; etc. 0 **baqan**

BIQIN **biqin** "Hip *(xāṣira)*." **biqin**

BUKN **bögān** "Impotent *('innīn)*." **bög'än**

BUKN **bögān** "Caecum *(al-mimraγa*[3] *min al-am'ā')*."

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201 1. Ar. *anf* "nose" is also used to mean "first part."

2. I crossed out by later hand.

3. MS. *mumarraγa.*

BUKAN **bükän** "Watermelon *(baṭīx hindī)*." 0 **bükän**

BULUN **bulun** "Captive *(axīḏ, asīr)*." Verse: **bulun**

A'ABNG[4] QULSA'M·[5] 'UḎUV BA'RIB	**apaŋ qolsa uḏu bārip**	V
TUTAR 'AR·DIM SUSIN TA'RIB	**tutar ärdim süsin tārip**	
BULUN QIYLIB BA'ŠY YA'RIB	**bulun qīlip bāši yārip**	
YULUΓ BARJA' MANK' YAIΓ·DIY[6]	**yuluγ barča maŋa yiγdi**	

Describing the routed foe: "Had I wished I would have followed him, taken him, dispersed his troops, made him captive, and split open his head; (but) he gathered for me much ransom (so I granted him freedom)." 0

TABAN **taban** "Hoof *(xuff)* of a camel." 0 **taban**

TUBUN **topun** "Knob of a corn-stalk *(ku'bura aṭ-ṭa'ām)*." Uč dialect. **topun** D

TAḎUN **taḏun** "Calf *(al-jaḏa' min al-baqar)*." The female is: TIŠIY TAḎUN **tiši taḏun.** **taḏun** 0

TUḎN **tuḏun** "Village chief *('arīf al-qarya)*; distributor of water *(muwazzi' al-miyāh fī š-širb)*." 0 **tuḏun**

TUTUN· **tütün** "Smoke *(duxān)*." Proverb [=451 **yazuq**]: **tütün**

[I. 335/400] **202**

'UVT TUTUN SUZ BULM'S	**ōt tütünsüz bolmās**	P
YGT YA'ZUQ SUZ BULMA'S	**yigit yāzuqsuz bolmās** 0	

"No fire without smoke, no youth without sin." 0

TUGUN[1] **tügün** "Knot *('uqda)*." 0 **tügün**

TIKAN **tikän** "Thorn *(šawk)*." This pronunciation is only for lightness. By rule one should double the *kāf* and say: TIK̄AN· **tikkän.** 0 This word comes from the verb: TIK·DY **tikdi** meaning "He pricked or planted *(γaraza)*, pierced with an awl *(xaraza)*,[2] goaded *(naxasa)*." **tikän** G

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4. Three dots of G by later hand.
5. M· by later hand.
6. A crossed out by later hand.

202

1. Three dots of G by later hand.
2. MS. *jazaza.*

The first *kāf* is part of the root, the second *kāf* is added to form an adjectival *(ṣifa)*. Other examples: TAW·DIY 'AT·NY **täwdi ätni** "He pierced the meat (on a spit) *(šakka l-laḥm fī s-saffūd)*"; to form an adjectival from this verb you say: 'AT·NIY TAW̲·KA'N̲· **ätni täwgän** "One who skewers meat *(šakkāk li-laḥm)*." You add a *kāf* for the noun that is not part of the root. :: 'AR· JUM·DY SUWDA' **är čömdi suwda** "The man dove *(γāṣa)* into the water"; to form this into an adjectival you say: SUWQA' JUMKA'N̲· **'AR· suwqa čömgän är** "A diver *(rajul γawwāṣ)*." You add a *kāf* for the adjectival that is not a part of the root. If the word has a *kāf* as part of the root the rule is to add the adjectival *kāf (kāf aṣ-ṣifa)* by doubling the *kāf*. For example: 'AR· 'URA'ΓUT̲·NIY SIKTY **är urāγutni sikti** "The man cohabited with *(jāma'a)* the woman"; to form the adjectival you say; SIK̲A'N 'AR· **sikkän är** "One who cohabits frequently *(rajul jammā')*." The word: TIKAN[3] **tikän** "Thorn" is on the same order, except that one of the *kāf*'s has been dropped for lightness. 0

TULUN· **tulun** "Temple of the head *(ṣudγ)*." One of the two variants [cf. 606 **tuluŋ**]. And "the gear *(hana)* to the right and left of the temples on a bridle" is called: TULN **tulun**. 0 **tulun** D

TULUN 'ĀA̲Y· **tolun āy** "Full moon *(badr)*." 0 **tolun**

TA̲MAN̲· **tämän** Name of a river flowing through Kāšγar. 0 **tämän** N

TAMAN· YINK·NA' **tämän yiŋnä** "Large needle *(ibra kabīra)*."

TUMAN **tümän** "Much *(kaṯīr)*" of anything. :: TUMAN TUR̲·LUK SUVZ̲·LA'DIY **tümän türlüg sözlädi** "He spoke much about every sort of thing *(qāla min kull naw' kalām^an kaṯīr^an)*." TUMAN MINK̲· **tümän miŋ** "A thousand thousand *('alf 'alf fī al-'adad)*." :: TUMAN MINK YARMA'Q **tümän miŋ yarmāq** "A million dirhams." 0 **tümän**

TUSUN **tosun** "Colt not yet broken *(al-muhr alladī lam yuraḍ ba'du)*." 0 **tosun**

JUBAN·[4] **čupan** "Assistant to the village chief *('awn 'arīf al-qarya)*." 0 **čupan**

[I. 337/402] **203**

JIQAN̲· **čiqan** "Mother's sister's son *(ibn al-xāla)*." 0 **čiqan**

JAKUN **čäkün** "Young of the weasel *(walad al-wabr)*." 0 **čäkün**

JUKAN **čögän** "Polo stick *(ṣawlajān)*." 0 **čögän**

SABAN· **saban** "Plowing gear *(al-faddān bi-jamī' ālātihi)*." SABAN **saban** is also "the act of plowing *(falāḥa al-arḍ)*." Proverb [=373 **sanriš-**, 625 **sandruš**]: SABANDA' SAND- **saban** P

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3. Later hand has placed a *tašdīd* above KA.
4. A changed from U (?).

RIŠ BULSA' U̲'URT·KUN·DA' 'IRTAŠ BUL̲'MA'S· **sabanda sandriš bolsa örtgündä irtäš bolmās** "If there is quarreling[1] during (the season of) plowing there will be no strife during harvest." This is coined as advice for someone to secure an affair at the beginning of his dealing with it so that contention will not arise at the end. 0

SAΓUN **saγun** Honorific title of the Qarluq chiefs. 0 "A Turkic doctor *(ṭabīb turkī)*" is called: 'A̲TA' SAΓUN **ata saγun.** 0 — **saγun** N

SIΓAN· SAJ **siγan sač** "Lank *(sabiṭ)* hair." 0 — **siγan**

SUKAN **sögän** (?) "Basket or pack saddle *(qirṭāla)*." 0 — **sögän ?**

QAJN **qačan** A particle meaning "when? *(matā)*." Thus :: QAJN KAL·DINK **qačan käldiŋ** "When did you come?" It may also be used in the meaning "if only *(law)*"; thus : : QAJN BAR·SA' SAN **qačan barsa sän** "If only[2] you had gone." It can also mean "When *(iḏā)*." The root-meaning is the first. 0 — **qačan**

QAḌIN· **qaḍin** "Relation by marriage *(ṣihr)*." Or with *zāy* [i.e. **qazin**] in Qifčāq dialect. Proverb [=553 **qay-**]: QADAŠ TYMYŠ QAY·MA'DUQ QAḌIN TYMYŠ QAY·MIYŠ· **qadaš tēmīš qaymaduq, qaḍin tēmīš qaymiš** "They said (concerning kinsmen) 'brother' and he paid them no heed; they said 'brother-in-law' and he paid them heed." This is coined as advice to bridegrooms to respect their inlaws. — **qaḍin** D P

QARIN **qarin** "Belly *(baṭn)*." 0 QARIN· 'AT·MA'Q· **qarin atmāq** The stomach *(karš)* of a slaughtered beast is made a target for shooting and whoever hits it gets a portion of the meat. — **qarin**

QURUN **qurun** [Soot] "The trace of smoke that sticks to the wall *(aṯar ad-duxān al-murtabik 'alā l-jidār)*." 0 — **quruṇ**

QUQUN **qoqun** "Spark *(šarara)*." 0 — **qoqun**

QALIN· **qalin** Anything "thick or coarse *(ṭaxīn γalīẓ)*." "Dense *(kaṯīf)* troops" are called: QALIN· SUV **qalin sü.** 0 — **qalin**

QULUN· **qulun** "Foal *(falw)*." 0 — **qulun**

QULAN· **qolan** "Saddle girth *(ḥizām)*." 0 QULAN· 'ATIY **qolan äti** "The place on the horse for the saddle girth." 0 — **qolan**

KATAN **kätän** "Hardship *(miḥna)*." Hence one says of a person undergoing hardships: KATAN KUR̲DIY KARA'KUV YUḎ·TIY **kätän kördi kārākü yüḏti** "He underwent (so many) hardships (that) he could carry his tent (on his back because of the fewness of his belongings)." [But cf. 225 **kārākü** P.] 0 — **kätän** (P)

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203 1. MS. *mulāḥa*, read *mulājja*.

2. MS. *lima*, read *law*.

KUDAN· **küdän** "Wedding feast *(walīma)*." **küdän**

KUBAN **köpän** – Oγuz dialect – "A camel blanket *(ḫils al-baʿīr)*, pack saddle *(barḏaʿa)*, or other such animal gear." 0 **köpän** D

[I. 339/404] **204**

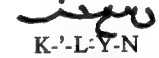
KURIN **kürin** "A basket *(šarīja)* for transporting melons, cucumbers, and the like." 0 **kürin**

KUZAN· **küzän** One of the rat *(jirḏān)* genus, used to hunt small birds; also "the gerboa *(yarbūʿ)*." **küzän**

KUSAN **küsän** Name of the city which is called Kuča. It is a frontier of Uighur. 0 **küsän** N

KALIN **kälin** "Bride *(ʿarus)*." 0 **kälin**

When the nouns in these chapters are written down [i.e., in the Uighur script] you must write the medial A *(al-manṣūb al-awsaṭ)* by adding an *alif* in the Turkic script *(fi hijāʾ at-turkiyya)*. G

Example :: TABAN **taban** "camel's hoof" is written thus:  T-ʾ-B-ʾ-N ; you add two *alifs* which are not found in Arabic script in the root-word *(fī hijāʾ al-ʿarabiyya fī aṣl al-kalima)*.[1] This is with regard to A *(naṣb)*. Example of words with medial U *(marfūʿa awsaṭuhā)*: TUBAN **topun** "knob of a cornstalk" is written in the Turkic script thus:  T-V-B-V-N ; in the same way, you add two *vāvs* for U *(ḍamm)*.[2] 0 :: KALIN· **kälin** "bride" is written in the Turkic script:  K-ʾ-L-Y-N [with Y for I].[3] The rule follows these examples for what I have not mentioned. The addition of the *madd* and *līn* letters is permissible; but the more elegant and more correct pronunciation is that indicated in this book *(mā yanṭiqu bihi l-kitāb)*. The reason it is permissible is that *faʿal* is the shortened form of *faʿāl*, *fuʿal*[4] of *fuʿāl*, and *fiʿal*[5] of *fiʿāl*. The lengthened form does not depart from the pattern. The shortened form is for conciseness and lightness, and lightening is more correct.

End of Unaugmented Chapters

Chapters of Words with a *Madd* Augment between the First and Second Radicals

Chapter: *fāʿil*, in its various vocalizations

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204 1. Kāšγarī points up the plene character of Uighur script by repeating the letters one for one in Arabic script below: T-ʾ-B-ʾ-N.

2. T-V-B-V-N.

3. K-ʾ-L-Y-N.

4. MS. *fuʿāl*.

5. MS. *fiʿāl*.

T

QA'ΓUT· **qāγut** Name of a dish made from millet. The millet is boiled, dried and ground, then mixed with butter and sugar. It is one of the foods given to confined women. **qāγut**

R

JA'TIR· **čātir** "Tent *(xayma)*." 0 **čātir**

JA'TIR· **čātir** "Sal ammoniac *(nušādir)*." Kuča dialect. D

JA'JIR **čāčir** "Tent *(xayma)*." The Oγuz call it: JA'ŠIR **čāšir**. 0 **čāčir**

čāšir D

SA'TIR **satir** A term of abuse[6] meaning "You bastard! **sātir**

[I. 340/406] **205**

(lā aṣl lahu)." 0

SA'ΓIR **saγir** "A conical vessel for wine, shaped like a mortar." **sāγir**

Z

SIYBIZ̲· KŠY **sībiz kiši** "A clumsy, careless *(axraq γāfil)* person." **sībiz**

Š

One calls "anything that resembles something else of the same sort *(kull jins min al-ašyā' yušbihu ba'ḍuhu ba'ḍan)*": TUVDAŠ NANK **tūdäš näṇ**. The root is: TUV **tü** meaning: "Hair *(ša'r)*." One says of animals: BUV 'AT NA' TU̲VLU̲K **bu at nä tülüg** meaning "What is the color-marking *(šiya)* of this horse?" 0 DAŠ **-daš, -däš** is a particle of close association *(ḥarf muṣāḥaba wa-muqārana)*. One calls two children from one womb: QARI̲N·DAŠ **qarindaš**; QARI̲YN **qarīn** is "womb" *(baṭn)*; when DAŠ· **-daš** is suffixed the meaning is "womb-fellow" *(muṣāḥib al-baṭn)*. "A breast *(ṭady)*" is called 'AMIK **ämig**; and "two babies sucking at the same breast" are called: 'AMIK·DAŠ **ämigdäš** meaning: "Breast-fellows" *(ṣāḥibay aṭ-ṭady)*. :: YI̲YR·DAŠ̲· **yērdäš** "Two people who come from the same place *(mawḍi')*." :: QADAŠ· **qadaš** "Brother, kinsman *(ax, qarīb)*"; the root is: QA' **qa** "Receptacle *(ẓarf)*"; and DAŠ̲· **-daš** is suffixed causing it to mean that each of the two kinsmen lay in a single receptacle, the mother's womb. :: KUNKUL̲·DAŠ̲· **könüldäš** "Heart-fellow *(muṣāḥib al-qalb)*," since "heart" is: KUNKUL̲· **könül**. Therefore TU̲VDAŠ̲· **tūdäš** is "color-fellow *(muqārin al-lawn wa-š-šiya)*." 0 **tūdäš** D

TIYḌIS **tīḍiš** "Hindering *(mumāna'a)*." 0 **tīḍiš**

KA'KUŠ **kāküš** A salve for tumors known as "white hellebore *(kundus)*." **kāküš**

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6. *sabb*, written SAB· and overlined as if Turkic.

Γ

BA'LIΓ· **bāliγ** "Wounded *(jarīḥ)*." 0 Verse: **bāliγ**

'URMIŠ 'AŽUN BUSVΓIN	**urmiš ažun busūγin**	V
QILMIŠ 'ANIY BA'LIΓ	**qilmiš ani bāliγ**	
'AM· SAM· 'NKAR TILA'NIB	**äm sam aŋar tilānip**	
SIZDA' BULUR YAQIΓ	**sizdä bulur yaqiγ**	

Describing his condition: "Time held me in a snare of trials and left me wounded [lit: Time laid its ambush, and wounded him]; he sought medicine for that, and found a dressing with you." 0

TA'TIΓ **tātiγ** "Pleasant taste *(laḍḍa)*." One says, as a paired expression: TA'TIΓ T'LIΓ **tātiγ tāliγ**. **tātiγ**

K

BIYŠK· **bēšik** "Cradle *(mahd aṣ-ṣabī)*." 0 **bēšik**

DIYDAK **dīdäk** "Litter curtain *(kabīsa aẓ-ẓa'īna)*." The bride is always hidden by it from strangers when she departs. **dīdäk**

BIYLAK **bēläg** "Gift *(hadiyya)*." 0 **bēläg**

TUVNAK **tūnäk** "Prison *(sijn)*" Barsγān dialect. 0 **tūnäk** D

SUVJIK **sūčig** "Sweet *(ḥulw)*," of anything. 0 SUVJIK **sūčig** "Wine *(al-xamr)*," specifically. This word has two opposite meanings. The people of the Īla valley – Yaγma, Tuxsi and Čigil – call wine: QIZIL· SUJIK **qizil sūčig** meaning: **sūčig** D

[I. 342/408] **206**

"Red drink" *(šarāb aḥmar)*. 0

SAJYZIG **sēzig** "Opinion or suspicion *(ẓann)*." **sēzig**

KUVBIK· **kūpig** "Quilting *(taḍrīb aṭ-ṭawb)*." 0 **kūpig**

KUVŠIK· **kōšik** "Screen, curtain *(xamar, sutra)*." 0 **kōšik**

KUVLIK· **kōlik** "Shadow *(ẓill)*." **kōlik**

L

QA'ΓIL **qāγil** "Tender willow rods *(quḍbān xilāf raṭb)*" used to bind vine stalks. Proverb: QL [sic] SA'WIY QALM'S QA'ΓIL BA'ΓIY YAZIL·MA'S **qari sāwi qalmās, qāγil bāγi yazilmās** 0 "An old man's words are not left (neglected but are used, just as) fresh willow rods (once they are bound) do not (afterwards) come loose." **qāγil** P

M

BIYRIM **bērim** "Debt *(dayn)*." Proverb [=50 **alim**]: 'ALIMJY 'AR̲S̲'LA'N BIYRIMJY SIJΓA'N **alimči arslān bērimči sičγān** 0 "The creditor is (like) a lion (in his power over the debtor), the debtor is (like) a mouse (in his fear of him)." **bērim** P

N

BIYJIN **bēčin** "Monkey *(qird)*." BIYJIN **bēčin(yil)** One of the twelve years in Turkic. 0 **bēčin**

TYMIN **tēmin** A particle meaning "a short while ago *(qabla hāḏihi s-sā'a)*." :: TYMIN KALDIM **tēmin käldim** "I came a short while ago." 0 **tēmin**

JUVḌIN **čōḏin** "Bronze *(qiṭr)*." Thus :: JUVḌIN 'AŠJ **čōḏin ešič** "A bronze kettle." 0 **čōḏin**

SUVΓUN **sōγun, sōγan** "Onion *(baṣal)*" (with *ḍamm* [**u**] or *naṣb* [**a**] in the second syllable). 0 **sōγun, sōγan**

SUVΓAN̲ YILA'N **soγān yilān** "A large harmless snake *(al-ḥuffāṭ min al-ḥayyāt)*." 0

SIYΓUN **sīγun** "Stag *(ayyil)*." SIYΓUN 'UTY **sīγun oti** [Mandrake] A certain plant whose root is shaped like a man and which is used as a remedy for impotence. It is called in Persian *istarang*. It is found as male and female; the male is for men, the female for women. 0 **sīγun**

SIYΓUN SAMUR **sīγun samur** Name of a place *(mawḍi')*. Buγra Khān was poisoned there. 0 N

JA'ḌAN **čāḏan** "Scorpion *('aqrab)*." **čāḏan**

LA'JIN **lāčin** "The shahin falcon *(šāhin)*," a bird of prey. A man may be called: LA'JIYN **lāčīn** for his prowess in war. 0 **lāčin** N

Chapter: *fā'ūl*

Q'TUVN **qātūn** The name of all female descendants *(banāt)* of Afrāsiyāb. Proverb: XA'N 'IYŠIY BULSA' QA'TUVN 'IYŠIY QALIYR **xān īši bolsa qātūn īši qalīr** "When the Khāqān's business is at hand the Khātūn's business is put off." This is equivalent to the Arabic saying: *iḏā jā'a nahr allāh baṭala* **qātūn** N P

[I. 343/410] **207**

nahr 'īsā ("When the canal of God comes the canal of Jesus is vain.") [1]

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207 1. Cf. Tha'ālibī, *Thimār al-Qulūb* (Cairo, 1384/1965), pp. 30-31. *Nahr allāh* means "the sea" or "rain" or "a flood"; *nahr 'īsā* was the name of a canal in Baghdad.

QA'ΓUVN̲ **qāγūn** "Melon *(baṭīx)*." Proverb: QA'ΓUVN̲ QARMA' BULSA' 'IḌISIY 'IK̄IY 'ALKIN TAKIYR̲ **qāγūn qarma bolsa iḍisi ekki älgin tägīr** 0 "When a melon is the plunder its owner is snatched along by both hands." This is coined about the tenacity with which a wealthy man holds on to his belongings. 0 **qāγūn** P

LA'ΓUVN̲ **lāγūn** "Something hollowed out like a grain-measure *(ṣay' manqūr ka-ṣ-ṣā')*, out of which one drinks milk, curdled milk, and the like." 0 **lāγūn**

Chapters of Words with a *Madd* or *Līn* Augment between the Second and Third Radicals

Chapter: *fa'āl, fa'ūl, fa'īl*, in its various vocalizations

J

BUQA'J 'AR·T **buqāč art** Name of a pass *('aqaba)*. 0 **buqāč** N

BUQA'J̲ **buqāč** "Pots and pans *(tawr wa-qidr)*." :: 'ŠIJ BUQA'J̲ **ešič buqāč.**

R

TATA'R̲ **tatār** A tribe *(jīl)* of the Turks. 0 **tatār** N

TAΓA'R **taγār** "Sack *(γirāra)*" for keeping wheat, etc. 0 **taγār**

TW'R̲ **tawār** "Merchandise, property *(sil'a, māl)*." **tawār**

JAWA'R̲ **čawār** "Kindling *(aḍ-ḍaram alladī yūqadu bihi n-nār)*." It is used in the paired expression: JAWA'R JUW'R **čawār čuwār.** 0 **čawār**

SUQA̲'R̲ **soqār** "Hornless *(lā qarn lahu)*" (animal); bald toward the temples *(lā ša'r 'alā ra'sihi naḥw aṣ-ṣudγayn)*" (man) — or like the Turkic *(? aw ka-t-turkiyya)*. :: S UQA̲'R· QU̲VY̲ **soqār qōy** "A hornless *(jammā')* sheep." 0 **soqār**

XUZ'R̲ **xuzār** Name of a place *(mawḍi')* in the country of the Turks. **xuzār** N

Z

KUFA̲'Z̲ **küwāz** "Haughty *(mutakabbir)*." 0 **küwāz**

MARA'ZA **marāz** "Indigo *('iẓlim)*." **marāz**

MA̲RA̲'ZU̲ **marāz** "Hireling *(ajīr)*." Aryu and Yaγma dialect. :: XIYA'R MA̲RA̲'Z **xiyār marāz.** D

Γ

TAŠUVΓ **tašūγ** "Conveyance *(nuqla)*" of merchandise, etc. 0 **tašūγ**

TUŠA'Γ **tušāγ** "Shackle for the fore-legs of a horse *(šikāl yaday al-faras)*." **tušāγ**

Q

BAJA'Q **bačāq** "Christian fast *(ṣawm an-naṣārā)*." 0 **bačāq**

TALA'Q **talāq** "Spleen *(ṭiḥāl)*." 0 **talāq**

TILA'Q **tilāq** "Female organ *(matā' al-mar'a)*." Čigil dialect. 0 **tilāq** D

SULA'Q **solāq** "Spleen *(ṭiḥāl)*." Qifčāq dialect. The *sīn* is an alternant of *tā'*. This is like the Arabic *sitt* ("six") from the root *sids* and *ṭast* ("basin") from the root *ṭass*. The grammarians cite the following verse in this connection: *jazā llāhu banī s-si'lāti 'amr*^{an} *wa-qābūsa širār an-nāti* ("May God requite the sons of the demons, 'Amr and Qābūs the evilest of men")[2] – intending by the final word *an-nās*. **solāq** D

K

BUDIYK **bödīg** "Dance *(zafan, raqṣ)*." 0 **bödīg**

BAZA'K **bäzāk** A variant of: BZK **bäzāk** [193].[3] **bäzāk** D

TIRA'K **terāk** "Poplar *(al-ḥawr min aš-šajar)*." 0 **terāk**

TILA'K **tilāk** "Wish *(murād)*." **tilāk**

TUL'K YLQY **tülāk yilqi** "An animal which sheds *(mu'iqq)* its winter coat and grows a summer one." 0 **tülāk**

[I. 345/412] **208**

L

TUKA'L **tükāl** "Completeness *(tamām)*." Also, "a complete thing *(šay' tāmm)*" is called: TUKA'L **tükāl**. Thus :: TUKA'L 'ALΓIL **tükāl alγil** "Take it all *(tāmm*^{an}*)*." 0 **tükāl**

QIWA'L BURN **qiwāl burun** "A proud nose *('irnīn ašamm)*." This is an object of praise. Verse: **qiwāl**

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2. Two syllables are missing at the beginning for a good Rajaz: – – *ǰazā 'llāhu bani s-si'lāti / 'amrān wa-qābūsa širāra nāti* Cf. the verses of 'Ilbā' ibn Arqam (cited *Lisān al-'Arab*, s.v. nwt): *yā qabbaḥa llāhu banī s-si'lāti / 'amra bna yarbū'a širāra n-nāti / laysū a'iffā'a wa-lā akyāti* ("May God efface the sons of the demons, 'Amr son of Yarbu' the evilest of men, neither modest are they nor clever").

3. The definition is below the line in a later hand.

'AR·DIY SINY QIYZ	**ardi sini qīz**	V
BUVDY 'NIK TA'L	**bōdi anig tāl**	
YAY·LIØR 'ANIK 'AR·TUJY	**yaylur anig artuči**	
BUR·NY TQY QIW'L	**burni taqi qiwāl** 0	

Describing a girl: "The girl led you on, (the supple-bodied one), her body swaying coyly and shaking like a juniper branch, while her nose was in the air."

M

JURA'M **čurām** "A shot with a light arrow *(ramya bi-sahm xafīf)*." It is farther than the *γalwa* [= one-eighth mile]. The man shoots while lying on his back *(mustalq^{an})* so that the arrow will cover the most distance. :: JURA'M 'UQIY **čurām oqi** "The arrow used in this kind of shooting." 0 **čurām**

QUR'M KIŠY LA'R **qurām kišilār** "People seated according to rank *(al-julūs 'alā l-marātib)*," as they are seated in court. :: KIŠILA'R QURA'M· 'ULTURDIY L'R **kišilār qurām olturdilār** "The people sat down according to rank." **qurām**

N

BULA'N **bulān** Name of a large beast hunted in the lands of Qifčāq. It has one horn, shaped like a jar, hollowed out and erect toward the sky, in which snow and rain accumulate. The female kneels down so that the male may drink from her horn, and the male kneels down so that the female may drink from his. 0 **bulān**

TIKYN **tegīn** "Slave *('abd)*" – this is the root-meaning. Thus :: KMUŠTIKYN **kümüš tegīn** "A slave clear-colored as silver." 'AL·B· TIKYN **alp tegīn** "Strong slave." QUTLUΓ TIKYN **qutluγ tegīn** "Blessed slave." **tegīn** N

Then this word became a title pure and simple *(sima maḥḍa)* for the sons of the Khāqāniyya. It is found joined with the names of birds of prey. For example: JAΓ·RIY TIKYN **čaγri tegīn** meaning: "A Tegīn like a falcon *(bāzī)* in his ferocious courage." KUJ· TIKYN **küč tegīn** "A powerful Tegīn." N

The reason why this name was transferred from the slaves *(mawālī)* to the sons of Afrāsiyāb is simply that the latter used to

pay their respects to their fathers by addressing them in the following way, both orally and in letters: "Your slave *('abd)* did such-and-such and performed such-and-such." This showed modesty on their part and respect for their fathers. Afterwards this name was reserved for them [when uttered alone], while as a name for slaves *(mawālī)* it remained joined to some other element, so as clearly to distinguish the two. 0

TUZ̲UVN̲: **tüzün** "Forebearing *(ḥalīm)*." Proverb [=118 **üstar-**]: TUZVN BYRLA' 'URUŠ 'UVT̲UVN BYRLA' TIRAŠMA' **tüzün bïrlä uruš, ütün bïrlä tïräšmä** 0 "Argue with one who is forebearing (for he will bear with you) but do not quarrel with one who is insolent and foolish (for he will overcome you)." 0 **tüzün** P

TUKUVN̲: **tögün** "Brand, cauterization *(wasm, kayy)*." 0 **tögün**

TUMA'N̲: **tümän** "Mist *(ḍabāb)*." 0 **tumän**

JARUVN **čarün** "Plane tree *(šajar al-dulb)*." Yaγma dialect. **čarün** D

JIKIYN̲: **čigïn** A plant which grows among vines, forms ears, and is used as fodder. 0 **čigïn**

JIKYN̲: **čigïn** "Silk *(ibrīsam)*." :: JIKYN̲ YI̲BIY **čigïn yipi** "Silk thread."

0 JIKIYN **čigïn** "A stitch of brocade figured with gold *(xiyāṭa ad-dībāj muqarqam^an bi-ḍ-ḍahab)*." :: JIKYN JIK̲NA'DIY **čigïn čignädi** "He embroidered *(qarqama)* the brocade." 0

SAMA'N̲: **samān** "Straw *(tibn)*." Čigil dialect. 0 **samān** D

QULA'N **qulān** "Wild ass *(ḥimār al-waḥš)*." **qulān**

QABA'N[1] **qapān** A man's name. **qapān** N

QUT'N **qutān** A man's name also. 0 **qutān** N

KUKA'N̲: **kögän** "Noose *(ribāq)*" for small cattle or for milch cows when being milked. **kögän** 0

ʔIL KUK̲A'N̲: **yel kögän** "Rainbow *(qaws quzaḥ)*."

Those with an Augment after the Third Radical

Chapter: *fa'lā, fa'lū, fa'lī*, medial quiescent

B

TUR̲BI̲Y **torpi** "Calf in its first year *(tabī')*." 0 **torpi**

KUR'BA' 'UVT̲: **körpä öt** "Late-sprouting *(xalifa)* plant." Similarly :: KURB̲A' YIMIŠ̲: **körpä yemiš** "Late-ripening *(xalifa)* fruit." It refers to what emerges after its first **körpä**

---

209 1. First A changed from U (?).

season. Likewise, one calls "a child born in the summer *(walad ṣayfī)*": KURBA' 'UΓ̲UL̲ **körpä oγul.** Lambs and camels and calves if born after their season *(iḍa wulidat ba'da awānihā)* are called: KUR·BA' **körpä.**

KIR·BIY **kirpi** "Hedgehog *(qunfuḏ)*." The "porcupine *(duldul)*" is called: 'UQ̲·LUΓ KIR̲·BIY **oqluγ kirpi.** 0 **kirpi**

JA̲TI̲YBA̲' [sic] **käsbä** (?) The name for a compensation *(rahn)* which the village chief exacts from one who does not come out to dig a canal or irrigation channel. Čigil dialect. 0 **käsbä** ? D

[I. 348/416] **210**

KNPA' **känpä** A plant. Känčāk dialect. **känpä** D

T

BARTV **bärtü** "Tunic *(qurṭaq)*." 0 **bärtü**

BUR̲·TA' **burta** "Gold leaf *(ruqāqāt aḏ-ḏahab)*." 0 **burta**

TAX̲·TUV **taxtu** "Raw silk before it is spun *(al-qazz qabl al-γazl)*." **taxtu**

SUK̲·TIY **sökti** "Bran *(nuxāla)*." Barsγān dialect. 0 **sökti** D

SUQ̲·TUV **suqtu** "Gut-wurst *(am'ā')*" stuffed with liver, meat and spices, then cooked and eaten. 0 **suqtu**

QIF̲·TUV **qiftu** "Shears *(miqrāḍ)*." Čigil dialect. 0 **qiftu** D

KIR̲·TUV **kertü** "Oath *(yamīn)*." 0 KIRTUV· **kertü** "The place of truth *(mawḍi' aṣ-ṣidq)*." One says of a dead man: 'UL KIR̲·TUV YIYR·DA' 'UL **ol kertü yērdä ol** meaning: "He is in a place of truth where it is not permissible to lie." From this comes the expression: 'UL TANKRIYK' KAƗRTIѰN·DIY **ol tängrikä kertündi** "He believed *(āmana)* in God (and acknowledged His Prophet)." **kertü**

J

BAR̲·JA'· **barča** A particle meaning "all *(kull)*." :: BAR̲·JA KAL̲·DIY LA'R̲· **barča käldilär** They all came. **barča**

Verse:

QUL̲·DAJIY QA' MINK YAΓ̲A'Q·	**qoldačiqa miŋ yaγāq**	V
BARJA' BILA' 'AY̲·RUQ TAY'AQ	**barča bilä ayruq tayāq**	

"I owe the beggar a thousand walnuts; besides all this (I'll give him) a stick to lean on."

TARJIY **tärči** "Hireling *(ajīr)*." 0 **tärči**

TAN̲JU̲V **tanču** "Morsel *(luqma)*." 0 **tanču**

JUMJA' **čömčä** "Ladle *(miγrafa)*." Oγuz dialect. 0 **čömčä** D

JINJU̲V **jinčü** "Pearl *(lu'lu')*." Oγuz and Qifčāq dialect. The *jīm* is an alternant of *yā'* [i.e. **yinčü**]. 0 **jinčü** D

JANJUV **janču** "Rollingpin *(miṭmala)*" for flattening noodle dough. 0 **janču**

SINJUV **sinču** A type of bread larger than a wafer but smaller than a loaf *(xubz bayn ar-ruqāqa wa-r-raγīf)*. **sinču**

ŠANJUV **šanju** A city *(balda)* on the road to Upper Ṣīn. The more correct pronunciation is to lengthen the vowel: ŠA'NJUV **šānju**. 0 **šanju** N

QAM̲JIY **qamči** "Whip *(sawṭ)*." 0 QILJ QAM̲JY **qilič qamči** "Pickax *(mi'wal)*" i.e., a whip with a sword inside. 0 QAM̲JY **qamči** "Rod (penis) *(qaḍīb)*" of a horse, bull or camel. It is usually used for a horse. :: 'AT· QAM̲JIYSIY **at qamčīsi**. 0 **qamči**

KAW̲JIY **käwči** A measure *(mikyāl)* in use from Kāšγar to Uighur. It holds ten *raṭls*. 0 **käwči**

KUM·JUV **kömčü** "Buried treasure *(kanz)*." :: TAW·ΓA'J KUM·JUVSIY **tawγāč kömčüsi** "Treasure of *'Ād*" (magnificent treasure) *(kanz 'ādī)*. 0 **kömčü**

MAN̲JUV **manču** "Wage, of a craftsman only *(ujra al-muḥtarif faqaṭ)*." **manču**

D

BUK·DA' **bögdä** "Dagger *(xanjar)*." **bögdä**

BAL·DUV **baldu** "Ax *(fa's)*." 0 **baldu**

TAM·DUV **tamdu** "Kindling *(ḍaram)*." One may also say: TAM̲DUQ **tamduq**. 0 **tamdu** D?

JUK·DAY **čügde** "The projecting part of the head behind the ears (*xuššā'* [defined])." 0 **čügde**

SAM̲DA' **samda** The fabric "sendal *(aṣ-ṣandal alladī yulbasu)*." Čigil dialect. 0 **samda** D

SIN·DUV **sindu** **sindu**

[I. 350/418] **211**

"Shears *(miqrāḍ)*." Oγuz dialect. D

QAM̲DUV **qamdu** A piece of cloth, four cubits long and a span in breadth, sealed with the seal of the Uighur Khān, and used in commercial transactions *(bihā biyā'atuhum)*. When it becomes worn it is patched, then washed and re-sealed; this occurs once every seven years. **qamdu**

QANDA' **qanda** An interrogative particle of place meaning "where? *(ayna).*" :: QANDA' 'AR̲DIYNK **qanda ärdīṉ** "Where were you?" The *nūn* is an alternant of *yā'*: QAY̲DA' **qayda.** The root-form is: QAYUVDA' **qayūda.** 0 **qanda** D

QAR̲DUV **qardu** "Ice grains *(ḥabbāt al-jamd)* the size of hazelnuts which flow on the surface of the water in extreme cold." Verse: **qardu**

QAR̲DUVNIY YINJU̲V SAQINM'NK	**qardūni yinčü saqinmāṉ**	V
TUZΓVNY MANJUV SIZINM'NK	**tuzγūni manču sezinmāṉ**	
BULM' DQ[1] N'NK K' SAWINM'NK	**bulmaduq nāṉkä säwinmāṉ**	
BILKA'LA'R̲ 'ANIY YIYRA'R	**bilgālār ani yērār**	

"Do not consider ice grains as pearls; do not consider a gift of food as a wage for work; do not rejoice at what you have not found; for at all these the sages scoff." 0

KAN̲DUV **kändü** "Self *(ḏāt, nafs).*" :: 'U̲L KANDUV 'AY·DIY **ol kändü aydi** "He himself said." 0 **kändü**

KUNDIY **kündi** "Vile *(raḏl).*" Oγuz dialect. :: 'UL KUNDIY KIŠY 'UL **ol kündi kiši ol** "He is a vile man." This particle may be used as a filler *(ṣila)* when one loses the thread of speech *(iḏā lam yattafiq ḥuḏūr al-kalām).* One inserts this word until one can resume the thread of speech. 0 **kündi** D

MUNDA' **munda** A particle meaning "here *(hāhunā).*" :: 'UL MUNDA' 'U̲L **ol munda ol** "He is here." **munda**

MAN̲DA' **mändä** A particle meaning "I have *(fiyya wa-'indī).*" Verse: **mändä**

'AM·KAK SIZIN TURΓUV YUVQ MUNDA' TAMUV	**ämgäksizin turγu yōq munda yamu**	V (munda)
'A̲Ḏ· KU̲V[2] LUKUK KURMAḌIB· 'AŽUN JIQA'R	**äḏgülüküg körmäḏip ažun čiqār**	

"It is unthinkable that man remain here without grief; before he sees any good his time is up (and he dies)." 0

MANDUV **mandu** Name of a Turkic vinegar *(xall turkī).* The juice from fine grapes is kept in an earthen jar until it ferments, then pure wine is poured over it and the mixture is left overnight to mature. It is the most excellent of vinegars. 0 **mandu**

[R]

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211 1. DQ below line.

2. KUV above line (apparently a later hand).

BUΓRA' **buγra** "Camel stallion *(faḥl al-ibil)*." From this comes the name: BUΓ̲RA' **buγra** N
XA'N̲ **buγra xān.** 0

[I. 352/420] 212

BUKRIY **bükri** "Bent over (hunchbacked) *(aḥdab)*," of anything. 0 **bükri**

TAT̲RUV **tetrü** "Inverted *(ma'kūs)*," of anything. **tetrü**

TUΓRUV **toγru** "The tang of a blade *(sīlān)*." It is the tail *(ḏanab)* of a sword, knife **toγru**
or dagger, which is inserted into the handle. 0

TAK̲RA' **tägrä** "Circuit, rim *(ḥawl, ḥitār)*" of a thing. :: QUḎUΓ TAKRASIY **quḏuγ** **tägrä**
tägräsi "Rim of a well (or other)."

JUBRA' **čöprä** "Shabby *(xalaq)*," of clothing. **čöprä**

JAΓRIY **čaγri** "The sacer falcon *(ṣaqr)*." From this comes the man's name: JAΓ̲RIY **čaγri**
BAK **čaγri beg.** 0 N

JIΓRY **čiγri** "Sphere *(falak)*." :: KU̲VK JA̲IΓRIYSIY **kök čiγrīsi** "The celestial sphere." **čiγri**

JIΓRY **čiγri** "The spindle *(falak)*" of a mill, waterwheel, or the like; a "whorl *(ṣihrija)*"
of silk; a "pulley *(bakara)*" of any kind.

Verse: V **(čaγri)**

JAΓ̲RI̲Y 'ALI̲B̲ 'AR·QUN MUNUB̲ 'AR·QAR̲ YA̲TA'R
'AWLAR KAYI̲K TAY·ΓAN 'I̲ḎI̲B̲ TILKU̲V TUT'R
čaγri alip arqun münüp arqar yetār
awlar käyik tayγan iḏip tilkü tutār

Describing the hunt: "He takes sacer in hand and, mounting a courser, reaches the mountain goats; he hunts the wild beasts and foxes with his hounds." 0

SAΓRY **saγri** "Hide (shagreen) *(zarγab)*." The "skin or surface *(adīm)*" of anything is **saγri**
called: SAΓ̲RIY **saγri**. Thus :: YIYR̲ SAΓ̲RIYSIY **yēr saγrīsi** The surface *(adīm, wajh)* of the
earth. :: KIŠIY SAΓ̲RIYSIY YUVZ̲ **kiši saγrīsi yüz** "A man's hide *(zarγab)* is his face" – since it (P)
is the hardest and coarsest skin because it is exposed to heat and cold.

SIΓ·RA' **siγra** "Ravine, valley *(fajj, wādī)*." Oγuz dialect. 0 **siγra** D

SUWRAY **süwre** Any "pointed *(muḥaddad ar-ra's)*" object, such as a spearhead, arrow- **süwre**
head, minaret, skewer, and other small objects. 0

:: 'AWK' SU̲Q·RU̲V[1] KIR̲·DIM̲ **äwkä suqru kirdim** "I entered the house as an intruder, **suqru**
without permission *(dāmir^{an} min γayr iḏn)*." 0

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212 1. I crossed out by later hand.

KU̲S̲·RY **küsri** (?) "Ribcage *(jawāniḥ aṣ-ṣadr)*." **küsri ?**

KU̲W̲·RA' **köwrä** "The trunk *(šabaḥ)*[2] of a dead animal when its insides have rotted away and the flesh remains dried to the bones." 0 **köwrä**

KAK·RA' **käkrä** A bitter plant chewed by camels. **käkrä**

Z

BAN·ZY **banzi** "Remains of the vine on the trellis after the grapes have been plucked *(baqāyā l-ʿinab baʿd al-qiṭāf* **banzi**

[I. 353/422] **213**

ʿalā l-ʿarīš)." Känčäk dialect. D

SUNZIY **sunzi** (?) A type of flea *(burγūṭ)*. I consider it to be the louse *(qaml)*. 0 **sunzi ?**

JWŽV **čawžu** (?) A tree that is red in trunk and branch, has red bitter berries, and grows in the mountains. It is the *ʿanam* tree to which are likened the fingertips of young girls. 0 **čawžu ?**

KAN̲·ZIY **känzi** A Ṣīnī fabric *(nasīj)* in various colors, red, yellow or green. **känzi**

S

BU̲X̲·SI̲Y **buxsi** Name of a food. It is made by cooking wheat, putting it into a jar with almond kernels, and pouring over it *talbīna* [a mixture of bran, milk and honey], then leaving it to ferment. One eats the solid part and drinks the liquid. 0 **buxsi**

TUXSIY **tuxsi** A tribe *(jīl)* of the Turks in Qayās.[1] :: TUX̲·SIY JIKIL **tuxzi čigil**. 0 **tuxsi N**

TAW·SIY **täwsi** "Tray *(xiwān)*." 0 **täwsi**

TUM·SA' **tumsa** (?) "Platform *(minbar)*." Arγu dialect – not original. 0 **tumsa ?** D

XAF̲·SIY **xafsi** "Small box *(ḥuqqa)*." 0 **xafsi**

Š

TUT̲·ŠIY **tutši** Something "adjoining *(muqārin, mujāwir)*." :: 'ANIK Y̲IYRY MANIG[2] YYR[3] KA' TUT̲·ŠIY 'UL **anig yēri mänig (yēr)kä tutši ol** "His land is adjacent *(muqārina)* to **tutši**

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2. MS. *šayx*.

213 1. MS. *quyās* (*u* by later hand).

2. Three dots of G by later hand.

3. Added by later hand below line.

mine." The *šīn* here is related to *jīm*; one may say: TUT·JIY **tutči.** A variant of the same word is: TUTA'ŠIY **tutāši.** :: MAN· SANK' TUTA'ŠIY BARIYR̲ MAN **män saŋa tutāši barīr män** "I go to you habitually *(dā'ib^an)*." 0 D

JAX̲·ŠU̲V **čaxšu** "Box-thorn *(ḥuḍaḍ)*." It is used to treat ophthalmia. Not original. 0 **čaxšu**

QARŠIY **qarši** "Royal palace *(qaṣr al-malik)*." 0 **qarši**

QARŠIY **qarši** "Opposite *(ḍidd)*." :: TUVN KUVNU̲K· QARŠIYSIY 'UL **tün künüg qaršīsi ol** "Night is the opposite of day."

QARŠIY **qarši** "Disagreement *(ixtilāf)*" between two emirs. :: 'UL BAK 'ANIG BIR·-LA' QAR·ŠIY 'UL **ol beg anig birlä qarši ol** "That emir is in disagreement *(muxālif)* with the other." 0

QAW·ŠIY QA'Š̲· **qawši qāš** "Joined and arched *(maqrūn azajj)* eyebrows." **qawši**

Γ

BAT̲·ΓA' **batγa** "The board *(lawḥ)* upon which one cuts felt and goat's-hair cloth for caps." 0 **batγa**

TUZ̲·ΓUV **tuzγu** "A gift *(hadiyya)* of food which is brought out for a relative or acquaintance who is passing through." **tuzγu**

TAM̲·ΓA' **tamγa** "Seal *(ṭābi')*" of the king, or other. **tamγa**

TAMΓA' **tamγa** Any "tributary *(sā'id)*" of water, running into a sea, lake, river, etc. Also "an estuary *(furḍa al-baḥr)*" is called: TAM̲·ΓA' **tamγa.** 0

[I. 355/424] **214**

Verse:

TAM̲·ΓA' SUWI̲Y TAŠ̲·RA' JIQB· TA'ΓIΓ 'UTA'R̲· V
'AR·TUJ LARIY TAK·RA' 'U̲NUB̲· TIZ̲·KIN YA̲TA̲'R·
tamγa suwi tašra čiqip tāγiγ ötār
artučlari tägrä önüp tizgin yetār

"The water of this tributary penetrates the mountain, while on either bank grow junipers in a row like a horse's halter."[1]

JU̲F̲·ΓA̲' **čuwγa** "Relay horse of the express courier *(al-faras allaḍī ya'xuḍuhu l-barīd al-musri' fi ṭ-ṭarīq fa-yarkabuhu ilā an yajida l-āxar)*." **čuwγa**

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214 1. A play on words with **tizig** "row" and **tizgin** "halter" (see ED, 574).

JUF·ΓA' **čuwγa** "Scout, guide *(dalīl, qā'id)*." Qifčāq and Oγuz dialect. Proverb [cf. 244 **qulāvuz**]: QALIN QULA'N JUF·ΓA' SIZ BULM'S· **qalin qulān čuwγasiz bolmās** "There is no herd of wild asses without a guide *(dalīl, hādī)*." This is coined [to advise] a person to follow another in a matter where it is right for him to obey. 0 D P

SURΓUV **soryu** "Cupping glass *(miḥjama)*." 0 **soryu**

SLΓ' 'ĀT· **salγa āt** "A restive *(jamūḥ)*[2] horse." **salγa**

QAB·ΓA' **qapγa** "Gate or pass *(darb)*." **qapγa**

QAḌ·ΓUV **qaḍγu** "Care, sorrow *(hamm, ḥuzn)*." 0 **qaḍγu**

QUḌ·ΓUV **quḍγu** "Flies *(ḍubāb)*." 0 **quḍγu**

QAR·ΓA' **qarγa** "Crow *(γurāb)*." Proverb: **qarγa**

QAR·ΓA' QARIYSIN KIM BILYR	**qarγa qarīsin kim bilīr**	P
KIŠY 'ALA'SIN KIM· TAB'R	**kiši alāsin kim tapār**	

"Who is it that knows old crows (from young? Likewise,) who is it that knows a man's secret thoughts?" Verse:

QARΓA' QLY BØILSA' MUNGIN 'UL· BUZ SUQ'R	V
'AW·JY YAŠIB· TUZAQ· TABA' MANK·K' YAQA'R·	
qarγa qali bilsā muŋin ol buz suqār	
awči yašip tuzaq tapa mäŋkä yaqār	

"The crow, when he knows that hardship (and hunger will come down on him) will bore through the ice; but he will not hesitate to enter the trap when he sees grain inside, as long as the hunter is well hidden." 0

QUR·ΓUV 'AR· **quryu är** "A light-witted *(ṭayyāš)* man." **quryu**

QAR·ΓUV **qaryu** "A structure in the shape of a minaret, built on a mountain peak, on which a fire is lit to warn people to arm themselves against an approaching enemy." 0 **qaryu**

QAŠ·ΓA' QUVY· **qašγa qōy** "Sheep with black body and white head *(arxam)*." QAŠ·ΓA' 'AT· **qašγa at** "Horse with a white blaze *(mubarqa')* except for black around the eyes." "A camel with a white spot on the head *(aṣqa')*" is also called this. 0 QAŠ·ΓA' BUΓRA' **qašγa buγra**. The name of two places *(ism mawḍi'ayn)*.[3] 0 **qašγa** N

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2. MS. *jamū'*.

3. Atalay (Tercüme I, 426) speculates that "A camel with a white spot on the head" is the definition of **qašγa buγra**, and that the word defined as "The name of two places" has dropped from the text.

Anything "twisted or crooked *(inzawā, i'wajja)*" is: QAM·ΓIY **qamγi**. One calls "a person with palsy of the mouth *(laqwa)*": QAM·ΓIY YUVZ·LUK· **qamγi yüzlüg.** qamγi

W

TAL·WA' **telwä** "Crazy *(majnūn).*" 0 telwä

QAL·W' **qalwa** "An arrow that has a rounded wooden head in place of the iron point (*jummāḥ* [defined])." qalwa

[I. 357/426] 215

Q

"Anything wrinkled *(fīhi γuḍun)*" is called: BUR·QIY NA'NK· **burqi nāñ** – for example, a frowning face in which the forehead is wrinkled. 0 burqi

TAR·QA' **tarqa** "Sour grapes *(ḥiṣrim).*" A variant of: TAL·QA' **talqa.** tarqa D

TUR·QUV **torqu** "Silk *(ḥarīr).*" Proverb: TAW·ΓA'J· XA'ÑIK TURQUV SIY[1] TALIM TANK·LA'MAḌIB· BIJ·MA'S· **tawγāč xānnig torqusi tälim, tänlämädip bičmās** 0 "The Khāqān of Ṣīn has much silk but he measures it out before cutting it (for clothing)." This is coined to advise someone to be moderate and leave off squandering. 0 torqu P

TAL·QA' **talqa** "Sour grapes *(ḥiṣrim).*" The *lām* is an alternant of *rā'* [i.e. **tarqa**]. talqa D

Anything "twisted" or "spun" *(maftūl mudawwar)* is called: TAL·QUV **talqu.** Thus "a twisted rope" is called: TAL·QUV YIŠIΓ **talqu yišiγ.** 0 talqu

JANQA' **čanqa** "A type of hunting snare *(ad-dāḥūr wahwa naw' min al-maṣāyid).*" 0 čanqa

"A hard-tempered *('asir aṭ-ṭab')* man, one who obeys no one *(lā yanqādu li-aḥad)*" is called: QAT·QIY KIŠIY **qatqi kiši.** qatqi

QUT·QIY 'AR· **qotqi är** "A humble man *(mutawāḍi').*" qotqi

K

BAR·KA' **bärgä** "A rod or whip *(qaḍīb, sawṭ)*" used to beat thieves or to goad asses. 0 bärgä

BURKA' **bürgä** "Flea *(barγūṭ).*" "A light-witted *(ṭayyāš)* man" is likened to this and called: BURKA' KIŠIY **bürgä kiši.** 0 bürgä

BIYR·KUV **bērgü** "Debt *(dayn).*" :: 'ANIK MANK' BIYR· 'AĀT· BIYR·KV SIY[1] BA'R· **anig maṇa bīr āt bērgüsi bār** – "He owes me a horse." 0 bērgü

---

215 1. SIY above line, by later hand.

BAL·KUV **balgü** "Mark, sign *(amāra, 'alāma).*" Proverb: QUT· BALKUVSIY BILIK **qut bälgüsi bilig** "The mark of Fortune is Wisdom." 0 **bälgü** P

BILKA' **bilgä** "Wise *(ḥakīm).*" 0 **bilgä**

BILKA' **bilgä** "Knowing *('ālim).*" 0

BIL·KA' **bilgä** "Intelligent *('āqil).*" Verse:

BILKA' 'ARIK 'DKV TUTB SUVZIN 'IŠIT V
'AR·DAMINIY 'UK·RANIBAN 'IŠ·QA' SURA'
bilgä ärig äḏgü tutup sözin ešit
ärdämini ögränibän išqa sür-ä

"Hold the wise man in good stead, listen to his words, learn his manners and virtues, and apply (what you have learned)."

From this comes the name: BIL·KA' BAK· **bilgä beg** meaning "Wise, knowing, intelligent emir." The Khān of the Uighur was called: KUVL· BIL·KA' XA'N· **kōl bilgä xān** meaning "His intelligence is like a lake" *('aqluhu ka-l-γadīr).* 0 N

[I. 358/428] **216**

:: BUKV BILKA' **bügü bilgä** "Intelligent *('āqil).*" It is likened to pools of water only because of its abundance. 0

TAIR·KUV **tergü** "Saddle straps *(simāṭ).*"[1] 0 **tergü**

TIRKY **tergi** "Spread table *(mā'ida).*" Proverb [cf. 237 **saγrāq**]: TILIN· TIRKY K' TAKIYR **tilin tergikä tägir** 0 "By (gracious) speech you'll reach the table spread." This is coined to advise a person to show his excellence through his speech. It is like the Arabic saying: *al-mar' maxbūw taḥta lisānihi* ("A man is hidden beneath his tongue"). 0 **tergi** P

One says of the panic *(hazāhiz)* which befalls a people when the enemy appears, so that they flee *(nafarū)* from him: TAZKY BULDY **täzgi boldi.** 0 **täzgi**

TILKUV **tilkü** "Fox *(ṭa'lab).*" 0 This is a nickname for baby girls. When a woman gives birth, they ask the mid-wife: TILKUV MUV TUĪ·DIY 'AZUV BURIYMUV **tilkü mü tuγdi azu börīmü** meaning "Did she bear a fox (meaning a girl, since girls are coy and cunning; and :: BURIYMUV) or a wolf (meaning a boy, since boys are brave)?" 0 **tilkü**

:: BIYR TILKA' 'AT **bīr tilgä ät** "A slice *(filḏa)* of meat." The same for anything cut lengthwise. Hence "a strip *(šaṭba)* of land" is called: BIYR TILK' YIYR· **bīr tilgä yēr.** 0 **tilgä**

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216 1. The classical plural of *simṭ* "saddle strap" is *sumūṭ; simāṭ* can mean "tablecloth"; see ED, 544.

JAJK' **čäčgä** "Weaver's reed *(ḥaff al-nassāj)*." **čäčgä**

To ask a child whether he must [pee] or not *(hal bihi am lā)* they say: JURKV BA'R MUV **čürgü bār mu**. 0 **čürgü**

BUTKUV **bütgü** "Excrement *(γā'iṭ)*," used only of children. :: BUTKV BA'R MUV **bütkü bār mu** "Do you have to go ca-ca?" 0 **bütgü**

JILKUV 'AT̲ **čilgü at** "A sorrel *(ašqar)* horse." 0 **čilgü**

SIR·KA' **sirkä** "Vinegar *(xall)*." 0 **sirkä**

SIR·KA' **sirkä** "Nit *(ṣu'āba ar-ra's)*." 0

KATKIY 'AT̲ **kätki at** "Horse with protruding chest and hollow back *(aq'as)*." 0 **kätki**

KUT̲KIY **kötki** "Mound of earth *(at-tall min al-turāb)*." 0 **kötki**

KAḌKUV **kädgü** "Clothing *(malbūs)*," of whatever sort. 0 **kädgü**

KULKV **külgü** "Laughter *(ḍaḥika)*." 0 **külgü**

"Apoplexy *(sakta)*" is called: KULKV **külgü**. :: 'AR̲ KLKV BRDY **är külgü bardi** "The man had an apoplectic stroke." One may also say: KUL·T̲KU̲V **kültgü**. 0

KAR̲KIY **kärki** "Carpenter's ax *(qaddūm)*." 0 **kärki**

KUR·KA' **körgä** "A wooden plate *(aṭ-ṭabaq alladī yuṣna'u min xašab)*." Känčäk dialect. **körgä** D

L

BUTLV **butlu (buylu ?)** Camel's nose-plug *(xašāš anf al-ba'īr)*.[2] 0 **butlu (buylu ?)**

[I. 360/430] **217**

BIRLA' **birlä** A particle meaning "with *(ma'a)*." :: 'UL MANIK BIR·LA' 'AR·DY **ol mänig birlä ärdi** "He was with me." One may elide the *rā'* for lightness and say: BILA' **bilä**. 0 **birlä**

BBLY **bibli** "Long pepper *(ad-dār fulful)*." 0 **bibli**

TUB·LUV **toplu** (?) Grave *(qabr)*. To curse someone you say: TUB·LUVQA' TUL **toplūqa tol**, meaning: "May the grave be filled with him!" 0 **toplu ?**

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2. See S. Tezcan in *Türk Dili Araştırmaları Yıllığı - Belleten*, 1977, p. 60.

TUQ·LIY **toqli** "Sixth-month old sheep *(al-jaḍa' min aḍ-ḍa'n wahwa llaḏī maḍā 'alayhi sitta ašhur)*." 0 **toqli**

JAFLY **čawli** "The shahin falcon *(šāhin)*." 0 **čawli**

JAΓLA' **čaγla** Name of a summer pasture in Uč. **čaγla** N

ŠUΓLUV **šuγlu** "Hound's-berry *('inab aṭ-ṭa'lab)*." **šuγlu**

M

BIJ·MA' YURYNJΓA' **bičma yorïnčγa** "Cut *(maqṭū')* clover." **bicma**

Those [deverbal] nouns with the *mīm alif* suffix [**-ma**] indicating the passive participle become simple nouns, and so I shall mention them here. 0 G

TUITM' **tutma** "Box *(ṣandūq)*." 0 **tutma**

TURMA' **turma** "Radish *(fijl)*." Hence "carrot *(jazar)*" is called: SARIΓ TURMA' **sariγ turma**, meaning, "yellow radish." The people of Arγu call the latter: KIYZRIY **gēzri**, borrowing the Persian word for carrot *gazar* but pronouncing it with slurring *(rikka)*. The Oγuz call it: KAŠUR· **gäšür** which they also borrowed from the Persians. When they mixed with the Persians they forgot some of their own language and used Persian in its place. For example, they call a flask *(qumquma)*: 'AF·TABAY **aftabe** which is the Persian *āftābe*. They call a necklace *(ṭawq)*: QALIYDAH **qalïda** – in Arabic[1] it is *qalāda*. The Turks call a flask *(qumquma)*: QUMΓA'N· **qumγān** and they call a necklace or ring *(ṭawq, ḥalqa)*: BAQAN **baqan**. 0 **turma** D D

Know that the Oγuz are refined. They use nouns and verbs in isolation that the Turks use only in paired expressions, as a branch or subordinate is joined to its root. For example, the Turks say to mean "He mixed two things": QAT̄IY QAR·DY **qatti qardi**. 0 QAT̄IY **qatti** is the root in the matter of mixing two things; QARDIY **qardi** is subordinate to it. The Oγuz say: QAR·DIY **qardi** for mixing two things, leaving off the root. Similarly, the Turks say: 'D̲KV YAWLA'Q **aḏgü yawlāq** – 'AD̲KUV **äḏgü** is "good"; 0 YAWLA'Q **yawlāq** is "bad" and is used paired with 'AD̲KU̲V **äḏgü** not alone. The Oγuz use it alone. 0 D

[I. 361/433] **218**

TIZ·M' **tizmä** "Waistband *(nayfaqa)*" of trousers. Also anything that resembles it, such as the "mouth *(ra's)*" of a bag. It is made like a waistband, then a string is inserted to tie it up. 0 **tizmä**

TAK·MA' **tägmä** A word meaning "every one *(kull aḥad)*." Proverb: TAK·MA' KIŠY 'UVZ· BUL·M'S· YA'T YAΓUQ· TU̲VZ· BULM'S **tägmä kiši öz bolmās, yāt yaγuq tüz bolmās** 0 "Every person is not like your self (that you should entrust your secret to him or rely upon him), nor are the foreigner and the kinsman equal." **tägmä** P

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217 1. MS. *bi-l-γuziyya*, read *bi-l-'arabiyya*.

TUKMA' **tügmä** "Button *(zirr)*" of a shirt. 0 Also the buttons of tunics and robes. 0 **tügmä**

TIK̲M' NA'NK· **tikmä nāṇ** "Something sewn *(muxayyaṭ)*." **tikmä**

JAL·MA' **čalma** "Clod *(madar)*." "The dung *(kirs)* from sheep folds and camel stables which is cut up and dried for fuel in the winter" is called: JAL̲M' **čalma**. 0 **čalma**

SATM' **satma** "A type of platform which the vineyard guard sets up in a tree to sit on at night (*'irzāl* [defined])." **satma**

SUZ·MA' **süzmä** "Curds *(ḫālūm)*." 0 **süzmä**

QAT̲MA' YUVΓA' **qatma yuvγa** "Folded bread cooked in butter *(yuṭbaxu fī samn)*." 0 **qatma**

QAR̲MA' **qarma** "Plunder *(nahb)*." Hence :: NA'NK QAR̲MA'LA'DIY **nāṇ qarmālādi** "He plundered something." 0 **qarma**

QIR·MA' **qirma** Anything "turned on a lathe *(maxrūṭ)*." Thus :: QIRMA' TUBIQ **qirma topiq** "A turned ball." 0 **qirma**

KAS·MA' **käsmä** "A broad iron arrowhead *(al-mišqaṣ min an-niṣāl)*." 0 **käsmä**

KAS̲MA' **käsmä** "Forelock *(nāṣiya)*." Verse:

TUNLA' BIL' BASTIMIZ̲	**tünlä bilä bastimiz**	V
TAK̲M' YNKAQ BUSTIMZ	**tägmä yaṇaq bustimiz**	
KS̲MA'LARIN KAS·TIMZ	**käsmālärin kästimiz**	
MINK̲LAQ 'A̲RIN BJTIMZ	**miṇlaq ärin bičtimiz**	

Describing their raid on the Uighur: "We attacked them at night; we lay in ambush on every side; then we cut their horses' forelocks, and killed the men of: MINK̲LA'Q **miṇlāq** (a place name)." 0

[N]

BAK̲NIY **bägni** "Beer *(šarāb)*" of wheat, millet or barley. 0 **bägni**

BAΓ̲NA' **baγna** "Rung *(daraja)* of a ladder." 0 **baγna**

"A type of laserwort *(maḫrūṭ)*" is called: TAΓ·N' YWA' **taγna yawa**. Its medicinal juice[1] is mixed with curdled milk and added to the gravy of Tutmāč. **taγna**

TAK·NA' **täknä** "Trough *(naqīr)*." **täknä**

JURNY **čurni** "A laxative *(dawā' mushil)* compounded by the doctors of the Turks." **čurni**

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218 1. MS. *ma'qūr*^{un}, read *ma'qūruhu*, in the meaning *'aqqaruhu*.

JIKN' **čignä** "Harrow *(mimlaqa)*." Yaγma dialect. **čignä** D

XAS'NIY **xasni** An Indian medicine which is placed in the butter-skin of a baby, **xasni**

[I. 363/435] **219**

who licks it in order to get fat.[1] 0

QUŠNIY **qošni** "Neighbor *(jār)*." The Oγuz put the *nūn* before the *šīn* and say: QUNŠIY **qonši**. Both of these are correct. 0 **qošni** D

Chapter: *fa'lān, fu'lān, fi'lān*, in its various vocalizations

B

TUR'BUN' **torpun** (?) "Inquiry, conjecture *(taḥarrī, qiyās)*." :: 'ANIK 'AFIN TUR-**torpun** (?) BIN'LA' **anig äwin torpinla** "Inquire where his house is *(taḥarra ayna baytuhu)*."

T

TRBYN **tartīn** "A band or retinue *(jamā'a, raht)* of people, under the command of a chief from among them." 0 **tartīn**

TARTIYN **tartīn** "Provisions *(mīra)*."[2] 0

:: 'AR' TAŠTIN BARDIY **är taštin bardi** "The man went outside *(xārij^an)*." 0 **taštin**

JIK'T'N **čiktān** "Saddle cover *(γāšiya as-sarj)*." 0 **čiktān**

QAF'TA'N' **qaftān** "Robe *(qabā')*." **qaftān**

J

BARJA'N **barčān** Name of a place. **barčān** N

TABJA'N **tapčān** "A three-legged [stool] shaped like a tray *(xiwān)*, used to stand on when picking grapes." 0 It is for picking those bunches which cannot otherwise be reached. 0 **tapčān**

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219 1. MS. *li-yatarayyala*, read *li-yatarabbala*.

JUR·JA'N **jurčān** One of the frontiers *(ṯaγr)* of Islam, on the road to Ṣīn. **jurčān** N

X

BARXA'N **barxān** Name of Lower Ṣīn. It is a fortress *(ḥiṣn)* on a mountain top near **barxān** N
Kāšγar. There are gold mines beneath it. 0

BURXA'N· **burxān** "Idol *(ṣanam).*" As a painted effigy *(dumya)* it is called: BḌAZ **burxān**
BURXA'N **bäḍiz burxān.** 0

TARXA'N **tarxān** A pagan word meaning "emir *(amīr).*" Arγu dialect. **tarxān** D

D

JIN·DA'N· **čindān** "Sandalwood *(ṣandal).*" 0 JINDA'N 'AT· **čindān at** "A reddish- **čindān**
bay *(ward)* horse."

R

TAW·RA'N **täwrān** "Threads which are gathered and then twisted together *(xuyūṭ* **täwrān**
tujma'u ṯumma yuftalu)" for trouser-bands and sling-ropes. 0

SAB·RA'N **sabrān** Name of one of the cities of the Oγuz. The common people call it **sabrān** N
ṢAB·RA'N· **ṣabrān** with *ṣād*, but there is no way for *ṣād* to come into Turkic. 0

SUY·RA'N **subrān** (?) Anything "long or tall *(ṭawīl),*" such as a minaret, or the like. **subrān** ?
Oγuz dialect. 0 D

S

TUKSIYN **tügsīn** "A type of four-ribbed knot *(naw' min al-'uqad yu'qadu 'alā arba'a* **tügsīn**
aḍlā'). Verse [=408 **boquq**]:

TAK·M' JAJ'K 'UKUL·DIY	**tägmä čečäk üküldi**	V
BUQUQLANIB· BUKUL·DIY	**boquqlanip bögüldi**	
TUKSIYN TUKUVN TUKUL·DIY	**tügsīn tügün tügüldi**	
YAR·ΓA'LIMAT·[3] YURKAŠVR	**yazγālimat yörgäšür**	

Describing summer: "The flowers are heaped up; their calyxes are gathered like ribbed knots;
they are entwined one in another, ready to burst asunder." 0

TUK·SIYN **tügsīn** Title of a commoner in the third rank N

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2. Gloss above line in a later hand: *ṭa'ām* ("food").
3. First *sukūn* (·) changed from dot over R (indicates Z).

from the king. 0

TUQSUVN **toqsōn** The number "ninety *(tis'ūn)*." Its root is: TUQVZ 'UVN **toqūz ōn** meaning "nine times ten." 0 The two words were joined into one. 0 **toqsōn**

SAX̲:SIYN̲: **saxsīn** A city near Bulγār. It is Suvār. 0 **saxsīn** N

SAKSUVN **säksōn** The number "eighty *(ṯamānūn)*." Its root is: SAKIZ 'UVN̲: **säkiz ōn** meaning "eight times ten." The two words were joined into one. **säksōn**

KUB̲:SUVN̲: **köpsūn** "Mattress, soft bedding *(ḥašiyya, firāš mawṭū')*." **köpsūn**

KIM̲:SA'N̲: **kimsān** "Gold leaf *(ruqāqāt aḏ-ḏahab)*," used on caps, etc. **kimsān**

Š

KIR·ŠA'N **kiršān** "White lead *(isfidāj)*." 0 **kiršān**

KUKŠYN NA'NK **kökšīn nāṇ** "Anything of a sky-blue color *(ka-lawn as-samā')*." **kökšīn**

Γ

BAR·ΓA'N [sic] **bazγān** "A smith's hammer *(fuṭs)*." 0 **bazγān**

BAŠ̲:ΓA'N̲: **bašγān** A large fish weighing 50-100 raṭls. A tribal chieftain *(kabīr al-qawm)* is likened to it and called: BUDUN· BAŠ·ΓA'NIY **bodun bašγāni** meaning "Chief of the people *(ra'īs al-qawm)*." 0 **bašγān**

TUTΓUVN **tutγūn** "Captive *(axīḏ, asīr)*." 0 **tutγūn**

TAD·ΓUVN **tadγūn** "River *(wādī)*," such as the Euphrates, etc. It is used like: 'UKUZ **ögüz** for any "flowing river *(wādī jārī)*." 0 **tadγūn**

TALΓ'N 'YK **talγān īg** "Epilepsy *(ṣar')*." **talγān**

SIJ̲:ΓA'N̲: **sičγān** "Mouse *(fāra)*." Proverb [=562 **qaši-**]: 'ULDAJY SIJ̲:ΓA'N MUVŠ TAŠAQIY QAŠIYR· **öldäči sičγān müš tašaqi qašīr** 0 "The mouse whose death is near will scratch at the cat's testicles." This is like the Arabic expression: *ka-l-bāḥiṭ 'an al-mudya* ("Like one who seeks the dagger"), coined about a person who hovers about that which will bring his death. 0 SIJ·Γ'N YILIY **sičγān yili** One of the twelve years in Turkic. **sičγān** P

SAR̲:ΓA'N **sarγān** A plant which grows in swamps. The place where it grows is called: SAR̲:ΓA'N YIYR̲: **sarγān yēr**. "A thicket in which the cane has dried up *(yabisa)*" is called: SAR̲:ΓA'N QAMIYŠ **sarγān qamīš**. 0 **sarγān**

QRΓA'N YIYR̲: **qazγān yēr** "Land that has erosion *(juruf)*, cracks *(axāqīq)* and furrows *(šuqūq)*." Proverb: **qazγān**

QUŠ YAWZIY SAΓ·ZIΓ'N **quš yawuzi saγizγān** P
YIΓA'J YAWUZY 'AZΓA'N **yiγāč yawuzi azγān**
YIYR· YAWUZY QAZ·ΓA'N **yēr yawuzi qazγān**
BUDN YAWUZY BARS·Γ'N· **bodun yawuzi barsγān**

"The worst bird is the magpie. The worst tree is the (one called) Azγān." 0

[I. 366/439] 221

This is a shrub which has white and yellow rose-like blossoms and red berries like ear-drops; among us it is planted with the grazing-weeds (? *xuss*) of orchards, since it has no value as firewood: whenever it is kindled it crackles in the fire and sparks of it fly out and burn one's clothing and furniture. "The worst land is the eroded *(ḏāt al-juruf)*" – since it has no value for camping or sowing. "The worst people are those of Barsγān" – since they are unsociable and miserly. 0

QUZ·ΓUVN· **quzγūn** "Raven *(γudāf)*." Proverb: BURININK 'URTAQ· QUZ·ΓUV-ÑUG·[1] YIΓA'J· BA'ŠIN·DA' **börinin ortaq quzγūnnug yiγāč bāšinda** 0 "The raven shares with what the wolf hunts, but what the raven hunts is on top of the tree." [The wolf's is shared, the raven's is on the tree top.] This is like the Arabic saying: *yarbuḍu ḥajratan wa-yarta'ī wasaṭan* ("He lies down aside and pastures in the middle"). 0 **quzγūn** P

QŠΓVN **qušγūn** "Tender cane *(qaṣab raṭb)* which is used as fodder." 0 **qušγūn**

QŠΓVN **qušγūn** A variant of: 'UŠΓUVN **ušγūn** meaning "rhubarb *(rībās)*." 0 D

QUM·ΓA'N· **qumγān** "Flask *(qumquma)*." 0 **qumγān**

MUN·ΓA'N· KIŠIY **munγān kiši** "A loquacious person *(ṭarṭār)*." **munγān**

Q

BAR·QIN KIŠIY **barqin kiši** "A traveller whom nothing alters from his course *(ar-rajul al-musāfir alladī lā yaṯnīhi 'an 'azmihi šay')*." 0 **barqin**

TURQUVN· SUVW·[2] **turqūn sūw** "Still *(dā'im)* water." 0 **turqūn**

TALQA'N· **talqān** "Barley gruel *(sawīq)*." Verse: **talqān**

'UΓLM 'UKUT· 'ALΓIL **oγlum ögüt alγil** V
BILIK· SIZLIK KTA'R· **biligsizlik ketär**
TAL·QA'N KIM·NIK BUL·SA' **talqān kimnig bolsa**
'ANGAR·[3] BAK·MAS· QATA'R· **aŋar bäkmäs qatār**

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221 1. *Tašdīd* (~) and three dots of G by later hand.
2. The dots of the W by later hand.
3. Three dots of G by later hand.

"My son, take my counsel and drive off ignorance, for he who has barley gruel mixes it with syrup" – and similarly, he who has intelligence will accept advice. 0

JAL̲QN **čalqan** "The spread of an infection *(ta'diya al-jurḥ wa-sirāyatuhu)* from one spot to another," such as a swelling of the leg which causes lumps in the groin. 0 **čalqan**

QAL̲QA'N **qalqān** "Shield *(turs)*." One of the two variants. [Cf. 612 **qalqaŋ**] Verse: **qalqān**

D

QIQ·RIB̲· 'ATIΓ̲· KAM·ŠALIM̲·[4]	**qiqrip atiγ kämšälim**	V
QAL·QAN· SU̲NKU̲VN· JU̲M·ŠALIM·	**qalqan sünk̲ün čomšalim**	
QAY·NAB· YANA' YU̲M·ŠALIM·	**qaynap yana yumšalim**	
QAT·ΓIY YAΓIY YU̲WIL·SU̲VN·[5]	**qatγi yaγi yawalsün**	

[I. 368/441] **222**

Describing the enemy: "We'll attack them screaming and shouting; we'll thrust with them with spear and shield; we'll be violent in the fray – then quiet (for the sake of peace, if it be sued for), so that the hard foe may relent."

K

TAR·KAN· **tärkän** An address *(xiṭāb)* of the Khāqāniyya for one who has sovereignty over a realm or province *(man kāna malikᵃⁿ 'alā l-wilāya)*. It is used only for those who belong to (? *'alā ṣadr*) the Khāqāniyya and the king. The word means: "You who are obeyed! *(yā muṭā')*." 0 **tärkän**

:: TAR·KIN· KAL· **tärkin käl** "Come quickly *(asri' fī l-ḥuḍūr)*." Its root is: TAR·K· **tärk** meaning "speed *(sur'a)*." 0 **tärkin**

TUR·KUN· **törkün** "Gathering-place of the clan *(majma' al-'ašīra)*; parents' house *(bayt al-umm wa-l-ab)*." :: QIZ· TUR·KUNIKA' KAL·DIY **qiz törkünkä käldi** "The daughter came to her father's house." Verse [=371 **čärgäš-**]: **törkün**

KAL·SA' 'ABNG·[1] TAR·KANIM·	**kälsä apaŋ tärkänim**	V
'ATIL·KAMAT· TUR·KUNIM	**etilgämät terginim**	
YAḌIL·MAΓAY· TAR·KINIM	**yaḍilmaγay törkünim**	
'AM·DIY JARIK· JAR·KASUVR	**amdi čärig čärgäsu̲r**	

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4. Most *sukūns* (·) in this stanza are apparently by later hand. This is not indicated in the transliteration beyond this point except in very striking cases.

5. All the U's in this stanza are apparently by later hand. This is indicated only sporadically beyond this point in the transliteration.

222 1. Three dots of G by later hand. Most of the vowels in this stanza are apparently by later hand.

Calling the Khāqān to help fight the Yabāqu: "May the Khāqān but come! then my gathered goods *(jam'ī)* will prosper, my clan's houses *(buyūt 'ašīratī)* will not go to ruin; now the battle line is drawn up (may he reach me!)" 0

TAR·KIN· SUVW[2] **tergin sūw** "Stagnant *(mustanqa')* water." 0 TAR·KIN· SUV **tergin sü** "Gathered *(mujtama')* troops." Anything "gathered together *(mujtama')* is: TARKIN· **tergin.** **tergin**

TAŠ·KAN· **taškän** Name of Šāš. This is the home-town of Abū Bakr al-Qaffāl aš-Šāšī. Its root-form is: TA'Š· KAN·D· **tāš känd** meaning "City of stone *(balda min ḥijāra)*." 0 **taškän** N

TUŠKUN **tüšgün** "Goat's-thorn *(šajar al-kaṯīrā' ḏū šawk)*." **tüšgün**

JAT·KA'N· **čätgān** (**čigān** ?) "Bridle rein *('inān al-lijām)*."[3] 0 **čätgān (čigān?)**

JUMK'N [sic] **čimgān** "Meadow *(rawḍ)*; peat *(ṭīl)*." 0 **čimgān**

JIWKIN 'AŠ· **čiwgin aš** "Food that is wholesome and fattening *(nāji' musammin)*." :: JWKIYN 'UT· **čiwgin ot** "A fattening plant (for animals)." 0 **čiwgin**

SITKUVN **sitkün** A city of the Oγuz. **sitkün** N

SUZKUN **süzgün** A black thorny mountain tree. **süzgün**

KIR·KIN **kirgin** "Rut of a stallion *(qaṭm al-faḥl)*." :: BUΓ·RA' KIR·KINIY KIR·DIY **buγra kirgini kirdi** "The [camel] stallion was at rut *(daxala qaṭm al-faḥl)*." 0 **kirgin**

KAWKIN 'AŠ· **käwgin aš** "Unwholesome *(γayr nāji')* food." It is the opposite of: JIWKIN· **čiwgin.** Also of a plant. 0 **käwgin**

KAL·KIN· **kälgin** "Flood tide *(al-madd wahwa bi-manzil as-sayl)*." 0 **kälgin**

[I. 370/444] **223**

LIM·KAN· **limkän** "Yellow plum *(ijjāṣ aṣfar)*." **limkän**

L

BAQ·LA'N QUZIY **baqlān qozi** "A young and fat *(ṭarī samīn)* lamb." **baqlān**

---

2. Two of the dots of W by later hand.

3. See ED, 402 for the suggestion that the definition is for **tizgin** which has dropped from the text. DTS, 145 **(četgān)** compares with **čigān** at QB, 6110 (hapax legomenon) with the same meaning. Since MSS. B and C of QB both clearly have **čigān** (JYK'N) and since this fits the meter (while **čätgān** would not), it must be genuine.

BK·LA'N **baklān** A man's name. 0 **bäklān** N

JUΓ·LA'N **čoγlān** Name of a Qarluq chieftain. **čoγlān** N

SUK·LYN **süglīn** "Pheasant *(tadruj)*." SUWKYN[1] **süwlīn** is a variant. **süglīn** **süwlīn** D

[M]

BAT·MA'N **batmān** "A *manā* [= 2 raṭls]." :: BIYR BAT·MA'N 'AT· **bīr batmān ät** "A *manā* of meat." 0 **batmān**

JUQMIYN **čuqmīn** A bread which is shaped like a biscuit and cooked by steaming in a kettle. It is the most wholesome type of bread. 0 **čuqmīn**

SUKM'N **sökmān** An honorific title for warriors *(abṭāl)*, meaning "He who breaks the battle line *(kāsir ṣaff al-ḥarb)*." It comes from the expression: SUK·TY MA'NK·NIY **sökti nāŋni** meaning "He broke through *(hataka)* the thing." 0 **sökmān**

SIQM'N **siqmān** "Grape pressing season *(awān 'aṣr al-'inab)*." 0 In the autumn. **siqmān**

QUR·MA'N· **qurmān** "Bow case *(miqwas)*." Oγuz and Qifčāq dialect. :: KIYŠ· QUR·-MA'N· **kēš qurmān** "Bow case and quiver." Its root is the expression: QUVR MA'N· **qūr mān** meaning "Fasten the belt *(šudd al-minṭaqa)* (to your waist)." **qurmān** D

KAΓ·MA'N· **ketmān** "Hoe *(mi'zaq)* with which one breaks up the soil." **ketmān**

KUVZ·MA'N· **kōzmān** "Bread baked in hot ashes *(xubx al-malla)*." **kōzmān**

Chapters of Words with a *Madd* or *Līn* Augment between the Second and Third Radicals

Chapter: *fā'ālā*, in its various vocalizations

T

?M'T' **tamāta** (?) Name of a thin batter *('ajīn raqīq)*, the consistency of *qaṭā'if* dough, which is spread on fat chickens or meat to retain the juices when roasting. 0 **tamāta** ?

J

QAR'JIY **qarāči** "A beggar *(sā'il)* who goes from door to door." **qarāči**

KALA'JUV **kälāčü** "Talking, speech *(ḥadīṯ, kalām)*." Oγuz dialect. 0 **kälāčü** D

KUMYJA' **kömīčä** "Gnat *(baqq)*." **kömīčä**

---

223 1. Stroke of K crossed out by a later hand making it L.

R

:: 'UL MANIK TABA'RUV KAL·DIY **ol mänig tapāru käldi** "He approached me *(ḥaḍara ilayya)*." 0 :: 'UL 'ANIK TABA'RUV BAR·DIY **ol anig tapāru bardi** "He approached him." 0 TABA' **tapa** is a particle meaning "toward *(ilā)*." The *rā'* and *vāv* are augments. 0 **tapāru**

XUM'RUV **xumāru** "Inheritance *(al-mīrāṯ bi-'aynihi)*." :: BUVNIY 'TAM· DAN XUM'-RUV BULDUM **būni atamdan xumāru buldum** "I received this from my father as an inheritance." 0 XUMA'RUV **xumāru** "Memorial property *(at-taḏkira min al-amwāl)*." It is a custom of the Turks **xumāru**

that when a chief of the realm dies a valuable portion of his property is set aside for the king. This is called: XUMA'RUV **xumāru** meaning "a memorial from him *(taḏkira minhu)*." The word is used as a man's name or a woman's name. Also a traveller leaves behind with his kinsmen something to remember him by *(šay' taḏkirat^{an})*, and this too is: XUMA'RUV **xumāru**. N

Z

NAMYZ' **namīža** "Wife's sister's husband (*silf* [defined])." Čigil dialect. **namīža** D

Š

ŠALA'ŠUV **šalāšu** A type of Ṣīnī fabric. **šalāšu**

ŠAMUVŠA' **šamūša** "Fenugreek *(al-ḥulba allatī yu'kalu)*." **šamūša**

Γ

QARA'ΓUV **qarāγu** "Vitriol *(zāj)*." 0 **qarāγu**

QARA'ΓUV **qarāγu** "Blind *(a'mā)*." 0

QURIYΓUV NA'NK **qurīγu nāṇ** "Something about to dry *('alā šaraf al-jafāf)*." Also, "the time in which a thing dries *(waqt jafāf)*." 0 **qurīγu**

QIRA'ΓUV **qirāγu** "Frost *(jalīd)* which drops from the sky when it is cold." 0 **qirāγu**

BU̱ZA'ΓUV **buzāγu** "Calf *('ijl)*." Proverb: 'AWDA'KY BU̱ZA'ΓUV 'U̱KUVZ BUL-MA'S· **äwdäki buzāγu ökü̱z bolmās** "The house calf never becomes a bull." 0 This is coined about a man who stands high in virtue and honor but whose kinsmen still regard him as though he were a child. 0 **buzāγu** P

BU̱ZA'ΓUV TILIY **buzāγu tili** [lit. "calf's tongue"] "A rat *(jirḏawn)*." It is a small animal. 0

:: 'AT· BUŠUVΓUV BULDY **at bošūγu boldi** "It became time to let the horse loose from the tether *(awān iṭlāq . . . min al-waṭaq)*." The same for other things. **bošūγu**

:: 'AT· TUŠA'ΓUV BULDY **at tušāγu boldi** "It became time to put the shackle *(waqt waḍ' aš-šikāl)* on the horse." The same for other things. **tušāγu**

BUQA'ΓUV **buqāγu** "A fetter *(maqṭara)* which is placed on a thief." 0 **buqāγu**

TAQA'ΓUV **taqāγu** The generic word for "fowl *(dīk wa-dajāj)*." Then one distinguishes them by saying 'AR·KAK· TAQA'ΓUV **ärkäk taqāγu** for "cock *(dīk)*"[1] and TIŠIY TAQA'ΓUV **tiši taqāγu** for "hen *(dajāj)*." Proverb [cf. 449 **yawaš** V]: YAZYDA' QY SUW·-LIYN· 'AḌAR·KALIY 'AW·DA'KIY TAQA'ΓUV 'IJ·ΓIN·MA' **yazīdaqi süwlīn eḍärgäli äwdäki taqāγu ičγinma** 0 "When you go out to hunt pheasant [in the field] do not let the hens in the house escape." 0 This is coined to advise a person to stop spending what he has to get what he does not have. 0 **taqāγu** P

TAQA'ΓUV YILIY **taqāγu yili** Name of one

[I. 373/447] **225**

of the twelve years in Turkic. 0

TALA'ΓUV **talāγu** "Fatal poison *(summ mujhiz)*."[1] "Dysentery *(zaḥīr)*" is also called: TALA'ΓUV **talāγu**. 0 **talāγu**

TUMA'ΓUV **tumāγu** "A cold *(zukām)*." 0 **tumāγu**

QAN'ΓIV **qanāγu** "Lancet *(mibḍa')*." **qanāγu**

K

BUTUVKA' **bütügä** "Eggplant *(bāḍinjān)*." **bütügä**

BILA'KUV **bilägü** "Whetstone *(misann)*." 0 **bilägü**

TIRA'KUV **tirägü** "Anything that supports *(yu'tamadu 'alayhi wa-ya'midu bihi)* something else," such as a column, etc. **tirägü**

KAR'KV **käräkü** "Tent *(xibā')*," among the Türkmän; "winter house *(bayt šatwī)*," among the settled folk. Proverb [=203 **kätän**]: KUK KURDIY KARA'KV YUḌTY **käk kördi käräkü yüḍti** "He saw trouble so he loaded the tent (on his back)." **käräkü** D P

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224 1. MS. *dajāj*.

225 1. MS. *mujahhaz*.

KUZ'KUV **közägü** "Fire poker *(miḥḍāt)*." Proverb: KUZ'KUV 'UZUVN BULSA' 'ALIK KUY'M'S **közägü uzün bolsa älig köymäs** 0 "If the poker is long the hand will not get burned." 0 This is coined about a man who has sons and servants looking after his affairs while he relaxes. 0 **közägü** P

KUŠIYKA' **köšigä** "Slight shade *(ẓill ṣaγīr)*." 0 **köšigä**

KALA'KUV **kälägü** "Gerboa *(yarbū')*." **kälägü**

KULIYK' **köligä** "Deep shade *(ẓill ẓalīl)*." **köligä**

L

JUMA'LIY **čümäli** "Ant *(naml)*." Čigil dialect. 0 **čümäli** D

One says of a man who is dazed *(sadira ṭarfuhu)* from the heat: JUMAIYLY[2] BULDY **čümēli (?) boldi** meaning "He became dizzy and sluggish *(sadira wa-fatara)*." 0 **čümēli** ?

KABA'LIY **käpäli** "Butterfly *(al-farāša allatī taṭīru)*." 0 **käpäli**

Chapter: *fa'ālān, fa'īlān*, in its various vocalizations

Z

QARIYZ'N **qarizān** "Dotard *(šayx harim)*." **qarizān**

Q

JIYQA'N[3] **čibiqān** "Jujube *('unnāb)*." 0 JIYQA'N[3] **čibiqān** "Boil *(dummal)*" – likened to a jujube because of its redness. 0 **čibiqān**

QAR'Q'N **qarāqān** A type of mountain tree. **qarāqān**

M

JULYMA'N 'IYŠ **čulimān (?) iš** "An inextricable *(lā yu'rafu maxrajuhu)* affair." The root-meaning is "stagnant water *(mustanqa' al-mā')*." Känčäk dialect. **čulimān** ? D

Chapter: *fa'anlī*, in its various vocalizations

D

---

2. I by a later hand (dark ink, thin point).
3. One dot of Y crossed out, making it BI.

TATINDY SUVT· **tatindi sūt** "Remainder of milk in the udder *(al-γubr*[4] *min al-laban)*." **tatindi**

0

SAJIN·DIY NA'NK **sačindi nāñ** "Something thrown off, scattered *(maṭrūḥ manšūr)*." 0 **sačindi**

TAḌIN·DY NA'NK· **tiḍindi nāñ** "Something inaccessible *(mumanna')*." 0 **tiḍindi**

KADINḌY TUVN **käḍindi tōn** "An often-worn *(malbūs kaṯīr*[an]*)* garment." **käḍindi**

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SURUN·DIY 'AR· **süründi är** "A man who has been cast out *(maṭrūd)* of every place." 0 **süründi**

QIRINDIY **qirindi** "The peel or parings *(qušāra)* of a thing." **qirindi**

Z

ZARNZ' **zaranza** "Safflower *('uṣfur)*." "Safflower seed *(qirṭim)*" is called: ZARNZ' **zaranza**
'UR·ΓIY[1] **zaranza urγi**.

N

SUZUN·DIY SUVW· **süzündi sūw** "Water that has been much filtered *(alladī ṣuffiya* **süzündi**
kaṯīr[an]*)*." 0

QAZIN·DIY TUB·RA'Q· **qazindi toprāq** "Excavated earth *(nabīṭa at-turāb)*." 0 **qazindi**

BUΓN·DIY **boγundi** "Bladder *(maṯāna)*," of animals, not of humans. **boγundi**

SALIN·DIY 'UTUNG[2] **salindi otuŋ** "Firewood which the flood has thrown up *(lafaẓa)*[3] **salindi**
on the bank." 0 SALIN·DIY NA'NK **salindi nāñ** "Something thrown out *(maṭrūḥ)*." SULNDY
salindi "The male member *('awf*[4] *ar-rajul)*." This comes from the expression: SALINDY NA'NK
salindi nāñ meaning "The thing hung down *(tadallā)*," since it is always hanging. An inelegant
word *(luγa γayr faṣīḥa)*. 0

TAMIN·DIY SUVW[2] **tamindi sūw** "Drip water *(quṭāra al-mā')*." 0 **tamindi**

KUMUN·DIY NA'NK **kömündi nāñ** "Something buried *(madfūn)*." **kömündi**

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4. MS. *'ubr*.

226 1. *Sukūn* (·) changed to U (?).

2. Three dots of G and two of the dots of W by later hand; not indicated henceforth in our text.

3. MS. *laqaṭa*.

4. MS. *'arf*; cf. 451:10, and see Dozy II, 190. Possibly to be read *'ard*; cf. 168 **sik**.

When *nūn dāl yā'* are added to verbal roots they become nouns with the meaning of excess *(fuḍāla)* or of the passive participle *(al-maf'ūl)*. It is the same function as the Arabic form *fu'āla*. G

Another approach is to begin with the past tense form of the verb. When *nūn* is inserted between the final radical of the verbal root and the past tense marker *dāl yā'*, then the verb becomes a noun with the meaning of the passive participle. For example: SUW[5] NIY SUVZ·TIY [sic] **suwni sūzdi** "He filtered the water." When you insert *nūn* between the radical *zāy* and the past tense marker *dāl yā'* and say: SUZU̲N̲·DIY SUVW̲·[2] **süzündi sūw**, then the verb becomes a noun which is the object of the action, meaning "Filtered *(muṣaffā)* water." Other words follow this rule. 0

Chapter: *fu'lulī*

L

BUS·TULY **bustuli** "Mountain spinach *(as-sarmaq alladī yu'kalu)*." 0 **bustuli**

End of Triliteral Chapters

Chapters of Words of More than Three Radicals

Chapter: *fa'lal, fa'lāl, fu'lul*, in its various vocalizations

[I. 376/451] **227**

T

BUŠΓUT· **bošγut** "Apprentice *(at-tilmīḏ fī l-ḥirfa)*." 0 **bošγut**

TARMUT· **tarmut** "Mountain ravines and streams *(fajāj al-jabal wa-talā'uhu)*." Thus :: TA'Γ· TARMUT KAJTIM **tāγ tarmut kāčtim** "I crossed the mountain ravines and streams." 0 **tarmut**

TAK·ŠUT· **tägšüt** "Exchange *(badal)* of something in the way of compensation *('iwaḍ)*," such as the exchange of bad coin for good. 0 **tägšüt**

RABJAT **rabčat**[1] (?) "Forced labor *(suxriyya)*," as when an emir uses his subjects' pack-animals without recompense. Kāncāk dialect. 0 **rabčat** ? D

JABΓUT **čapγut** "Mattress (stuffing) *(ḥašiyya)*." 0 **čapγut**

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5. W changed from V (three dots by later hand).

227 1. See ED, 780. Note that this word is not in the correct alphabetical order, which requires the first letter to be T or J. Perhaps **tapčut (< tapšut)** or **čapčut (< čapšut)**?

QAR·ŠUṮ **qaršut** "Opposite *(ḍidd)*," such as night and day. 0 **qaršut**

QIZΓUT **qizγut** "Exemplary punishment *(nakāl)*" — a man is disgraced *(yufḍaḥu)* before the people because of a crime, and he is punished for it, so that others will see him and be restrained thereby. **qizγut**

QAW·ŠUT· **qawšut** "Reconciliation *(muṣāfaḥa muṣālaḥa)* of two kings for the well-being of the state." From this comes the man's name: QAW·ŠUT· **qawšut.** **qawšut** N

LŲJNT **lučnut**[2] (?) "Giving aid *(i'āna)* in the cleaning of wheat, etc." The villagers help one another by sending over a slave, or else an animal to thresh the grain. Känčäk dialect. **lučnut** ? D

J

BIJ·ΓUVJ· **bičγūč** "Shears (*miqrāḍ* [defined])." 0 **bičγūč**

BUD·RA'J **budrāč** Name of a chieftain of the Yabāqu. They fell into the hands of the Muslims in the time of Bäkäč Arslān Tegin. **budrāč** N

YAṚ·KŲVJ· **bürgüč** "A broad piece of wood shaped like a sword, used to turn over bread in the oven." **bürgüč**

BUS·KA'J **bösgäč** "A flat loaf *(raγīf)*." **bösgäč**

TUT·M'J **tutmāč** A well-known food of the Turks. 0 It is one of the provisions of Ḍū-l-Qarnayn [remaining] among them. Thus: When Ḍū-l-Qarnayn emerged from the lands of darkness the people's food supply was short and they complained to him of hunger, saying: BIZ·NIY TUT·M' 'ĀJ· **bizni tutma āč** meaning "Don't keep us (here) hungry *(lā tumsiknā hāhunā jiyā'an)* — but let us go, that we may return to our homelands." He consulted with the wise men about this, and they came up with this food. It strengthens the body and reddens the cheeks, **tutmāč**

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and is not quickly digested. After eating 0 Tutmāč one then drinks the broth, double (? *aḍ'āfahu*). When the Turks saw this they called it: TUT·M'J· **tutmāč.** Its root is: TUTM' 'AJ· **tutma ač** meaning "Don't leave hungry *(lā tujawwi')*." The two *alifs* were dropped for lightness. The sense is, "Don't leave yourself hungry, but take this food and eat it." 0

TUT·ΓUVJ **tutγūč** "Breakfast *(as-sulfa min aṭ-ṭa'ām)*." 0 **tutγūč**

TUD·RIJ[1] **tudrič** "Manure *(zibl)*." Arγu dialect. 0 **tudrič** D

---

2. Perhaps **köčnüt** (cf. 180 **köčüt** "horse")?

228 1. U changed to (or from?) A.

TAL·ΓUVJ· **talγūč** The name for a piece of wood which is inserted between an animal's bundle and the rope. The rope is twisted *(yuftalu)* with it several times so that the rope is stretched taut, the load is fastened securely, and the bundle does not go awry. 0 **talγūč**

TAW·Γ'J **tawγāč** The name for Māṣīn. It lies beyond Ṣīn a distance of four months' travel. 0 Ṣīn is originally threefold: "Upper," in the east, which is: TAWΓA'J **tawγāč**; "Middle," which is: XIAṬA'Y· **xiṭāy** ; and "Lower," which is: BAR·XA'N **barxān**, the vicinity of Kāšγar. 0 But now Tawγāč is known as Māṣīn, and Khiṭāy as Ṣīn. 0 **tawγāč** N

TAWΓA'J· **tawγāč** The name of a tribe of the Turks who settled in those regions. From this word comes the expression: TAT TAWΓA'J **tat tawγāč** meaning "Uighur (which is Tat) and Ṣīnī (which is Tawγāč)." 0 N

"Any manufactured item that is ancient and imposing *(iḍā kāna qadīman 'aẓīman)*" is called: TAW·ΓA'J 'AḌIY **tawγāč äḍi**. This is like the Arabic expression *šay' 'ādī* ("something of 'Ād"). The word is also used as a name for kings: TAWΓ A'J· XA'N· **tawγāč xān** meaning "of great and inveterate rule *('aẓīm al-mulk wa-qadīmuhu)*." 0 N

They say, as a paired expression: TAT· TAWΓA'J· **tat tawγāč**. By "Tat" they mean "Persian *(al-fārisī)*," and by "Tawγāč" they mean "Turk." In my opinion the more correct usage is what I have mentioned [above]. The latter is used in the lands of Islam; the former in that place. Both are correct.

TAW·ΓA'J YUDA'SIY **tawγāč yodāsi** A shrub whose leaves are like leaves of the lily *(sūsan)* and are used as a medicine. 0

SAR·QIJ **sarqič** "Gum succory (*mārūra* [defined])." 0 **sarqič**

SURQIJ **surqič** "Resin *('uṣāra ṣibγ al-lukk)*" used to glue the tangs of swords, daggers and knives to their handles. 0 **surqič**

SAR·NIJ· **sarnič** "A leather milking pail *('ulba)*." 0 **sarnič**

[I. 379/455] **229**

SAΓ·DIJ· **saγdič** "Friend *(ṣadīq)*." 0 **saγdič**

SUΓ·DIJ· **soγdič** Name of a feast *(ḍiyāfa)* that circulates among the people in winter, in succession *('ala t-tartib)*. 0 **soγdič**

SAWDIJ **sawdič** "A basket *(qafᶜa)* woven from branches," used to carry fruit, etc. 0 **sawdič**

SANKAJ· **sängäč** A species of apple *(tuffāḥ)* the size of a hazelnut, sweet, red and white. 0 **sängäč**

QTQJ· **qatquč** (?) "Something that stings *(šay' yaldaγu)*," like a scorpion. Arγu dialect. 0 **qatquč** ? D

QIS·ΓA'J· **qisγāč** "Pincers *(kalbatān)*." 0 **qisγāč**

QJUS·ΓA'J· **qisγāč** A small black animal that bites people. Oγuz dialect. 0 **D**

QUŠ·ΓA'J· **qušγāč** "Sparrow *('usfūr)*." 0 **qušγāč**

KAR·BIJ· **kärpič** "Brick *(labin)*." 0 "Baked bricks *(ājurr)*" are called: BIŠIΓ KAR-BIJ· **bišiγ kärpič**. 0 **kärpič**

KIR·TUJ KIŠIY **kirtüč kiši** "A grudging and ill-natured *(ḥasūd šaris al-xulq)* person." **kirtüč**

R

BAŠTAR **baštar** "Scythe *(minjal)*." Arγu dialect. 0 **baštar** D

BAK·TUR· **bäktür** A man's name. Its root is: BAK· TUR· **bäk tur** meaning "Hold fast (to your place) *(uṯbut makānaka jaldan)*." 0 **bäktür** N

BUKTIUR[1] **böktir** "Hard depressed ground in a mountain *(al-ḥazan wa-l-wahada fī l-jabal)*." **böktir**

Verse:

'AΓA' BUKTIR 'Z' YURDIM	**aγa böktir üzä yordim**	V
BARIQ YA'QIB QYA' [sic] KURDM	**yiraq bāqip qara[2] kördim**	
'NY BYLB TQY BARDM	**ani bilip taqi turdim**	
TUKAL YA'ΓY TURY [sic] TUΓDY	**tükäl yāγi tozi toγdi**	

"I climbed a hard outcropping *(ḥazn)*[3] of the mountain, I saw a black spot from afar, I stayed in my place after I recognized (it), then the dust of the enemy rose up [completely]." 0

BALDIR **bäldir** "Mountain peak *(ra'n al-jabal)*." :: TA'Γ BALDIRIY **tāγ bäldiri**. 0 **bäldir**

BALDIR· 'UΓUL **baldir oγul** "Step-son *(rabīb)*." BALDIR· QIYZ **baldir qīz** "Step-daughter *(rabība)*." 0 **baldir**

BALDIR· TARIΓ **baldir tariγ** "A field that is tilled at the beginning of spring *(alladī ḥuriṭa fī btidā' ar-rabī')*." That is the best time for it. Similarly, "anything that occurs at the beginning of its season *(kull fi'l fī btidā' awānihi)*" is called: BAL·DIR· **baldir**. :: BALDIR· QUZIY **baldir qozi** "A lamb born at the beginning of the parturition season *(nutija fī btidā' an-natāj)*." All four of these have *išbā'* of the *bā'*. 0

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229 1. Second U in red ink.

2. Read thus, to correspond to the translation (**qara**, Ar. *sawād*, here means "a form dimly perceived in the distance"; cf. WB,ii, 138). **Qaya** is also a good reading; the phrase would then mean, "I looked back from afar."

3. MS. *ḥazm*.

:: TA'Š QUḌΓQ' TUŠTY BULDUR BULDUR· 'IT̄IY **tāš quḍuγqa tüšti buldur buldur etti** "The stone fell in the well causing such a sound to arise." **buldur**

BILDIѰR· **bildur** "Last year *(al-'ām al-māḍī)*." 0 **bildur**

BUL·ΓA'R· **bulγār** A well-known city of the Turks. 0 **bulγār** N

TUL·FIR· **tolwir** (?) "Bridal pavilion *(as-sitr wahwa l-ḥijāl)*." It is stretched out *(yumaddu)* for women, and is made of brocade and silk. 0 **tolwir** ?

[I. 380/457] **230**

:: 'UQ KIYS·TA' JAL·DIR· JAL·DIR· 'ITY **oq kēstä čaldir čaldir etti** "The arrow rattled *(taqalqala)*[1] in the quiver." Also for the [rustling] sound of dry grass blown by the wind. **čaldir**

JAΓMUR **čaγmur** "Turnip *(šaljam)*." 0 JAMΓUR **čamγur** The same, by metathesis. 0 **čaγmur** **čamγur**

SAR·KAR· **särkär** "Bandit *(qāṭi' aṭ-ṭarīq)*." Qarluq dialect. 0 **särkär** D

QAN·DIR· **qandir** Name of the skin *(jild al-laḥm)* which remains after the hide which is suitable for tanning has been stripped off. 0 **qandir**

KAS·TAR **kästär** "Earthenware *(xazaf)*." Uč dialect. 0 **kästär** D

KAŠMIYR· **käšmīr** A city in the region of the Turks. It was built by Solomon, God's blessings be upon him. 0 **käšmīr** N

MANDA'R **mandār** A plant which winds around trees and causes them to dry up – "bindweed *('ašaqa)*." Oγuz dialect. **mandār** D

Z

YURDUZ **borduz** "Truck-garden *(fālīz)*." This word is not original. 0 **borduz**

BALDIZ· **baldiz** "Wife's younger sister *(uxt al-mar'a aṣ-ṣuγrā)*." "A man's sister *(uxt ar-rajul)*" is not called: BAL·DIZ **baldiz**, but rather: SINGIL· **siŋil** [604]. 0 **baldiz**

TARMAZ· **tarmuz** "Gherkin *(qaṭad)*." 0 **tarmuz**

QUT·SUZ· **qutsuz** "Luckless *(al-mudbir fī l-umūr)*." Proverb [cf. 545 **qowi**]: QUTSUZ QUḌUΓ·QA' KIR·SA' QUM· YAΓA'R· **qutsuz quḍuγqa kirsä qum yaγār** 0 "When a luckless one *(al-mudbir allaḍī lā jadd lahu)* falls in the well[2] it rains sand (on top of him)." This is like the **qutsuz** P

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230 1. MS. *yuqalqilu*.

2. "in the well" added by a later hand above the line.

Arabic saying: *iḏā aqbala aqbala wa-iḏā adbara dammara* ("Going forward he brings fortune, going backward he brings misfortune"). 0

QIR·QIZ **qirqiz** A tribe of the Turks. 0 **qirqiz** N

QALBUZ **qalbuz** "Morsel *(luqma)*." :: QAL·BUZ LA'DIY NA'NKNY **qalbuzlādi nāṉni** "He took a bite *(iltaqama)* of the thing." 0 **qalbuz**

QUNDUZ· **qunduz** "Beaver *(al-quḍā'a wahya kalba al-mā')*." 0 QUNDUZ QAY·RIY **qunduz qayri** "Castoreum *(xizmiyān)* (a medicine)."[3] 0 **qunduz**

KUNDUZ **kündüz** "Daylight *(ḍaw' an-nahār)*." 0 **kündüz**

MUNDUZ **munduz** "Simpleton *(al-ablah min an-nās)*." Proverb: NAJA' MUN·DUZ· 'ARSA' 'IYŠ· 'AḎ·KUV NAJA' 'K·RIY 'AR·SA' YUVL· 'AḎ·KUV **näčä munduz ärsä ēš äḏgü, näčä ägri ärsä yōl äḏgü** "Though your companion be a simpleton, that is better than being alone in the desert; though the road be twisted, travelling on it is better than going at random through the desert wastes, for at least by the road one may reach one's destination." [Lit.: "No matter how simple, a companion is good; no matter how crooked, a road is good."] 0 **munduz** P

MUNDUZ· 'AQIN **munduz aqin** "Sudden flood *(al-atī min as-sayl)*." 0 MUN·DUZ YURIYΓ· 'ĀAT· **munduz yorīγa āt**

[I. 382/458] **231**

"A horse whose only pace is a jog-trot *(hamlaja)*."

S

BIJ·ΓA'S· **bičγās** "A contract or covenant *('ahd, mīṯāq)*" among people, etc. Verse: **bičγās**

BIJΓ'S BTIK QILURLAR·	**bičγās bitig qilurlar**	V
'ND KAY YM' BIRUVRLAR·	**and käy yemä berūrlär**	
X'NDIN BASUT TILAR·LAR·	**xändin basut tilärlär**	
BAS·MIL JUMAL TIRKAŠUVR·	**basmil čömül tergäšūr**	

Calling the Khāqān to help in battle with the Yabāqu: "My people write a pact of allegiance *(kitāb al-'ahd wa-l-bay'a)* not to go against the king; [they even take a firm oath; they seek aid from the Khān;] for now the tribes of Basmil and Čömül are gathered to do battle with us." Then the Khāqān overtook them and took them captive. 0

BAKMΛAS· **bäkmäs** "Syrup *(rubb)*." Oγuz dialect. 0 **bäkmäs**

QIRBA'S· 'AR· **qirpās är** "A man whose hair falls out *(yatanāṯaru)* of his head so that it is wispy not thick *(yaxiffu wa-lā-yakuṯṯu)*." **qirpās**

Š

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3. MS. *al-xirmiyān fī l-awdiya*, read *al-xizmiyān fī l-adwiya*.

YURBA'Š 'IYŠ **borbāš īš** "A confused, inextricable *(muxtaliṭ lā yu'rafu maxrajuhu)* affair." **borbāš**

BATRUŠ SUVW· **batruš sūw** "Muddy *(kadir)* water." Also "noodles *(aṭriyya)* that have too much dough and too little water." **batruš**

BUL·ΓA'Š· **bulγāš** "Civil disorder *(fitna)* that befalls a people at the approach of an enemy." 0 **bulγāš**

TIR·K'Š **tergāš** "The press of a crowd preventing movement *(at-tamānu' fī s-sayr min az-zaḥma)*." 0 SUVF· TIRK'ŠIY **sūw tergāši** "Stagnant water in a river channel *(mustanqa' al-mā' fī l-wādī min al-a'ḍād)*." **tergāš**

JULBUŠ **čalpuš** "The sticky substance *(luzūja)* of fruits that sticks to *(yuṣību)* one's clothes or hands." 0 **čalpuš**

SAR·MAŠ **sarmaš** "The winding of one thing around another *(iltifāf aš-šay' bi-š-šay')*." 0 When people "mingle in confused discord *(māja . . . ba'ḍuhum fī ba'ḍ fī fitna)*" one says: SAR·MAŠ BULDY **sarmaš boldi.** 0 **sarmaš**

SUWSUŠ **suwsuš** "What remains of beer after its alcoholic strength has gone out *(āxir mā' al-ḥinṭa ba'da mā ḍahaba quwwa šarābihi)*." Also "churned milk that has been watered down *(al-māxiḍ*[1] *yuṣabbu 'alayhi l-mā')*" is given this name. 0 **suwsuš**

QAT·LIŠ· **qatliš** "The place where channels of a river come together *(mu'tarak al-miyāh 'inda tanāṭuḥ al-a'ḍād)*." :: SUVW· QAT·LIS·TIY **sūw qatlišti.** 0 **qatliš**

QATMIŠ **qatmiš** A man's name. 0 **qatmiš** N

QIRTIŠ **qirtiš** "Face color or complexion *(lawn wajh)*" of a person, or other. **qirtiš**

[I. 383/460] **232**

:: KUR·K·LK QIRTIŠ·LIΓ KIŠY **körklüg qirtišliγ kiši** "A person with a beautiful complexion." :: YYR· QIRTIŠY **yēr qirtiši** "The surface *(adīm)* of the earth." Not every surface is called: QIRTIS **qirtiš.** 0

QAR·ΓIŠ **qaryiš** "Curse *(la'na)*." :: TANKRIY QAR·ΓIŠIY 'ANIK· 'UZA' **tänri qaryiši anig üzä** "God's curse upon him!" It may be used as an adjective; thus: QARΓIŠ· KIŠY **qaryiš kiši** "A damned *(mal'ūn)* person." 0 **qaryiš**

QULDAŠ· **qoldaš** "Associate *(qarīn)*." This is used only among servants of the nobility (? *fī xidam al-kubarā'*). 0 **qoldaš**

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231 1. MS. *māḥiḍ*; cf. 73 **ayrān.**

KIR·DAŠ **kirdäš** "A neighbor who resides with you in a single dwelling *(al-jār allaḏī yuḥālluka fī dār wāḥida)*." 0 **kirdäš**

Γ

YURBA'Γ **borbāγ** "Postponing, procrastination *(al-maṭl wa-t-taswīf fī l-umūr)*." 0 **borbāγ**

BIR·QIΓ· **birqiγ** "Snorting *(naxīr)* of a horse or donkey." :: 'ĀT BIR·QIΓIY **āt birqiγi.** **birqiγ**

BRQΓ **burqiγ** "A wrinkle *(inziwā')*" in the skin, etc. 0 **burqiγ**

BAŠ·LA'Γ· NA'NK· **bošlāγ nāṉ** "Something left free or neglected *(muhmal)*." Thus :: BAŠLA'Γ· YILQY **bošlāγ yilqi** "An animal that is left free." 0 **bošlāγ**

BIΓRIΓ **boγruγ** (?) "A bulge *(amt)*" in a straw sack, a milk skin, etc. 0 **boγruγ ?**

TAB·LA'Γ **taplāγ** "Satisfaction *(riḍā')*" with a thing." :: BUV 'IYŠ· DA' SANIK TAB·LA'ΓINK· BA'R· MUV **bu īšda sänig taplāγiṉ bār mu** "Do you have satisfaction in this matter?" 0 **taplāγ**

TAB·ZUΓ **tapzuγ** "Riddle *(al-ulγūza allatī yuḥājā bihā)*." :: TABUZ·ΓUQ TABUZDM **tapuzγuq tapuzdum** "I proposed (to him) a riddle *(uḥjiyya)*." 0 **tapzuγ**

TUT·SUΓ **tutsuγ** "Will or request *(waṣiyya)*." :: MAN 'ANKAR· TUT·SUΓ· TUTUZ·-DUM· **män aṉar tutsuγ tutuzdum** "I enjoined upon him a will or request *(awṣaytuhu bi-waṣiyya)*." 0 **tutsuγ**

TAR·TIΓ· **tartiγ** "Saddle girth *(ḍafr ar-raḥl*[1] *wa-ḥizāmuhu)*." 0

TAR·TIΓ· **tartiγ** "Summons *(du'ā')* of a king to his retinue because of a matter that has arisen." Hence :: BAK· DAN TARTIΓJY KAL·DIY **begdän tartiγči käldi** "The summoner *(dā'ī)* of the king or emir has come." 0 **tartiγ**

TURQΓ **turqiγ** "Shame *(al-ḥayā' fī l-amr)*." :: 'UL· MANDAN TRQΓ **ol mändän turqiγ turqiγ**[2] "He was ashamed *(ṣāra . . . ḥayī)* before me over something he did." 0 **turqiγ**

TUΓRA'Γ **tuγrāγ** "The king's seal and signature *(tābi' al-malik wa-tawqī'uhu)*." Oγuz dialect. The Turks do not know this word and I do not know its origin. 0 **tuγrāγ** D

TUΓZA'Γ [sic] **tuγrāγ** "Any horse which the king gives his troops on the day of a parade or a battle *(yawm ar-rukūb aw al-ḥarb)* and which he takes back when they return." 0

TILDA'Γ· **tildāγ** "Falsely accusing a person *(at-tajannī 'alā l-insān)*." **tildāγ**

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232 1. MS. *ṣafr ar-rajul.*

2. Read **turqiγlandi** (402-3) or **turqiγ boldi.**

Thus :: 'UL 'ANKAR· TILDA'Γ· QILUVR· **ol aŋar tildāγ qilūr** "He accuses him falsely *(yatajannā 'alayhi)*." This is equivalent to the Persian *bahāne*. 0

"The east *(šarq)*" is called: KUVN· TUΓSUΓ **kün tuγsuγ**. 0 KUVN BATSIΓ **kün batsiγ** is "the west *(γarb)*." 0 **tuγsuγ (batsiγ)**

TALQΓ **talqiγ** "A place where ropes collide *(muṣṭadam al-ḥibāl)*."[1] 0 TALQIΓ **talqiγ** **talqiγ** "An impediment *(ta'wīq)* in affairs." 0

TUMLΓ **tumliγ** "Cold (noun or adjective) *(bard, bārid)*." Verse: **tumliγ**

TUMLIΓ KLB QAB·SADIY	**tumliγ kälip qapsadi**	V
QUTLΓ YA'YΓ TAB·SADIY	**qutluγ yāyiγ täpsädi**	
QAR·LAB 'AŽUN YAB·SADIY	**qarlap ažun yapsadi**	
'AT· YIN 'UŠB 'AMRIŠUVR·	**ät yen üšip ämrišür**	

0 "Cold has come and covered the world. It is envious of blessed summer. It has snowed and nearly hidden the earth. Bodies shiver as though ants were creeping inside." 0 The root of: TUM·LUΓ· **tumliγ** is: TUM· **tum**. 0 :: 'ULUK· YUDIY TUM·LUΓ· **ölüg yüzi tumliγ** "The dead man's face is cold" – this means that his kinsmen draw back from him after death. P

SIR·TIΓ **sirtiγ** "The trace of a story *(aṯar kull ḥadīṯ)* of which one is only partially aware." Thus :: MAN BUV SUVZDAN SIR·TIΓ BULDUM **män bu sözdän sirtiγ buldum** "I got wind of this story *(wajadtu aṯar hāḏā l-kalām)*." 0 **sirtiγ**

SAJ·LIΓ· 'AR· **sačliγ är** "A hairy *(ša'rānī)* man." 0 **sacliγ**

SAR·SIΓ SUVZ **sarsiγ sōz** "Coarse *(xašin)* speech." The same for a coarse matter, or a coarse way of walking. 0 **sarsiγ**

SIZ·LA'Γ **sizlāγ** The word for "setting the teeth on edge *(kalāl as-sinn)*" from drinking freezing water or biting ice and feeling the cold. **sizlāγ**

SIΓZIΓ **siγzaγ** "A thong that is inserted between stitch-holes of a shoe or the like (*kalb* [defined])." 0 SIΓZIΓ **siγzaγ** "A patch holding two things together *(ar-ru'ba bayn aš-šay'ayn)*." 0 **siγzaγ**

"A toothpick *(xilāl al-asnān)*" is called: TIYŠ· SIΓZA'ΓIY **tīš siγzāγi**. 0

SAΓLΓ [sic] **sanliγ** Anything "counted *(ma'dūd)*." Its root-form is: SA'Γ·LIΓ· [sic] **sānliγ**. 0 **sanliγ**

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233 1. MS. *jibāl*.

SUW·LA'Γ **suwlāγ** "Watering place *(mašra'a al-mā')*." 0 SUWLA'Γ **suwlāγ** Name of a place. **suwlāγ** N

QUT·LΓ NA'NK· **qutluγ nāṉ** "Anything blessed *(mubārak)*." The man's name is after this word. **qutluγ** N

QAR·ŠA'Γ **qaršāγ** "Spanning of cloth *(šibr aṭ-ṭawb)*." · **qaršāγ**

[I. 387/464] **234**

Thus :: 'ANIK QAR·ŠA'ΓIY KUVR· **anig qaršāγi kōr** "Look at him spanning the cloth (or other)." 0

QURŠA'Γ **quršāγ** "Girding oneself with a belt *(at-tanaṭṭuq bi-l-minṭaqa)*." QURŠ'Γ **quršāγ** "A coil *(ṭurra)* of woven wool that is wound around a tent *(wahwa minṭaqa al-xibā')*." It is called: 'AW· QURŠA'ΓY **äw quršāγi**. **quršāγ**

QIŠLA'Γ **qišlāγ** "Winter quarters *(mištāt)*." Proverb: 'VZ KVZ 'YR QIŠLA'Γ **öz kōz īr (?) qišlāγ** 0 "If a man does his own job and does not entrust it to someone else, he is like one who takes as his lot the winter quarters that are on the sunny side of the mountains *(mašraqa al-jibāl)*, for that side keeps green longer and has less snow in the winter." [Lit. "One's own eye is (like) winter quarters on the sunny side of the mountain" (?).] 0 MA'N· QIŠ·LA'Γ **mān qišlāγ** Name of a place in the country of the Oγuz. 0 **qišlāγ** P N

QUŠLA'Γ **qušlāγ** "Bird grounds *(maṭīra)*." It is a place where birds abound and are hunted. 0 **qušlāγ**

QRQA'Γ **qirqāγ** "Barren desert *(mart)*." It is a desert *(mafāza)*[1] that has no water and no vegetation. 0 **qirqāγ**

QUL·SIΓ 'AR· **qulsiγ är** "A slavish *(yušbihu xulquhu xulq al-'abīd)* man." **qulsiγ**

NIŽDA'Γ **niždāγ** "Whetstone *(mašḥaḏ)*." With *zāy* between the two points of articulation. **niždāγ**

Q

BATRAQ **batraq** "A lance *(miṭrada)* topped with a piece of silk, which marks the champion on the day of battle." 0 **batraq**

BUJΓ'Q **bučγāq** "One of the four quarters of the earth *(quṭr al-arḍ)*." :: YYR· BUJΓA'QIY **yēr bučγāqi**. **bučγāq**

BUJΓA'Q **bučγāq** "Corner *(zāwiya)*," and the like. 0

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234 1. MS. *mufāza*.

BUJΓA'Q **bučγāq** "Skin from a camel's shanks *(jild akāri' al-juzur)*," used to make sandals. 0

BUXSUQ **boxsuq** "Manacles *(γull)*." 0 BUΓSUQ **boγsuq** is a variant of the same word due to the alternation of *xā'* and *γayn* as in Arabic *xatir* ~ *γadir* ("treacherous"). 0 **boxsuq** **boγsuq** D

"One who is crippled and lame *(a'raj a'sam)*" is called: 'AX·SAQ· BUX·SAQ· **axsaq boxsaq**, pleonastically.

BADRUQ· **badruq** A man's name. 0 **badruq** N

BARJUQ **barčuq** A city built by Afrāsiyāb. He imprisoned therein Bīzan son of Nebuchadnezzar. 0 **barčuq** N

BURJAQ· **burčaq** "Beans *(lūbiyā')*." 0 **burčaq**

BURJAQ **burčaq** "Beads of sweat *(ḥabbāt al-'araq)*." Hence :: TAR BUR·JAQ·LAN·DIY **tär burčaqlandi** "The sweat came out in beads *(taḥabbaba)*." 0

BUZLUQ **buzluq** "Icehouse *(majmada)*." 0 **buzluq**

BAS·RUQ **basruq** "What keeps anything weighted down *(ṭiqāl kull šay')*." Proverb: **basruq**

[I. 388/466] **235**

YIYR· BAS·RUQY TA'Γ BUḌUVN· BAS·RUQY BA'K **yēr basruqi tāγ boḍūn basruqi bēg** 0 P
"The underpinnings *(awtād)* of earth, what keep it weighted down *(ṭiqāl)*, are the mountains; similarly, what keep people weighted down are emirs." This means that the stability of the earth depends on the mountains, and similarly the stability of men depends on rulers who restrain them. 0

BAŠNAQ [sic] 'AR· **baštaq är** "An unarmed *(ḥāsir)* man (or other)." 0 **baštaq**

BAŠ·MAQ **bašmaq** "Shoe *(mik'ab)*." Oγuz dialect. 0 **bašmaq** D

BUΓMAQ **boγmaq** "Button of a shirt *(zirr al-qamīṣ)*." 0 BUΓMAQ **boγmaq** "A necklace *(at-tiqṣār wahwa qilāda. . .)* of gold or other material, studded with jewels and pearls and worn by brides." 0 **boγmaq**

BAL·JIQ· **balčiq** "Mud *(waḥl)*." Oγuz dialect. **balčiq** D

BUL·ΓA'Q· **bulγāq** "Panic *(hazāhiz)* which befalls a people at the appearance of an enemy." 0 BUL·ΓA'Q· **bulγāq** A man's name. **bulγāq** N

Verse: V

BUL·ΓA'Q 'UKUŠ BUL·SA' QAJAN BILKINK· YITA'R·
YANK·ŠAQ· TALIM· SAY·RAB· 'ANY TAM·ΓAQ· QATA'R·
bulγāq üküš bolsa qačan bilgin yitär
yanšaq tälim sayrap ani tamγaq qatār

"When there is much disorder *(fitan)* among people your intellect goes astray and is not led to the right path; and when there is much vain talk the palate stiffens from dryness of the mouth." [This is coined] to advise continence in speech.

TUB·RA'Q· **toprāq** "Earth or soil *(turāb)*." **toprāq**

TAB·LUVQ· **toplūq** "Cracks *(šuqāq)* in the ground." 0 **toplūq**

TUT·ΓA'Q· **tutγāq** "A detachment *(jarīda)* that sallies forth at night to capture enemy skirmishers and spies." 0 **tutγāq**

TAR·TUQ **tartuq** Name of a city in Yaγma. 0 **tartuq** N

TAR·ΓA'Q· **taryāq** "Comb *(mušṭ)*." 0 **taryāq**

TUR·LA'Q· **turlāq** "Emaciated *(naḥīf)*," of an animal. And if a person grows up weakly *(šubba . . . bi-ḍ-ḍa'f)* he is called: TUR·LA'Q· **turlāq**. 0 **turlāq**

TARMA'Q **tarmāq** "Claw *(mixlab)*." A certain kind of plant is called: QAR·Γ A'Q· TAR·MA'QY **qaryāq tarmāqi**.[1] 0 **tarmāq**

TUZ·LUQ· **tuzluq** "Salt container *(mimlaḥa)*." 0 **tuzluq**

TUΓ·RA'Q· **toγrāq** "A type of willow *(al-γarab*[2] *wahwa šajar al-hamad* [?]*)*." 0 **toγrāq**

TIΓRA'Q· 'AR· **tiγrāq är** "A sturdy *(jald)* man." Verse: **tiγrāq**

'UΓRA'Q 'ARIY TΓRA'Q	**oγrāq ärі tiγrāq**	V
YYMY 'ANIK 'UΓL'Q	**yēmi anig oγlāq**	
SUVTY 'AZ' SAΓRA'Q	**sūti üzä saγrāq**	
YYRY TQY 'AΓLA'Q	**yēri taqi aγlāq**	

"The tribe[3] of Oγrāq are sturdy, their food is kids, there is ever a cup over

[I. 390/468] **236**

their koumiss, though their land is bare withal." He is describing them as generous and brave. 0

TUΓ·SA'Q· **tuγsāq** "Widow *(armala)*." This is usually used in the paired expression: TUVL· TUΓ·SA'Q· **tūl tuγsāq**. 0 **tuγsāq**

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235 1. Clauson (ED, 550) suggests **qarγa tarmāqi** "crow's foot."

2. MS. *γarb*. According to Lane (p. 2242) *γarab* is generally held to be the willow, *salix Babylonica*; *γarb* is a different tree, from which pitch is extracted, and this might relate it to *hāmid* which can mean "black and stinking (of a fruit)"; but *hamad* is unattested. Perhaps the balsam poplar; see ED, 472.

3. MS. *qatīla*, read *qabīla*.

TAW·RA'Q· **tawrāq** "Speed *(sur'a)*." Hence :: TAW·RA'QIN KAL **tawrāqin käl** "Come quickly." It may be used as an adjective; thus :: TAW·RA'Q· 'YŠJY **tawrāq išči** "A fast *(musri')* worker." **tawrāq**

TUQ·LUQ· **toqluq** "Satiety *(šiba')*." 0 **toqluq**

TUQ·LUQ· **toqluq** "Baldness, of a man; hornlessness, of an animal (*jamam* [defined])."

TALΓUVQ· **talγūq** "A peg *(watid)* that is inserted in the handle of a spade or a pickaxe in order to fasten the blade to it." 0 **talγūq**

TUM·ŠUQ· **tumšuq** "Bird's beak *(al-minqār li-ṭ-ṭayr)*." 0 **tumšuq**

TAM·ΓA'Q· **tamγāq** "Throat, larynx *(ḥalq, ḥanjara)*." 0 **tamγāq**

JAX·ŠA'Q· **čaxšāq** "Stony ground on mountain peaks *(ar-raḍrāḍ fī qulal al-jibāl)*." Proverb: JAX·ŠA'Q· 'UZA' 'UT· BUL·MA'S· JAQ·RAQ· BILA' 'UWṰT· BUL·MA'S· **čaxšāq üzä ot bolmās čaqraq bilä uwut bolmās** 0 "There is no grass on stony mountain ground, there is no shame with a scabby-headed man." 0 **čaxšāq** P

JAX·SA'Q· **čaxšāq** "Dried apricots or raisins *(falīq al-mišmiš wa-z-zabīb)*." Qarluq dialect. 0 D

JA'R JARMAQ **čär čarmaq** "Children *(ad-darādiq wa-l-aṭfāl)*." One word follows closely on the other [i.e. a pleonasm]. A variant is: JAMR·Q **čamraq.** 0 **čarmaq** **čamraq** D

JΓRUQ YIYR· **čiγruq yēr** "Ground that is trampled down hard *(murakkala ṣulba)*." **čiγruq**

JAQ·MA'Q· **čaqmāq** "The fire-stick *(zand)* used to strike a fire." It is a simple noun and also a verbal noun [i.e. "striking a fire"], just as one says [in Arabic] *ḥamd*[1] ("praise, praising") from *ḥamidtu*[2] ("I praised") or *jamd*[3] ("ice, freezing") from *jamada*[4] *l-mā'* ("the water froze"); they are both simple nouns and verbal nouns. 0 **čaqmāq** G

JAL·BAQ· **čalpaq** "Dirt, filth *(qaḍar, wasax)*." 0 JAL·BAQ· 'IYŠ· **čalpaq īš** "A confused *(muxtaliṭ)* affair." 0 **čalpaq**

JUMΓUQ **čumγuq** "A white-footed crow *(al-a'ṣam min al-γirbān)*." The Oγuz leave off the *γayn* and say: JUMQ **čumuq.** They do the same for every quadriliteral word having *γayn* or *kāf* [preconsonantally]. **čumγuq** **(čumuq** D)

"A slanderous *(nammām, muxranbaq)* man" is called: JAM·ΓUQ 'AR· **čamγuq är.** 0 **čamγuq**

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236 1. MS. *jamd.*

2. MS. *jamidat.*

3. MS. *jamida.*

4. MS. *jamd.* These emendations follow EP and Tercüme I, 469.

BAŠΓA'Q· **sapγāq** [Waist] "What is above the hips *(mā fawq al-warikayn)*."[5] **sapγāq**

SAB·LIQ· **sapliq** "Anything that is to be made into the hilt *(miqbaḍ)* of a sword or knife, or the handle *(niṣāb)* of a thing" is: SAB·LIQ· **sapliq**. **sapliq**

[I. 391/470] **237**

"One who squanders his wealth *(man yubaḍḍiru mālahu)*." is called: SAJ·ΓA'Q· KIŠIY **sačγāq kiši**. 0 **sačγāq**

SIJ·ΓA'Q· **sičγāq** "One who moves his bowels frequently *(ya'tarīhi l-γā'iṭ kaṭīran)*." This is an exception to the rule, according to which the *qāf* in this word should be *nūn*, since that is how to form adjectives indicating habitual action. For example: 'UZ·ΓA'N 'AT· **ozγān at** "A horse which continually runs ahead *(sabbāq)*." 0 :: 'UL 'IYŠ QIL·ΓA'N 'L **ol īš qilγān ol** "He is one who works much *(kaṭīr al-'amal)*." 0 **sičγāq** G

SUS·Γ'Q **susγāq** "Anything used to ladle *(yuγrafu bihi)* water, or other." Dialect of Qarluq, Qifčāq, and all nomadic peoples. 0 **susγāq** D

SUΓ·DA'Q· **soγdāq** A people who have settled in Balāsāγūn. They are from Soγd which is between Bukhara and Samarqand, but their dress and manner is that of Turks. 0 **soγdāq** N

SAΓ·RA'Q· **saγrāq** "Drinking cup *(al-qa'b wa-l-ka's allaḍī yušrabu fīhi)*." 0 Proverb [cf. 216 **tergi**]: SA'WIN· SAΓRA'Q· QA' TAKIYR· **sāwin saγrāqqa tägīr** 0 "By (gracious) speech one attains the cup (of emirs in their drinking)" – meaning that one is honored thereby. 0 **saγrāq** P

SIR·MA'Q· **sirmāq** "Pack-saddle cloth *(barḍa'a)* for asses." 0 **sirmāq**

SUΓ·NA'Q· **suγnāq** A city of the Oγuz. 0 **suγnāq** N

SAΓ·LIQ **saγliq** "Ewe *(na'ja)*."[1] Its root-meaning is "milch *(ḥalūb)*." **saγliq**

SUW·LUQ· **suwluq** "Towel *(mindīl)*." 0 **suwluq**

SAQ·LIQ· **saqliq** "Alertness *(al-yaqaẓa fī l-umūr)*." 0 **saqliq**

SUQ·LUQ **suqluq** "Greediness *(ḥirṣ, jašā'a)*" for food, or other. 0 **suqluq**

QAB·ΓA'Q· **qapγāq** "Quiver cover (*'ifāṣ* [defined])." 0 **qapγāq**

QA?·JAQ· **qatčaq** "The place where channels of a river come together *(al-mawḍi' allaḍī yatanāṭaḥu l-miyāh min as-sawā'id)*." 0 **qatčaq**

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5. See ED, 786; G. Clauson, "The Turkish-Khotanese Vocabulary Re-edited," *Islâm Tetkikleri Enstitüsü Dergisi* V.1-4 (1973), pp. 37-45, line 184.

237 1. MS. *naj'a*.

QADRQ **qadraq** "Windings and folds of mountains *(ma'āṭif al-jibāl wa-maḥānīhā).*" Thus :: QAT· QADRAQ **qat qadraq** "A winding and fold *(ma'ṭaf wa-maḥniya).*" 0 **qadraq**

QUD·RUQ· **qudruq** The generic word for all "tails *(aḏnāb).*" :: QUVY· QUD·RŲQIY **qōy qudruqi** "The fatty tail *(alya)* of sheep." 0 'AT· QUD·RUQIY **at qudruqi** "A horse's tail *(ḏanab).*" **qudruq**

Verse:

QUD·RŲQ· QATIΓ TUK·DUMIZ	**qudruq qatiγ tügdümiz**	V
TANK·RIYK· 'ŲKUŠ· 'ŲK·DUMIZ	**tänrig üküš ögdümiz**	
KAM·ŠIB· 'ATIΓ· TAK·DIMIZ	**kämšip atiγ tägdimiz**	
'ALDAB· YANA' QAJ·TIMIZ·	**aldap yana qačtimiz**	

[I. 393/472] **238**

"We tied the horses' tails securely; we praised God Most High greatly (meaning the cry *allāhu akbar* among the heathen ranks), we attacked them and drove the horses, then feigned flight (so that they would come after us and we might round on them and rout them)." 0 QUŠ QUD·RUQY **quš qudruqi** "Bird's tail." Proverb: TUQŲM· BUZŲB· QUD·RŲQ·TA' BIJAK SIYMA' **toqum yüzüp qudruqta bičāk sīma** 0 "After you skin the horse do not break the knife on its tail." This is like the Arabic saying: *šawwā axūka ḥattā iḏā anḍaja rammada* ("Your brother roasted the meat so much that when it was done he put it in the ashes"). P

QUD·RQ **qudruq** "Anal aperture (by allusion) *(yuknā bihi 'an al-faqḥa).*" Thus :: QUD·RUQY 'TK'N KŠIY **qudruqi ötgän kiši** "A much-farting *(nabbāj al-faqḥa)* person." 0

QAR·SA'Q· **qarsāq** "The fennec or corsac fox *(fanak).*" **qarsāq**

QAR·LUQ **qarluq** A tribe of the Turks. They are nomads, not Oγuz, but they are also Turkmān. 0 **qarluq** N

QUR·LUQ **qorluq** "A skin *(šann)* for keeping koumiss." 0 **qorluq**

QARN'Q **qarnāq** A city of the Oγuz. **qarnāq** N

QARNA'Q· 'AR· **qarnāq är** "A large-bellied *('aẓīm al-baṭn)* man." 0

QIRNA'Q **qirnāq** "(Slave-)girl *(jāriya).*" Dialect of Yabāqu, Qāy, Čömül, Basmil, Oγuz, Yemäk, Qifčāq. 0 **qirnāq** D

KUTY QZLA'Q **köti qizlāq** "A red-tailed bird *(al-ḥummara min aṭ-ṭayr wahwa aḥmar aḍ-ḏanab).*" 0 **qizlāq**

QIS·RA'Q· **qisrāq** "Young mare *(ramaka fatiyya)*"; or, according to the Oγuz, "any mare *(ar-ramaka kā'in*^{an} *mā kānat).*" Proverb: QIYZ· BIR·LA' KURAŠMA' QIS·RA'Q BIRLA' YARIŠMA' **qīz birlä küräšmä qisrāq birlä yarišma** 0 "Do not wrestle a virgin (for she is strong and will bring you down), and do not race against a young mare (for she is stronger and more impetuous than an older horse *(faras)* and so will beat you)." This is one of the proverbs of the Khāqāniyya which pertain to the wedding night of Sultan Mas'ūd, when she tripped him with her foot and brought him down. 0 **qisrāq** D P

QIS·MA'Q· **qismāq** "Lasso *(wahaq)*." 0

QUŠ·LUQ **qušluq** "Forenoon *(ḍaḥwa)*." Oγuz dialect. 0 **qušluq** D

QIŠ·LIQ **qišliq** **qišliq**

[I. 394/474] **239**

"Winter house *(bayt šitwī)*; something made for the winter *(šay' u'idda li-š-šitā')*." 0

QUΓ·ŠA'Q NA'NK· **qoγšāq nāṇ** "Something feeble and weak *(fīhi futūr wa-wahn)*." 0 **qoγsāq**

QIF·JA'Q· **qifčāq** A tribe of the Turks. 0 **qifčāq** N

QIF·JA'Q· **qifčāq** Name of a place near Kāšγar.

QUL·BA'Q· **qulbāq** Name of an ascete of the Turks who used to frequent the mountains of Balāsāγūn. They say that he used to write with his hand on hard black stone: TANK·RIY QULIY QUL·BA'Q· **tāṇri quli qulbāq** meaning "God's slave Qulbāq," and the writing would show forth on it in white; and the same on white stone, where the writing would show forth in black. Traces of it are found to this day. 0 **qulbāq** N

QALTUQ **qaltuq** "Horn of the wild ox [i.e. yak] *(qarn baqar al-waḥš)*." It is perforated and used to drink koumiss, etc. **qaltuq**

QULTIQ **qoltiq** "Armpit *(ibiṭ)*." 0 **qoltiq**

QLTQ **qiltiq** "Dandruff, scurf on the head *(ibriyya ar-ra's wa-ḥazāzatuhu)*." 0 **qiltiq**

QAMΓA'Q **qamγāq** "Panic grass *(ṭumām)*." 0 **qamγāq**

QUM·LA'Q **qumlāq** [Hops] A plant similar to bindweed *(lablāb)* which grows in the Qifčāq country. They prepare a drink from it mixed with honey. When this plant is brought on board ship the sea becomes so agitated that the passengers nearly drown. 0 **qumlāq**

QAN·JIQ **qančiq** "Bitch *(kalba)*." 0 To curse out a woman one likens her to this and calls her: FYNJIQ [sic] **qančiq.** **qančiq**

MUN·JUQ **monču**q "Bead, trinket *(kull xaraza min al-ḥulī)*." 0 MUN·JUQ **monču**q "Anything that is hung to a horse's neck, such as gems, lions' paws, or amulets *(tamā'im)*." 0 **monču**q **monču**q

MANJUQ **mančuq** "Anything that is hung *(yu'allaqu)* on a saddle, such as a provisions bag or nose bag *(ḥaqība, mixlāt)*." 0 **mančuq**

MUNΓA'N KIŠIY **munγāq kiši** "A loquacious *(ṭarṭār)* person." **munγāq**

QIS·MA'Q **qismāq** "The two broad straps on either side of the stirrup *(sayray ar-rikāb al-'arīḍayn yakūnu r-rikāb baynahumā)*." **qismāq**

K

BUR·JAK **bürčäk** "Forelock *(nāṣiya)*, of a man; hair of the forelock or mane or tail *(sabība)*, of a horse." 0 **bürčäk**

BIṬRIK **bitrik** "Clitoris *(baẓr al-mar'a)*." 0 **bitrik**

BIṬRK **bitrik** "Pistachio *(fustuq)*." Arγu dialect. 0 D

BIṢTK **bistäk** "Cotton that is carded and ready to be spun *(qaṭ'a quṭn mandūf mu'add li-l-γazl)*." Čigil dialect. 0 **bistäk** D

BSTK **bistäk** "Wick *(fatīla)*." Arγu dialect. D

BUK·SAK **böksäg** "Woman's bosom *(tarība al-mar'a)*." BUK·SAK· **böksäg** "Upper part of the chest *(naḥr)*." 0 **böksäg**

TUT·SUK KIŠY **tütsüg kiši** "A quarrelsome *(mušāḥin)* person." 0 **tütsüg**

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TḤJK **taxčäk** (?) A type of Ṣīnī silk. 0 **taxčäk** ?

TURBK· **törpig** "Adz or file *(safan)*." They also say: TURBKUV **törpigü**. 0 **törpig**

TARLIK· **tärlik** "The saddle felt *(miršaḥa)* which is put under the saddlecloth." 0 **tärlik**

TUR·LUK **türlüg** An expression for "the different types *(anwā')*" of a thing. Thus :: QAJ· TURLK NA'NK· **qač türlüg nāṇ** "Different kinds *(aṣnāf)* of a thing." 0 :: QAJ TUR·LUK· SUVZ· 'AY·ḌIM **qač türlüg sōz aydim** "I said all sorts of things *(qultu anwā'an min al-kalām)*." 0 **türlüg**

TUR·MA'K· **türmāk** "Rolled bread *(zumāward)*." 0 **türmāk**

TIRNA'K **ternāk** "An assembly of the people who agree on a course of action *(miḥfal al-qawm ijtama'ū t-tadbīr)*." 0 **ternāk**

TUŠ·LK 'UVḌIY **tüšlük ōḍi** "Time to halt for a rest *(waqt at-ta'rīs)*." 0 **tüšlük**

TAKRAK· **tägrāk** "Rim *(ḥitār)*" of anything. Thus :: QUḌUΓ TAK·RAKIY **quḍuγ tägräki** "Rim of a well." 0 **tägrāk**

TUK·LUK· **täglük** "Blind *(ḍarīr)*." Thus :: TUK·LUK· KUZLK **täglük közlüg** "A blind man." 0 **täglük**

TAW·LUK· **täwlüg** "Deceiver *(muḥtāl, xaddā')*." 0 **täwlüg**

JAK·RAK· **čäkräk** "A single layered gown *(qabā' ṭāq)* of wool, worn by slaves." 0 **čäkräk**

"A weak-sighted person *(axfaš)*" is called: KUVZIY JAR·LIK **kōzi čärlig.** **čärlig**

JALBAK **čälpäk** "Bleariness of the eye *(ɣamaṣ al-ʿayn).*" 0 **čälpäk**

JIL·DAK **čildäg** "A sore *(qarḥ)* that appears on the upper chest of a horse." It flows with pus and afterwards must be cauterized. 0 **čildäg**

SUR·TUK 'IŠL'R· **sürtük ešlār** "Lesbian *(al-mar'a al-masḥūqa wa-s-sāḥiqa kaḏālika).*" Anything "rubbed *(insaḥaqa)*" is called: SUR·TUK **sürtük.** 0 **sürtük**

SAḎ·RAK·[1] BUVZ· **säḏräk bōz** "Loosely-woven *(muhalhal an-nasj)* cloth." 0 SADRAK QABUΓ **sädräk qapuɣ** "A grated or latticed door *(as-sanjūra wahwa bāb mušabbak).*" 0 **säḏräk**

SUR·JUK **sörčük** "Evening conversation *(samar).*" The Oɣuz have *fatḥa* on the *jīm* and say: SUR·JAK **sörčak.** 0 **sörčük** **sörčäk** D

SALJUK **sälčük** Name of the grandfather of the present Sultans. He was called: SALJUK SUV BA'ŠIY **sälčük sü bāši.** 0 **sälčük** N

SIKRIK **sekrik** "Any place in the mountains that is crossed by jumping *(kull mawḍiʿ fī l-jabal yuʿbaru ʿanhā bi-l-waṭb).*" 0 **sekrik**

SUKRUK **sökrük** "Female organ *(matāʿ al-mar'a).*" 0 **sökrük**

KUBRUK **köprüg** "Bridge *(qanṭara).*" 0 **köprüg**

KUT·LUK· **kötlük** A word of abuse meaning "You effeminate one! *(yā muxannaṭ).*" Its real meaning is "You catamite! *(yā man ʿumila bihi ʿamal qawm lūṭ).*" 0 **kötlük**

TUM·RUK·[2] **tümrüg** "Tambourine *(duff).*" Oɣuz dialect. 0 **tümrüg** D

KUB·JUK· **köpčük** "Saddle cushion *(mīṭara).*" Oɣuz dialect. 0 **köpčük** D

KIR·BIK **kirpik** "Eyelash *(al-hudb fī jafn al-ʿayn).*" 0 **kirpik**

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KAR·TUK **kärtük** "A notch *(ḥazz)* in wood." :: KARTUK KAM·RUK **kärtük kämrük** "Notches and furrows *(ḥuzūz wa-axādid).*" 0 KARTIK **kärtik** "A notch *(ḥazz)* cut in wood to keep tally of bread and the like." **kärtük** **kärtik**

KURŠA'K **küršāk** Name of a food. It is made by boiling millet kernels in water or milk, then butter is put on it, and it is eaten. 0 **küršāk**

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240 1. Dot of Ḏ by later hand (?).

2. Second U changed from A (?).

KAZLIK **käzlik** "A small knife *(sikkīn ṣaγīr)* which a woman keeps with her fastened to her robe." **käzlik**

KUZLUK **közlük** "Something woven from horse tails and put on the eye if it is bleared or dazzled." 0 **közlük**

KUS·RUK· TUŠA'Γ **kösrük tušāγ** "Shackle for the forelegs of a horse *(šikāl yaday al-faras)*." **kösrük**

KWRIK **käwrik** "A thorny tree *(al-'arfaj min aš-šajar)*." 0 **käwrik**

KUWRUK· **küwrüg** "Kettledrum *(al-kūs wa-ṭ-ṭabl alladī yuḍrabu bihi)*." 0 **küwrüg**

KAW·RAK NA'NK **käwräk nāñ** "Any pliant shrub *(kull šay' xirw min aš-šajar)*," such as the castor oil plant, etc. 0 **käwräk**

KAW·ŠAK NA'NK· **käwšäk nāñ** "Anything soft and pliant *(fīhi līn wa-futūr)*," such as a thin garment, etc. **käwšäk**

KUWŠAK 'AT· **köwšäk ät** "Tender *(fīhi raxāwa)* meat." KUWŠAK 'AT·MA'K **köwšäk ätmāk** "Bread made from fine-yeasted dough *('ajīnuhu min xamīr ḥasan)*." 0 **köwšäk**

KUW·LUK· **küwlük** "A clay pellet *(bunduqa min aṭ-ṭīn)*," which may be shot before or after drying. 0 **küwl ük**

KAK·LIK· **käklik** "Partridge *(qabj)*."[1] 0 **käklik**

KAKMAK 'AR· **käkmäk är** "A man hardened by troubles *(ḥārasathu l-umūr wa-qāsā l-miḥan fa-štadda fīhi)*." Its root is: KK **käk** meaning "Hardship *(miḥna)*." Adjectives of this sort are exceptions to the rule, according to which this word should be: KAK·MA'N· ***käkmān**. 0 **käkmäk** G

KAM·DUK SUNKUVK· **kämdük sünük** "A bone stripped of the flesh *(al-'urāq min al-'iẓām)*." **kämdük**

KUNJUK· **könčük** "Opening at the collar *(jayb)*." The Oγuz have *faṯḥa* on the *jīm* and say: KUNAJAK· **könčäk**. 0 **könčük** **könčäk** D

KAN·JA'K **käńčäk** A tribe of the Turks. **käńčäk** N

KAN·J'K SANKIR **käńčäk sänir** Name of a city near Ṭarāz. It is a frontier of Qifčāq. 0 N

KANDUK **kändük** "A vat-shaped container for flour, etc. (*kandūj* [defined])." Käńčäk dialect. 0 **kändük** D

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241 1. MS. *qayḥ*.

KUN·LUK **künlük** "A daily matter *(amr muyāwama)*." 0 KUNLK YIM **künlük yem** "Daily bread *(rizq)*." However, this [expression] is rarely used. 0 **künlük**

MAR·DAK· **märdäk** "Young of the bear *(walad ad-dubb)*." :: 'DIΓ MAR·DAKY **aḍiγ märdäki** "Bear cub *(daysam)*." Some of the Turks call "a suckling pig *(xinnawṣ)*": TUNKUZ MAR·DAKY **toŋuz märdäki**. 0 **märdäk** D

[I. 399/480] **242**

MALDAK NA'NK **mäldäk nāŋ** "Anything felted *(mutalabbad)*," such as the depilated pudendum. **mäldäk**

L

BJΓIL **bičγil** "Cracks *(šuqāq)*" in the hand or foot;[1] also cracks in the gound. 0 **bičγil**

BAS·BAL **basbal** "A single coil of spun thread *(jaḍba min γazl)*." 0 **basbal**

YAS·MIL· **basmil** A tribe of the Turks. 0 **basmil** N

"A quadruped with a white head *(ibyaḍḍa ra'suhu)*" is called: BAŠΓIL YLQY **bašγil yilqi**. 0 **bašγil**

BTMUL **bitmül** "Long pepper *(ad-dār fulful)*." 0 **bitmül**

BUŠKA'L **bösgāl** "Flat bread *(ar-ruqāqa min al-xubz)*." Khāqāniyya dialect. 0 **bösgāl** D

BUΓ·RL **boγrul** "A bulge *(amt)*" in a full bag, a milk-skin,[2] and the like. 0 **boγrul**

BUΓRUL QUVY **boγrul qōy** "A white-throated *(ibyaḍḍa ḥalquhu)* sheep."

BUKTAL 'AR· **büktäl är** "A middle-sized *(rab'a)* man." 0 :: BUKTAL 'AT· **büktäl at** "A blat-backed *(adakk)* horse." 0 **büktäl**

BUKRUL· 'AT· **bögrül at** "A horse white in the flanks *(axṣaf)*." Also a sheep with white spots *(aškal)*, etc. 0 **bögrül**

BND'L **bandāl** (?) *al-karb* [defined as] Something which comes out of a tree in the shape of a shoulderblade, and which boys take and burn, then beat its coals, at night. They call it: 'UVT· BNDA'L **ōt bandāl**. This is in polo [sic]. **bandāl** ?

TAR·ΓIL YIL·QIY **taryil yilqi** "Any animal that has white and black stripes on its back *(fī ẓahrihi xuṭūṭ bīḍ wa-sūd)*," such as "a speckled one *(namiš)*" is: TAR·ΓIL **taryil**. This adjective may modify all animals except horses. 0 **taryil**

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242 1. MS. *rajul*, read *rijl*.

2. MS. *ṭabb*, correct to *waṭb*; cf. 232 **boγruγ**.

TUΓRIL· **toγril** A bird of prey. He kills a thousand geese and eats one. The man's name: TUΓ·RIL **toγril** is after this. 0 **toγril** N

TΓRL **toγril** "Gut-wurst *(am'ā')* stuffed with meat and spices." Känčāk dialect. 0 D

JAŠKA'L **čäškāl** "Earthenware, broken pots *(xazaf,*[3] *burma a'šār)*." Känčāk dialect. 0 **čäškāl** D

SANKIL [sic] **säpgil** "A freckle *(kalafa)* which appears on the face." 0 **säpgil**

SAR·SA'L **sarsāl** "Weasel *(dalaq)*." It is a small animal resembling the sable *(sammūr)*. 0 **sarsāl**

QAR·TA'L 'AT· **qartāl ät** "Meat in which are whiteness and redness *(mujazza')*." QAR·TA'L QUVY **qartāl qōy** "A spotted *(arqaṭ)* sheep." 0 **qartāl**

QIR·ΓIL 'AR· **qirγil är** "A grey-haired *(kahl)* man." 0 **qirγil**

QIZ·ΓUL 'AT· **qizγil at** "A horse between ash and grey *(bayn al-aṭḥal wa-l-ašhab)*." **qizγil**

M

BAJ·KAM· **bäčkäm** "A badge *(sawm)* in the form of a piece of silk or the tail **bäčkäm**

of a wild ox (yak), which marks the warrior during battle." The Oγuz call it: BAR·JAM· **bärčäm**. **bärčäm** D

Verse:

BAJ·KAM· 'URUB· 'AT·LAQA'	**bäčkäm urup atlaqa**	V
'UY·ΓUR·DAQIY TAT·LAQA'	**uyγurdaqi tatlaqa**	
'UΓ·RIY YAWUZ· 'IT·LAQA'	**oγri yawuz itlaqa**	
QUŠ·LAR· KIBIY 'UJ·TUMIZ·	**qušlar kepi učtimiz**	

"We put badges on the horses; we headed for the Uighur dogs (meaning 'people') [lit.: towards the Tats among the Uighur; toward the hidden evil dogs;] we flew (toward them) like birds (until we fell upon them)." 0

BAJ·KUM **bäčküm** "Hall of a house *(saqīfa al-bayt)*." 0 **bäčküm**

BAḌ·RAM· **baḍram** "Joy and laughter among the people *(as-surūr wa-ḍ-ḍaḥika bayn al-qawm)*." The ground, when it has blossomed forth with flowers, is called: BAḌ·RAM· YIYR· **baḍram yēr** meaning "Pleasant ground *(arḍ naziha)*." I do not know the origin of this word, since I have heard it from the lips of Persians. However the Oγuz call a "festival day *(yawm al-'īd)*": BAY·RAM· **bayram**, since it is a day of joy and pleasure. The *ḍāl* has been changed to *yā'* according to their custom. From this point of view the word must be pure Turkic *(luγa maḥḍa)*. 0 **baḍram** **(bayram** D**)**

3. MS. *jazaf*.

:: 'UL YUMUŠ·QA' BIR·TAM BAR·DIY **ol yumušqa birtäm bardi** "He went off on the mission whole-heartedly and for a long time *(munqaṭi'an ṭawīlan)*, as if he did not intend to come back." 0 **birtäm**

BAΓ·RAM· QUM· **baγram qum** "Sand dune *(raml 'ālij jubayl).*"[1] A certain sandy tract *(raml)* between Kāšγar and Yārkānd is called: BAΓRAM QUVMIY **baγram qūmi.** 0 **baγram** N

BU̲XSUM **buxsum** "Millet beer (*mizr* [defined])." 0· **buxsam**

TUM·RUM· YIΓA'J· **tomrum yiγāč** "A piece of wood that is cut *(maqṭū')*," such as a shoemaker's last *('ālat al-iskāf)*, and the like. 0 **tomrum**

TUŠ·RUM **tüšrüm** "A ball of spun thread *(kull dajāja min al-γazl).*"[2] Arγu dialect. 0 **tüšrüm** D

ZUNKM **züngüm** A type of Ṣīnī brocade. 0 **züngüm**

SID·RIM **sidrim** "Strap *(qidd).*" Oγuz dialect. 0 :: SID·RIM 'IYŠLIΓ 'AR· **sidrim išliγ är** "A man who completes a job and leaves nothing over for someone else." 0 **sidrim** D

SAR·QIM·[3] **sarqim** "Hoarfroast *(ṣaqī').*" 0 **sarqim**

KUTRUM **kötrüm** "Bench *(dukkān)* on which one sits." 0 **kötrüm**

KUJRM **köčrüm** "Panic *(faza'a).*" It is when villagers flee into the city. 0 **köčrüm**

KD·RIM 'AT· **kädrim ät** "Skinned *(maslūx)* flesh." 0 **kädrim**

[I. 402/485] 244

KAS·TAM **kästäm** "A feast *(ḍiyāfa)* which one prepares for drinkers who come to him without formal arrangements." 0 **kästäm**

Words Having Two Letters the Same

R

TAR·TAR·[1] **tartar** (**turtur** ?) A bird like the turledove *(qumrī).* **tartar**

:: TAWY 'AM·KY JURJUR **tewe ämgi čurčur** [lit. "the camel's teat **čurčur**"] Onomatopoeic for the fall of milk into the milking dish. 0 **čurčur**

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243 1. MS. *ḥabīl.*

2. MS. *daḥāja min al-'azl.*

3. Second *sukūn* (·) changed from U (?).

244 1. *Sukūns* (·) changed from U (first one is unclear).

:: QARIN QURQUR ʾTY **qarin qurqur etti** "The belly growled *(taqarqara)*." **qurqur**

K

SUKSUK **süksük** "Tamarisk *(γaḍā)*." **süksük**

M

SUM·LIM TAT· **somlim tat** "A Persian who does not know any Turkic." Anyone who does not know Turkic is called: SUM·LIM **somlim**. 0 **somlim**

KUR·KUM **kürküm** "Saffron *(za'farān)*." This word agrees with Arabic, since the Arabs too call it *kurkum*. **kürküm**

Verse: V

BAK·LAR ʾTIN ʾAR·ΓURU̱B·	**beglär atin aryurup**
QAḎΓUV ʾANY TUR·ΓU̱RUB·	**qaḍyu ani turyurup**
MANKZIY YUZIY SAR·ΓARIB·	**mäŋzi yüzi saryarip**
KUR·KUM ʾANKAR· TURTU̱LUVR·	**kürküm aŋar türtülür**

Eulogizing Afrāsiyāb: "The emirs have jaded their horses, and grief has emaciated them; their faces [have turned yellow] as though smeared with saffron." 0

Chapter: *fa'ālil*, in its various vocalizations

J

SARA'ΓUJ **sarāγuč** "A woman's veil *(ximār al-mar'a)*." **sarāγuč**

R

SIPA'QUR **sipāqur** "Nosebag *(mixlāt)*." Its root is: SIB̃ ʾAQURY **sip aquri** meaning "Manger of a foal in its second year *(mi'laf aṭ-ṭanī min al-xayl)*." **sipāqur**

Z

QULA'Þ(W̱)UZ·[2] **qulābuz** "Guide *(dalīl)*." The *bā'* is an alternant of *vāv*. Proverb [cf. 214 **čuwγa**]: QALIN QA'Z QULA'VUZ SUVZ BULM'S· **qalin qāz qulāvuzsūz bolmās** 0 "A flock of geese do not fly without a guide." This is coined to advise someone to follow one who is better guided[3] than himself. **qulābuz** **qulāvuz** D P

Q

JIJA'LAQ·[4] **čičālaq** "The little finger *(xinṣir)*." 0 **čičāla q**

---

2. B altered to W by later hand.
3. MS. *ahḍā*, read *ahdā*.
4. *Sukūn* (·) changed from U; originally JJ'LUQ (?).

JIJA'MUQ **čičāmuq** "The ring finger *(binṣir)*." This is a little-known word.[5] 0 **čičāmuq**

SULA'MUQ **solāmuq** "A left-handed *(a'sar)* man." 0 **solāmuq**

QAR'JUQ· **qarāčuq** A name for al-Fārāb. It is one of the cities[6] of the Oγuz. 0 **qarāčuq** N

QAR'MUQ **qarāmuq** "Corn cockle *(zuwān aṭ-ṭa'ām)*." 0 **qarāmuq**

[I. 404/487] 245

QAMIYJA'Q **qamīčāq** "Tadpole *(du'mūṣ)*." **qamīčāq**

K

TUN'RIK YIYR· **tünārig yēr** "Any dark *(muẓlim)* place." Also "the grave *(qabr)*" is called: TUN'RIK **tünārig**. :: 'AR TUN'RIK·K' KIRDY **är tünārigkä kirdi** "The man entered the grave." 0 **tünārig**

JUM'RUK KŠY **čömārük kiši** "A blear-eyed *(a'maš)* man." 0 **čömārük**

XUJVNA'K [sic] **čüčünāk** (?) "A melon which is sweet-smelling and streaked (*ḥadaja* [defined])." 0 **čüčünāk** ?

BAJ'NAK **bäčänäk** A tribe of the Turks dwelling near Rum. BAJ'NK **bäčänäk** A clan of the Oγuz; BJAN'K **bäčänäk** is a variant. 0 **bäčänäk** N

Chapter: *fa'al'al*, second and fourth radicals vowelled; *fa'allū*

J

TAFIL·ΓUVJ **tawilγūč** "Jujube *(ṭabarxūn)*."[1] **tawilγūč**

D

BUΓUR·DA' SAJ· **buγurda sač** "Curly *(ja'd)* hair." **buγurda**

S

JI?AXSY **činaxsi** (?) An embroidered Ṣīnī silk. **činaxsi** ?

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5. *qalla mā yu'rafu*, last word changed to *ya'rifu* by later hand.
6. MS. *ism bilād*, read *min bilād*, or (Tercüme I, 487n.) *ism balda min bilād*.

245 1. MS. *ṭayarxūn*.

Γ

TABUZ·ΓUV NA'NK **tapuzγu nāṇ** "Riddle *(alγūza).*" 0 **tapuzγu**

TUTUR·ΓUV NA'NK **tutuzγu nāṇ** "Something to be recommended *(ḥaqquhu an yū'aza fīhi).*" 0 **tutuzγu**

SIBIZ·ΓU **sibizγu** "Flute *(mizmār).*" **sibizγu**

SIRIJ·ΓA' **siričγa** "Glass *(zujāj).*" 0 **siričγa**

SAIRIJ·ΓA' **saričγa** "Locust *(jarād).*" An indolent *(raxw)* man is likened to it and called: S AIRIJ·ΓA' 'AR· **saričγa är.** 0 **saričγa**

QUBUR·ΓA' **qoburγa** "Owl *(al-hāma min aṭ-ṭayr).*" **qoburγa**

Q

TRRQUV [sic] YIYR· **tatirqu (?) yēr** "Ground with sparse vegetation *(nabtuhā γayr multaff).*" 0 **tatirqu** ?

TATIR·ΓA' **tatirqa** "A white tanned skin (*qaḍam* [defined]).") 0 **tatirqa**

TAWILQUV **tawilqu** A variant of: TAWIL·ΓUVJ· **tawilγūč** meaning "jujube *(ṭabarxūn).*" 0 **tawilqu** D

'AWIL·QUV **awilqu** Type of plane tree *(šajar al-qarm).* It has red berries, the juice of which is added to the gravy of Tutmāč. Its bark is used as a medicine for ophthalmia. It is also used to dye clothing. 0 **awilqu**

TUQUR·QA' **toqurqa** "The spigot *(ṣunbūr)* on vats or ablution vessels." 0 TUQUR·QA' **toqurqa** Name of a place in the summer pastures of Kāšγar. **toqurqa** N

SAQAIRQUV **saqirqu** "Tick *(qurād).*" 0 **saqirqu**

QASIR·QUV **qasirqu** "Whirlwind *(i'ṣār).*"

K

TUŠR·KUV **tüšürgü** "The outlet *(fūha)* of water into a canal; the place where the run-off from a mill pours *(mafraγ)* into another stream; etc." 0 **tüšürgü**

JAKUR·KA'[2] **čäkürgä** "Locust *(jarād),*" in Oγuz dialect; "locust before it can fly *(qabl an yaṭīra),*" in Turk dialect. Crowded households and armies are likened to them, thus: JUKURK' TAK SUV **čäkürgä täg sü** "An army as thick as locusts." 0 **čäkürgä** D

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2. First A changed from U (?).

SUBUR·KUV **süpürgü** "Broom *(miknasa)*." 0 **süpürgü**

KTUR·KUV **kötürgü** "Conveyance *(minqala)*." 0 **kötürgü**

KASUR·KUV **käsürgü** "Leather bag *(jirāb)*." 0 **käsürgü**

KUSUR·KA' **kösürgä** "A type of rat *(naw' min al-jirḏan)*."[3] 0 **kösürgä**

DUNṮŠKA' **dünüšgä** "Hoary cress *(qunābarī)*." Känčäk dialect. 0 **dünüšgä** D

[I. 406/490] **246**

KIMIŠ·KA' **kimišgä** "An embroidered Käšγar felt." **kimišgä**

M

TAKIRMA' NA'NK **tägirmä nän̡** "Anything round *(mudawwar)*," such as a flat-bread, a hand-mill, or a dirham. 0 **tagirmä**

SAKIR·MA' **säkirmä** Name of a small town on the Khotan road. 0 **säkirmä** N

QUTṮR·MA' BUR·K **quturma börk** "A cap that has two wings *(janāḥān)*,[1] in front and in back." 0 **quturma**

KUJUR·MA' 'UJUQ· **köčürmä očaq** "A stove or fireplace which is portable *(yunqalu)* from place to place." KUJUR·MA' 'UYUN **köčürmä oyun** The game called "Fourteen." You draw four lines on the ground to make the fortress, and ten more for the gates; then you play, using hazelnuts, or the like. 0 **köčürmä**

Those with Quiescent Second Radical and Vowelled Third Radical

T

MINDATUV **mindatu** "Silken canopy *(? qazzīna)*."[2] **mindatu**

J

QUL·NAJIY QIS·RA'Q· **qulnači qisrāq** "A mare that is about to foal *('aqūq)*." **qulnači**

Γ

QAR·NAΓUV 'AR· **qarnaγu är** "A potbellied *(baṭīn)* man." 0 **qarnaγu**

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3. MS. *jirdān.*

246 1. MS. *janāḥā.*

2. Cf. 247 **mandiri** and 264 **mundaru**; ED, 768.

SAΓ·NAΓUV **saγnaγu** "A dried gourd *(qar' yābis)*." 0 **saγnaγu**

QUN·DIΓUV **qondiγu** "Polishing stone *(midwas)*." 0 **qondiγu**

QAM·JIYΓUV **qamčīγu** "A pustule *(baṯra)* that appears on the lips or fingers, with much pain, and with itching and fever." **qamčīγu**

K

TUR·BIKUV **törpigü** "Adz *(safan)*" with which to smooth wood. 0 **törpigü**

TAM·RAKUV **tämrägü** "Tetter (skin disease) *(qūbā')*." 0 **tämrägü**

SUK·NAKUV **sögnägü** "A pustule *(baṯra)* that appears between the nail and the skin." 0 **sögnägü**

KAR·ŠAKUV 'AT· **käršägü at** "A horse with sores on his withers *(bihi dabar bi-minsajihi)*." **käršägü**

M

BUL·ΓAMA' **bulγama** "Gruel *('aṣīda)* that is unsweetened and unbuttered." 0 **bulγama**

JUQRAMA' YUL· **čoqrama yul** "An abundantly-flowing *(fawwāra γazīra*[3] *al-mā')* spring." **čoqrama**

N

BUL·ΓUN' **bulγuna** A shrub *(šajar)* which is red, pliant, and shaped like tamarisk *(ṭarfā')*. Camels feed on it. MALΓUN' **malγuna** is a variant. **bulγuna** **malγuna** D

Chapter: *fu'lulī*

N[4]

BULDUNY **bulduni** (?) Name of a thick mixture of sour and fresh milk *(raṯiyya)* which has grapes or raisins thrown in and is eaten. Känčäk dialect. **bulduni** ? D

R

SUNDIRIY **sondiri** (?) "Sea *(baḥr)*." Proverb: 'Š·YA'K 'AYUR· BAŠIM BUL·SA' SUNDURIY DA' SUVF· 'IJ·KA'Y· MAN **äšyäk ayur bašim bolsa sondurida sūw ičgäy män** 0 "The ass says, 'My head must be sound so I may drink sea water.' " This is coined for one who wishes a long life in order to **sondiri** ? P

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3. MS. *γarīza*.

4. Cf. ED, 335; error for T? therefore **bulduti**?

gain his hopes.

MAN·DIRIY **mandiri** – Čigil dialect – name of the room *(majlis)* where the bride and groom are brought together at night and people shower them with coins *(niṯār)*. **mandiri** D

L

BUSTA̲LY **bustuli** A name for "mountain spinach *(sarmaq)*" which is eaten. **bustuli**

N

KUZKNY **közkäni** (?) "A type of beetle which flies about at night with a buzzing sound (*quṭrub* [defined])." **közkäni** ?

Chapter: *fu'lundī*, in its various vocalizations

D

SUBURN·DIY **süpründi** "Sweepings *(qumāma)*." 0 **süpründi**

SAR·QIN·DIY SUVW̲ **sarqindi sūw** "Drip water *(al-quṭār min al-mā')*." 0 **sarqindi**

QUJ·ΓUN·DIY **quč'yundi** "Onion *(baṣal)*." Čigil dialect. **quč'yundi** D

End of Quadriliteral Chapters

Chapters of Quinquiliterals

Chapter: *fa'al'al*, in its various vocalizations

J

SUQAR·LAJ BUR·K **soqarlač börk** "A tall *(ṭawīla)* cap." 0 **soqarlač**

QAΓUR·MA'J[1] **qa'yurmāč** "Fried wheat *(ḥinṭa maqliyya)*." 0 QAWURMA'J **qawurmāč** – with thin *fā'* – is a variant. **qa'yurmāč** **qawurmāč** D

YU̲UΓR·ΓUVJ· **yo'yury̆ūč** "Pastry roller *(miṭmala)*," for flattening noodle dough, etc. 0 **yo'yury̆ūč**

R

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247 1. First A changed to U (?).

JꞦIΓIL·WA'R· 'UQY **čiγilwār oqi** "Short arrows (*ḫusbāna* [defined])." Verse: **čiγilwār**

'UTRV TURIUB· YAΓDIY [sic] 'ANKAR KIYŠ 'UQY JꞦIΓILWA'R· V
'AY·DIM 'ASIΓ QILΓUV 'AMAS· SAN TAQIY YALWA'R·
utru turip yaγdim aŋar kēš oqi čiγilwār
aydim asiγ qilγu ämäs sän taqi yalwār

Describing the enemy: "When he confronted me I rained down on him short arrows from the quiver, then said, 'Your flattery and cries for mercy will not help you now.' " 0

Γ

:: SAMUR̲·TUΓ̲ 'IYŠ **samurtuγ īš** "A confused, inextricable *(muxtaliṭ lā yudrā maxrajuhu)* affair." 0 **samurtuγ**

QU̲RUT·LUΓ KIŠY **qurutluγ kiši** "One who has dried curds *(ḏū aqiṭ)*." 0 This is like the Arabic expression: *rajul tāmir wa-lābin* ("a man be-dated and be-milked"), meaning: *ḏū tamr wa-laban* ("who has dates and milk"). 0 **qurutluγ**

:: TATIR·LIΓ YIYR· **tatirliγ yēr** "Smooth hard *(ḏāt jadad wa-ṣalāba)* ground." **tatirliγ**

:: QATIR·LIΓ 'AR· **qatirliγ är** "A man with a mule *(ḏū baγl)*." 0 **qatirliγ**

:: BASAR·LIΓ TA'Γ **basarliγ tāγ** "A mountain overgrown with garlic *(ḏū ṯūm)*." **basarliγ**

BAΓIR·LIΓ 'AR· **baγirliγ är** "A man who submits to no one *(lā yanqādu li-aḥad)*." This is like the Arabic expression: *innā la-naḥnu aʿẓam akbād*^{an} *min al-ibil* ("Indeed we are bigger-livered than camels"). 0 **baγirliγ**

:: JAΓIR·LIΓ 'AR· **čaγirliγ är** "A man who has juice *(ḏū ʿaṣīr)*." 0 **čaγirliγ**

[I. 409/494] **248**

SUΓUR·LUΓ· TA'Γ· **suγurluγ tāγ** "A mountain overrun with weasels *(ḏū wabr)*." **suγurluγ**

:: SIΓIRLIΓ 'AR· **siγirliγ är** "A man who has cattle *(ḏū baqar)*." 0 **siγirliγ**

TAWAR·LIΓ 'AR· **tawarliγ är** "A man of wealth *(ḏū māl)*." 0 **tawarliγ**

JAWA'R·LIΓ YIYR· **čawārliγ yēr** "Ground that has kindling *(ḏāt ḍarm)*." 0 **čawārliγ**

BAQIRLIΓ **baqirliγ** Name of a place near Balāsāγūn. 0 BAQIR·LIΓ TA'Γ **baqirliγ tāγ** "A mountain having copper *(ḏū nuḥās)*." 0 **baqirliγ** N

TAMIѰR·LUΓ 'AT· **tamurluγ ät** "Flesh which has veins and sinews *(ḏū ʿurūq wa-aʿṣāb)*." 0 **tamurluγ**

:: QUBZLΓ KIŠY **qopuzluγ kiši** "One who has a lute *(ḏū ʿūd wa-mizhar)*." 0 **qopuzluγ**

QUTUZLUΓ 'AR· **qotuzluγ är** "A man who owns a wild ox (yak) *(ṣāḥib baqar al-waḥš)*." **qotuzluγ**

SAΓIZLIΓ 'AR· **saγizliγ är** "One who has chewing gum *(ḏū 'ilk yumḍaγu)*." 0 SAΓIZ- **saγizliγ**
LIΓ YYR· **saγizliγ yēr** "Ground having pure clay *(ḏāt ṭīna ḥurra)*." 0

SAQIZLΓ TVN **saqizliγ tōn** "A garment with something viscous stuck to it *(fīhi ta'alluq* **saqizliγ**
al-luzūjāt)." 0

QAMIŠ·LIΓ YIYR· **qamišliγ yēr** "A canebrake or reed-bed *(maqṣaba)*." 0 **qamišliγ**

TABUΓ·LUΓ 'AR· **tapuγluγ är** "A man of inveterate service *(ḏū xidma qadīma)*." 0 **tapuγluγ**

QABUΓ·LUΓ 'AW· **qapuγluγ äw** "A house with a door *(ḏū bāb)*." 0 **qapuγluγ**

TATIΓ·LIΓ NA'NK **tatiγliγ nāñ** "Something tasty *(laḏīḏ)*." Its root-form is: TA'TI·Γ·- **tatiγliγ**
LIΓ· **tātiγliγ**. 0

TUTUΓ·LUΓ YIYR· **tutuγluγ yēr** "A land haunted by jinn who injure anyone that **tutuγluγ**
passes through (*majanna* [defined])."

TIḌIΓ·LIΓ NA'NK **tiḍiγliγ nāñ** "Something to which access is prevented *(mamnū' 'an* **tiḍiγliγ**
al-wuṣūl ilayhi)." 0

:: QIḌIΓ·LIΓ BUR·K· **qiḍiγliγ börk** "A cap with a brim sewn on *(ḏāt ḥitār muxayyaṭ)*." **qiḍiγliγ**
0

QUḌUΓ·LUΓ 'AW· **quḍuγluγ äw** "A house with a well *(bi'r)*." 0 **quḍuγluγ**

TARIΓ·LA'Γ **tariγlāγ** "A sown field *(mazra'a)*." 0 **tariγlāγ**

TURUΓ·LA'Γ YYR **turuγlāγ yēr** "Place of residence *(mawḍi' al-iqāma)*." 0 **turuγlāγ**

TARIΓ·LIΓ YIYR **tariγliγ yēr** "Land that is seeded *(ḏāt zar')*"; also, "granary *(hurī)*." **tariγliγ**

SARIΓLΓ 'AR· **sariγliγ ar** "A bilious *(mamrūr)* man." 0 **sariγliγ**

QURUΓLUΓ YA' **quruγluγ ya** "A strung *(muwattar)* bow." 0 **quruγluγ**

BUSUΓ·LUΓ YAΓY **busuγluγ yaγi** "The enemy in ambush *(ḏū l-kamīn)*." 0 **busuγluγ**

QABIQ·LΓ QIYZ· **qapaqliγ qīz** "A virgin *('aḏrā')*." 0 **qapaqliγ**

QAΓTΨIQ·LI·Γ[1] 'AR· **qatiqliγ är** "A man who is a mongrel or half-breed *(hajīn)*"; also, **qatiqliγ**
"one who has a condiment with which to season his food *(lahu idām yu'tadamu bihi)*." 0

BARAΓQ·LIΓ KIŠY **baraqliγ kiši** "A man who has a shaggy dog *(ḏū kalb ahlab)*." 0 **baraqliγ**

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248 1. Final *sukūn* (·) changed from U (originally QITUQLUΓ ?).

JARUQLUΓ 'AR· **čaruqluγ är** "A man with sandals *(muḥtaḍī)*." JARUQLΓ **čaruqluγ** A clan of Oγuz. 0 **čaruqluγ** N

QARAQ·LIΓ· **qaraqliγ** "Any animal which has an eyeball *(lahu muqla)*." :: QARAQ·SIYZ· TAK KU̲IR·VR̲·[2] **qaraqsīz täg körür** "He blinks *(yataγāmazu)* in battle, etc., as though he does not recognize[3] **qaraqliγ**

[I. 411/497] **249**

the combatants and their outfits."

QASUQLUΓ 'AR· **qasuqluγ är** "A man who has a skin of koumiss *(lahu rāwiya al-āmiṣ)*." 0 **qasuqluγ**

QUSIQ·LΓ 'AR· **qusiqliγ är** "A man who has hazels *(ḏū jillawz)*." 0 **qusiqliγ**

:: BAŠAQ·LIΓ SUNKV **bašaqliγ sünü** "A pointed *(ḏāt sinān)* spear." Also, an arrow if it has an arrowhead *(ḏū naṣl)*. 0 **bašaqliγ**

:: TAŠAQ·LIΓ 'AR· **tašaqliγ är** "A man with testicles *(ḏū xuṣya)*." 0 **tašaqliγ**

QAŠUQLUΓ 'AY'Q **qašuqluγ ayāq** "A bowl with a spoon *(ḏāt mil'aqa)*." **qašuqluγ**

BUQUQ·LUΓ 'AR· **boquqluγ är** "A man with goiter *(ḏū ḥawṣala)*." 0 **boquqluγ**

TAQUQLUΓ 'AR· **taquqluγ är** "A man who has chickens *(ḏū dajāj)*." Oγuz dialect. **taquqluγ** D

SUQAQ·LIΓ TA'Γ **suqaqliγ tāγ** "A mountain overrun with antelope *(ḏū 'ufr min aẓ-ẓibā')*." 0 **suqaqliγ**

BALIQLΓ 'UKUZ **baliqliγ ögüz** "A river with fish *(ḏū samak)*." Also, land that has mud *(fīhā waḥl)*, in Arγu dialect. 0 **baliqliγ** D

:: QULA'Q·LIΓ NA'NK **qulāqliγ nāŋ** "A thing with an ear *(ḏū uḏun)*." 0 **qulāqliγ**

QUNUQLUΓ 'AW **qonuqluγ äw** "A house with guests *(ḏū aḍyāf)*." 0 **qonuqluγ**

TU̲RUM·LUΓ 'AR· **torumluγ är** "A man who has a newborn camel *(lahu ibn maxāḍ)*." 0 **torumluγ**

QURU̲MLU̲Γ TA'Γ **qorumluγ tāγ** "A rocky *(ḏū janādil)* mountain." 0 **qorumluγ**

TULUM·LUΓ 'AR· **tulumluγ är** "An armed man *(mudajjaj)*." Verse: **tulumluγ**

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2. First *sukūn* (·) changed from U.

3. *lā yadrī*; corrected, below the line, to *lā yarā*, "does not see" (later hand).

'UNKDUN NALK YALWARMADINK QAJ QATA' BIR·DINK TAW'R TULUMLUΓ BULUB· QATIN·DINK QA'NIK 'AMDY YIYR· SUWA'R V
öŋdün nälük yalwarmadiŋ qač qata berdiŋ tawār tulumluγ bolup qatindiŋ qānig amdi yēr suwār

"Why did you not beg mercy before you paid the tax several times? Now that you are armed you are stubborn. (Go back to paying the tax; if not,) your blood will water the ground." 0

TABAN·LIΓ TAWAY **tabanliγ tewe** "A camel with hooves *(ḏāt al-xuff)*." 0 **tabanliγ**

TUBUN·LUΓ TARIΓ **topunluγ tariγ** "A corn stalk with knobs *(al-burr ḏū l-ku'-bura)*." 0 **topunluγ**

:: BUDUNLUΓ BUQUNLUΓ KIŠY **bodunluγ boqunluγ kiši** "One who has kinsmen *(ḏū raḥṭ wa-'ašīra)*." 0 **bodunluγ boqunluγ**

:: BAQANLIΓ QAḎIŠ· **baqanliγ qaḏiš** "A strap with a ring *(ḏū ḥalqa)*." 0 **baqanliγ**

BADUK QARINLIΓ 'AR· **bädük qarinliγ är** "A potbellied *(baṭīn)* man." 0 **qarinliγ**

QU̲RUN̲·LUΓ 'AW· **qurunluγ äw** "A house blackened with soot *(muswadd min ad-duxān al-mutarākim)*." 0 **qurunluγ**

SAΓIN·LIΓ 'AR· **saγinliγ är** "A man who has milch-ewes *(ḏū ḥalā'ib)*." 0 **saγinliγ**

:: SUΓUNLUΓ TA'Γ· **soγunluγ tāγ** "A mountain overgrown with wild onions *(ḏū 'unṣul)*." 0 **soγunluγ**

:: SAMAN·LIΓ 'AR· **samanliγ är** "A man who has straw *(ḏū tibn)*." 0 **samanliγ**

QAΓUNLUΓ 'AR· **qaγunluγ är** "A man who has a melon *(ḏū baṭṭīx)*." 0 **qaγunluγ**

QUQUN·LUΓ 'UVT **qoqunluγ öt** "A fire with sparks *(ḏāt šarara)*." 0 **qoqunluγ**

[I. 413/500] **250**

QULUNLUΓ QIS·RA'Q **qulunluγ qisrāq** "A mare with her foal following her (*mutliya* [defined])." **qulunluγ**

The principle is that : LIΓ· **-liγ** added to these nouns denotes the owner *(ṣāḥib)* of the object named; or else the passive participle *(maf'ūl)*, which then takes on a variety of nuances that cannot be known in advance; 0 or again, it may indicate nouns of place. The first of these usages is illustrated in the phrase: BADUK QARINLIΓ 'AR· **bädük qarinliγ är** meaning "a potbellied *(baṭīn)* man, one who possesses a large belly *(ḏū baṭn 'aẓīm)*"; also in: SAMNLIΓ 'AR· **samanliγ är** meaning "a man who owns some straw *(ḏū tibn)*." The second is illustrated in the phrase: SARIΓLIΓ 'AR· **sariγliγ är** meaning "A bilious *(mamrūr)* man"; 0 also in: QURQLUΓ YA' **quruqluγ ya** meaning "a strung *(muwattar)* bow." The third is illustrated in the phrase: TARIΓLA'Γ **tariγlāγ** for "sown field *(mazra'a)*"; and in: TURΓL'Γ **turuγlāγ** for "place of residence *(mawḍi' al-iqāma)*." G

Know that most of the words in the quinquiliteral chapter are compounds made from simple triliteral roots.

The suffix with *γayn* has a different connotation from that with *qāf*. The *γayn*[1] is used as I have just shown. The *qāf*[2] is only used for locations *(talzamu l-amākin)*. Example :: TARIΓ·LIΓ 'AW **tariγliγ äw** means "a house having corn *(ḏū ḥinṭa)*," 0 but: TARIΓ·LIΓ [sic] **tariγliq** is "a granary *(hurī)*." 0 QURΓ·LUΓ YA' **quruγluγ ya** is "a strung *(muwattar)* bow," 0 and QURΓLUΓ [sic] **quruγluq** is "a bowcase *(miqwas)*." 0 This is what obliged me to mention several of them, so that they might be known.

In writing the word you may separate the *lām* and *γayn* as long as they are not part of the basic noun. For example, in the phrase: BALIQ·LIΓ 'UKUZ **baliqliγ ögüz** you may separate the: BALIQ· **baliq** from the: LIΓ ·**liγ**. 0 [Another example:] BARAQ· LIΓ 'AR· **baraq liγ är** "a man who has a shaggy dog *(ḏū l-kalb al-ahlab)*." However, the system employed in this book *(? hāḏihi l-jiha)* is better, since it serves for conciseness, both in the patterning *(mīzān)* and in the transcription *(kitba)*.

Q

BURNDUQ **burunduq** "Halter or nose-rope *(zimām)*." 0 **burunduq**

BASINJAQ 'AR· **basinčaq är** "An oppressed *(mustaḍ'af)* man." 0 **basinčaq**

SAIΓIR·JIQ **siγirčiq** "Starling *(ṭayhūj)*." 0 **siγirčiq**

QABIR·JA'Q·[3] **quburčāq** "A wooden case *(tābūt)*." It is usually used to mean "coffin *(tābūt al-mayyit)*." 0 **quburčāq**

QUḎUR·JUQ **qoḏurčuq** [Doll] *(al-kīd* [?])[4] They are figures *(tamāṯīl)* which little girls make[5] to play with, in the shape of people. 0 **qoḏurčuq**

QARINJAQ· **qarinčaq** "Ant *(naml)*." Oγuz dialect. **qarinčaq** D

[I. 415/501] **251**

They also say: QARIN·JA' **qarinča** [608]. 0

?ΓRJAQ **baγirčaq** "Pack-saddle *(akāf)* for asses." **baγirčaq**

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250 1. MS. *qāf*.

2. MS. *γayn*.

3. Altered from QUBURJA'Q.

4. Possibly to be read *al-libd* ("felt") or, perhaps, *al-lu'ab* ("dolls").

5. MS. *taṯḥduh*, read *tattaxiḏuhu*.

TQLAR·SUQ·[1] **tolarsuq** (?) "Heel *('aqib)*," usually of an animal. 0 **tolarsuq** ?

BAΓIR·SAQ KIŠY **baγirsaq kiši** "A compassionate, kindly *('aṭūf ḥafī)* person." 0 **baγirsaq**

BAΓIRSUQ **baγirsuq** "Intestines *(mi'ā')*." 0 **baγirsuq**

BAΓIR·DAQ **baγirdaq** "A woman's bodice *(ṣudra al-mar'a)*." 0 **baγirdaq**

QQRUΓ̲SAQ **quruγsaq** "Stomach *(ma'ida)*." "A bird's gizzard *(qāniṣa aṭ-ṭayr)*" is also called: QURQΓ̲SA'Q **quruγsāq**. 0 **quruγsaq**

BUTURΓA'Q **buturγāq** [Burr] "A thorn *(šawk)* shaped like a pistachio, with hooks that catch on clothing, etc." 0 **buturγāq**

TABUZ·ΓUQ **tapuzγuq** "Riddle *(alγūza)*." 0 **tapuzγuq**

TQBUL̲ΓA'Q **topulγāq** "Sedge *(su'd)*." TUBLΓA'Q **topulγāq** "Colic *(qūlanj)*." 0 **topulγāq**

SIDIR·ΓA'Q **sidirγāq** "Cloven hoof *(ẓilf)*." 0 **sidirγāq**

QUDR·ΓA'Q· **qudurγāq** "One of the two tails of a gown *(aḥad ḍaylay al-qabā' xalfan)*." 0 **qudurγāq**

QAḌIZ·ΓA'Q· **qaḍizγāq** "A blister *(majl)* on the hand, from working." 0 **qaḍizγāq**

BADIJ·LIQ YΓA'J· **badičliq yiγāč** "A piece of wood to make into a vine trellis *('arīš al-karm)*." 0 **badičliq**

J?AJLAQ **čanačliq** "Awkwardness, effeminacy *(xurq, taxnīṯ)*." 0 **čanačliq**

BAΓIR·LAQ **baγirlaq** "Sandgrouse *(qaṭāt)*." **baγirlaq**

TAWAR·LUQ· **tawarluq** "Pantry *(xizāna)*." 0 **tawarluq**

TURQQ̲LUQ· **turuqluq** "Emaciation *(huzāl)*." 0 **turuqluq**

TARIΓ·LIQ **tariγliq** "Granary *(hurī)*." **tariγliq**

JUBULMAQ **čubulmaq** (?) "Dried apple *(falīq at-tuffāḥ)*." Utluq[2] dialect. 0 **čubulmaq** ?

JUMUŠLUQ **čomušluq** "Privy *(kanīf)*." D **čomušluq**

JARUQLUQ **čaruqluq** "A strip of leather to be made into sandals *(u'idda . . . li-l-ḥiḍā')*." 0 **čaruqluq**

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251 1. First *sukūn*(·) changed from U; originally TLURSUQ.

2. Spelled 'TLIQ – see 62, n. 1.

TANUQLUQ **tanuqluq** "Testimony *(šahāda)*." 0 **tanuqluq**

TUΓA'Q·LIQ **tuγāqliq** "A piece of wood to be made into a strainer *(fidām)*." 0 **tuγāqliq**

SATIΓLIQ NA'NK **satiγliq nāṉ** "Something ready for sale *(mu'add li-l-bay')*." 0 **satiγliq**

SARIΓLIQ[3] **sariγliq** "Yellowness *(ṣufra)*" of things. 0 **sariγliq**

SIRUQLUQ· YIΓA'J· **siruqluq yiγāč** "A piece of wood to be made into a tent pole *(ṣaqb)*." 0 **siruqluq**

SUΓIQLIQ NA'NK **soγiqliq nāṉ** "Anything prepared for the cold *(mu'add li-l-burūda)*." 0 **soγiqliq**

QBAQLQ **qabaqliq** "A squash patch *(manbit al-qar')*." 0 **qabaqliq**

QAḌAŠ·LIQ[3] **qaḍašliq** "Brotherhood, kinship *(uxuwwa, qarāba)*." 0 **qaḍašliq**

QURUΓ·LUQ **quruγluq** "Dryness *(jafāf)*" of a thing. 0 **quruγluq**

QRUΓLQ **quruγluq** "Bowcase *(miqwas)*." Thus :: KYŠ QRUΓLUQ **kēš quruγluq** "Quiver and bowcase."

QAŠIQLIѰQ· MUNKUZ· **qašuqluq münüz** "A horn to be made into a spoon *(mil'aqa)*." 0 **qašuqluq**

SARAN·LIQ **saranliq** "Miserliness *(buxl)*." Verse: **saranliq**

NAKIN TUTAR BAK·LAYUV 'UVZY Y?MA'S V
SARANLIQIN· SIΓ·TAYUV[3] 'ALTUN· YIΓ'R[3]
nägin tutar bäkläyü özi yēmäs
saranliqin siγtayu altun yiγār

Describing human nature:

[I. 416/504] **252**

"Man hoards up his wealth and holds on to it tightly, crying over it out of miserliness, while he piles up gold; then he leaves it to someone else!" 0

[He holds tight to his wealth and does not eat
Crying because of miserliness, he piles up gold.]

QAΓUNLUQ **qaγunluq** "Melon patch *(mabṭaxa)*." 0 **qaγunluq**

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3. Waterstained, text unclear.

QUNQLUQ 'AV· **qonuqluq äv** "Guest house *(bayt aḍ-ḍiyāfa).*" 0 **qonuqluq**

TAΓUZMQ 'AR· **taγuzmaq är** "A short and stout *(b uḥtur qaṣīr)* man." There is also a **taγuzmaq** variant with *qāf* [i.e. **taquzmaq**]. Also for other things. 0 **(taquzmaq D)**

MUΓUZ·ΓAQ **muγuzγaq** "A fly *(ḍubāb)* that resembles the bee *(naḥl).*" Arγu dialect. **muγuzγaq D**

This suffix has five usages: (1) To form a noun in the meaning of a verbal noun *(maṣdar).* G Example: Ų'ULUΓLUQ **uluγluq** "Deeming oneself great *(kibriyā')*," derived from : 'ULΓA'Ḏ·TIY **ulγāḍti** meaning "he became great *(kabura)*"; :: QŲRUΓLUQ **quruγluq** "Dryness *(jafāf)*," derived from: QURINDIY NA'NK **qurindi nāṇ** meaning "the thing dried *(jaffa).*" (2) To form a noun denoting that one thing has been prepared *(mu'add)*, or is in store *(muddaxar)*, for something else. Example: SURUQ·LUQ YIΓA'J **siruqluq yiγāč** "a piece of wood prepared to be made into a tent pole *(mu'add li-yuttaxaḍa minhu ṣ-ṣaqb)*"; :: TUQA'Q·LIQ [sic] YIΓA'J· **toγāqliq yiγāc** "A piece of wood in store to be made a strainer." (3) To form a noun denoting the place where something grows. Example: QABAΓLIQ [sic] **qabaqliq** "squash patch *(manbit al-qar')*"; 0 QAΓUNLUQ **qaγunluq** "melon patch." (4) To form a simple noun, unconnected with these other meanings. Example: BAΓIR·LAQ **baγirlaq** "sandgrouse *(qaṭāt)*"; SIΓIRJUQ **siγirčuq** "starling *(ṭayhūj).*" This is a guide to form words which are not enumerated. They follow the explanation given here. If you regard the matter from this point of view you will find nothing that deviates from the rule. (5) to form a verbal noun *(maṣdar).* Example: TŲRUQ·LUQ **turuqluq** "Emaciation *(huzāl).*"

K

KIRIT·LK **kiritlik** "Lock *(γalaq).*" KRIT·LK QABUΓ **kiritlig qapuγ** "A locked *(muγlaq)* door." **kiritlik kiritlig**

KUZAT·LIK NA'NK **közätlig nāṇ** "Something preserved *(maḥfūẓ).*" 0 **közätlig**

JUKŲT·LŲK· **čökütlük** "Shortness of stature *(qaṣr al-juṯṯa).*" 0 **čökütlük**

SUKUT·LUK· **sögütlük** "Willow orchard *(manbat šajar al-xilāf)*," with the hard *kāf.* The owner *(ṣāḥibuhu)* would be with the thin *kāf* [**sögütlüg**]. 0 **sögütlük (sögütlüg)**

KUZJ·LŲK·

TITIK **küzäčlik titig** "Clay to be made into a pot *(bastūqa).*" The owner would be with the thin *kāf* [**küzäčlig**]. 0 **küzäčlik (küzäčlig)**

TAMURLK **tämürlük** "The place where iron ore is smelted *(al-mawḍi' allaḏī yuḏābu fīhi ḥijāra al-ḥadīd wa-yuxallaṣu minhā l-ḥadīd).*" The owner would be with the thin *kāf* [**tämürlüg**]. 0 **tämürlük (tämürlüg)**

KMURLK **kömürlük** "A tree, or a place, for charcoal *(šajar al-faḥm wa-mawḍi' al-faḥm).*" The owner would be with the thin *kāf* [**kömürlüg**]. 0 **kömürlük (kömürlüg)**

TABIZ·LIK **täpizlik** "Envy *(ḥasad)*." Thus :: 'NIK TBZLIKY KIM·KA' TAL·QA'R· **anig täpizliki kimkä talqār** "To whom does his envy do harm?" 0 **täpizlik**

TTIZLIK **titizlik** "Bitterness *('afūṣa)*," as with the taste of myrobalan. **titizlik**

BUŠINJAK **büšinčäk** "A cluster of grapes *('unqūd al-'inab)*." Känčäk dialect. 0 **büšinčäk** D

TKIRMAK **tägirmäk** "Camel litter *(hawdaj)*." The Oγuz sometimes call it: 'UKUR·MAK **ügürmäk**. **tägirmäk (ügürmäk** D)

ŠAKIRTU̲K· **šäkirtük** "Pistachio *(fustuq)*." 0 **šäkirtük**

KABAZLK **käbäzlik** "Cotton field *(maqṭana)*." To describe the person you say: KBAZLK 'AR· **käbäzlig är** meaning "A man who has cotton *(ḏū quṭn)*." 0 **käbäzlik käbäzlig**

BAḌIZ·LIK 'AW **bäḍizlig äw** "An ornamented *(muzaxraf)* house." 0 **bäḍizlig**

KIḌIZ·LIK YUVNK **kiḍizlik yūṇ** "Wool prepared for making felt *(libd)*." The owner would be with the thin *kāf* [**kiḍizlig**]. 0 **kiḍizlik (kiḍizlig)**

TAKUZLK **tögüzlük** "A horse's having a blaze *(kawn al-faras aγarr)*." Proverb: 'AT· TA̲KUZLKY 'ĀY· BUL·M'S **at tögüzlüki āy bolmās** 0 "The horse's blaze is not (a substitute for) the moon." This is coined when one wishes something small to take the place of something big. 0 **tögüzlük** P

SAMIZ·LIK **sämizlik** "Fatness *(siman)*." 0 **sämizlik**

KUWAZ·LIK **küwäzlik** "Insolence *(baṭar)*." Verse: **küwäzlik**

'ŠTIB· 'TA' 'NA'NK NIK SAWLARNY QADIR·MA' V
NANK· QUB· BULUB· KUWAZ·LIK QILNB· YAN' QUTURMA'
eštip ata anāṇnig sawlarini qadirma
näṇ qut bulup küwäzlik qilnip yana quturma

"When you hear the words of your parents do not turn (their words against them); when you find wealth and fortune[1] (do not boast) nor let insolence seize hold of you and do not overstep your limit." 0

JAJAKLK **čečäklik** Name for "a place where flowers grow *(mawḍi' yanbut fīhi z-zahr)*." 0 **čečäklik**

KABAKLK **käpäklik** "The place where bran is made *(al-mawḍi' alla̲ḏī yuj'alu fīhi n-nuxāla)*." The owner would be with the thin *kāf* [**käpäklig**]. **käpäklik (käpäklig)**

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253 1. MS. *jidd*, read *jadd*.

TUWAK·LIK **tüwäklik** "A branch that is to be made into a blowgun *(mā kāna min al-γuṣn mu'add li-yuttaxaḍa minhu marmā l-banādiq* **tüwäklik**

[I. 419/508] **254**

bi-n-nafas) for shooting at small birds."

BTIK·LIK· N'NK **bitiglik nāŋ** "Something suitable to be written upon *(mu'add li-yuktaba 'alayhi)*." The owner would be with the thin *kāf* [**bitiglig**]. 0 **bitiglik (bitiglig)**

KADUKLK KIḌIZ· **kädüklük kiḍiz** "Felt which has been prepared for making a raincoat *(mimṭar)*." The owner would be with the thin *kāf* [**kädüklüg**]. **kädüklük (kädüklüg)**

:: 'YŠLIΓ KUḌKLK 'AR· **išliγ köḍüglüg är** "A man who has toil and trouble *(ḏū ɜuγl wa-'amal)*." One does not say: KUḌKLK **köḍüglüg** alone. **köḍüglüg**

TIRAIKLK **teräklik** "A poplar orchard *(manbit al-ḥawr)*." The owner would be with the thin *kāf* [**teräklig**]. 0 **teräklik (teräklig)**

:: BUV NA'NK· 'UL BIZK' KARAKLK **bu nāŋ ol bizkä käräklig** "This is something that is necessary *(yanbaγī)* for us." 0 **käräklig**

BAŠIK·LIK 'URA'ΓUT **bešiklig urāγut** "A woman who has (a baby and) a cradle *(ḏāt raḍī' wa-mahd)*." 0 **bešiklig**

TUŠAK·LIK BAR·JIN **töšäklik barčin** "Brocade (or other) to be made into bedding *(firāš)*." The owner would be with the thin *kāf* – I mean the owner of the bedding [**töšäklig**]. 0 **töšäklik (töšäklig)**

:: KUŠIK·LIK· YYR· **köšiklig yēr** "A shaded *(muẓallal)* place." **köšiklig**

TIKIKLK TUVN **tikiglig tōn** "A sewn *(muxayyaṭ)* garment." 0 **tikiglig**

TUKKLK TARIΓ **töküklüg tariγ** "Poured *(maṣbūb)*[1] wheat," or other. **töküklüg**

:: KVJ·LK BIÎLAK·LIK KŠY **kūčlüg biläklig kiši** "A person with a strong arm *(qawī ḏū sā'id)*." 0 **biläklig**

"One who is knowing, intelligent, and wise *('ālim 'āqil ḥakīm)*" is called: BLIKLK KŠY **biliglig kiši.** **biliglig**

BALIK·LK KBA'Z **biliklik käbāz** "A piece of cotton to be made into a wick *(quṭna mu'adda li-l-fatīla)*." 0 **biliklik**

KULUK·LK 'AR· **kölüklüg är** "A man who has a beast of burden *(lahu ḥamūla wa-ẓahr)*." 0 **kölüklüg**

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254 1. MS. *maṣūna.*

KULIKLIK YYR· **köliklig yēr** "A shaded *(muẓallal)* place." 0 **köliklig**

BURN·JUK **bürünčük** "A woman's veil *(ximār al-mar'a)*." **bürünčük**

BILIN·JAK· NA'NK **bilinčäk nāṇ** The name for "anything stolen *(masrūq)* which is later found in the hands of the stealer or of someone else." Thus :: BILIN·JAK· BΨIL·DY **bilinčäk bildi** "He recognized[2] the stolen article in the hands of the stealer." 0 **bilinčäk**

TARINJAK **tärinčäk** "A thin cloak *(rayṭa)*." Oγuz dialect. **tärinčäk** D

This suffix has five usages: G

(1) To form a noun denoting the place where something grows. Example: SUKUT·LUK **sögütlük** "willow orchard *(manbit al-xilāf)*." Or denoting the place where something is put. Example: KABAK·LIK **kapaklik** "A place for bran *(mawḍi' an-nuxāla)*."

(2) To form a noun denoting that something has been prepared *(udduxira)* to be made into the thing mentioned. Example: TUŠAK·LIK BAR·JIN· **töšäklik barčin**

[I. 421/511] **255**

"brocade prepared for making bedding"; :: BUV YΓA'J 'UL QABUΓ·QA' TIRAK·LIK **bu yiγāč ol qapuγqa tiräklik** "This is a piece of wood that is to be made into the bar of a gate *(mu'add li-lizāz al-bāb)*." 0

(3) To form a noun denoting abstract verbal nouns *(bi-ma'nā l-maṣdar fī ṭ-ṭabāyi')*. 0 Example: KUWAZLK **küwäzlik** "insolence *(baṭar)*"; YKITLIK **yigitlik** "youth *(šabāb)*."

If the word falls in one of these three categories it has the strong, genuine *kāf*, no other, in all dialects.

(4) To form a noun denoting the owner of the thing named. Example: BILAK·LIK 'AR· **biläklig är** "A strong-armed *(ḏū sā'id qawī)* man"; :: BITK·LIK 'AR· **bitiglig är** "A man who has an amulet *(ḏū ruq'a)*." This corresponds to the Arabic pattern in: *rajul tāmir wa-lābin* ("a man be-dated and be-milked)." 0

(5) To form a noun denoting the passive participle. Example :: BLIK KIŠY 'ARA' 'ULK·LK 'UL **bilig kiši ara ülüglüg ol** "Intelligence is divided *(maqsūm)* among people"; 0 :: TUŠAK·LIK TUŠA'K **töšäklig töšäk** "bedding that is spread out *(mafrūš)*." 0

If it is in one of these two categories it has the thin *kāf*, no other.

All these words are composed of simple triliteral nouns plus the suffix, with the hard or thin *kāf*, in this chapter, or with the *qāf* in the last section, with the meanings that I have mentioned.

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2. *'arifa wa-wajida*; perhaps *wajada* "He found," thus **buldi** .

As for quadriliterals and quinquiliterals, etc., beyond the simple stem, in the sound pattern, one adds the *lām* and *qāf* to those roots of the *qāf* or *išbā'* variety, but *kāf* to those roots of the *kāf* or *rikka* variety, in all of the five meanings. This rule holds in all cases, without any exception in any of the dialects.

Chapter: *fa'allān,*[1] second radical vowelled, third unvowelled

J

BAL·IQ·JIN **baliqčin** Name of a white bird which hunts fish and is called "heron *(mālik al-ḥazīn)*." **baliqčin**

D

JUΓUR·DA'N **čuγurdān** **čuγurdān**

[I. 423/512] **256**

"water-bank or cliff *(juruf)*."

Z[1]

QURΓŽIYN **qoruγžīn** "Lead *(usruf)*," with *zāy* between the two points of articulation. The Oγuz drop several letters and say: QUŠUVN· **qušūn**. **qoruγžīn (qušūn D)**

S

BUDUR·SIYN **budursīn** "Quail *(salwā)*." Verse: **budursīn**

'UZUM MANIK BUDUR·SIYN·	**özüm mänig budursīn**	V
'UVTIY 'ANIK JAQ·LANUVR	**ōti anig čaqlanūr**	

0 Describing his love: "My soul is (like) a quail *(summānā)*, tossing and turning over the fire of (love for) him." 0

Γ[2]

TWIŠΓ'N **tawišγān** "Rabbit *(arnab)*." 0 TWIŠΓ'N YLY **tawišγān yili** One of the twelve years in Turkic. 0 **tawišγān**

TAWU̲Š·ΓA̲'N 'UKUZ· **tawišγān ögüz** Name of a river which flows by the city of Uč. 0 N

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255 1. MS. *fa'lalān.*

256 1. MS. R.

2. MS. ' *('ayn).*

:: BUV 'IT· 'UL KIŠIY K' JABIT·ΓA'N **bu it ol kišikä čapitγān** "This is a dog which always attacks *(abad^{an} yaḫmilu 'alā)* a person (to bite him)." JABIT·ΓA'N 'AR· **čapitγan är** "One who strikes necks *(ḍarrāb li-l-a'nāq)*," in Uighur dialect. 0 **čapitγān** D

:: BUV 'AT· 'UL QUḌ·RUQ SABIT·ΓA'N· **bu at ol quḍruq sapitγān** "This is a horse which always moves *(abad^{an} yuḥarriku)* its tail." Also of a dog who wags *(tabaṣbaṣa)* his tail when he wants some bread or when he sees his people and fawns on them. 0 **sapitγān**

QAḌIT·ΓA'N 'AR· **qaḍitγān är** "A man who obeys no one *(lā yanqādu li-aḥad)*." The same for an animal that is refractory *(ḥarūn)*. 0 **qaḍitγān**

:: BUV 'AR· 'UL TALIM TARIΓ TARIT·ΓA'N **bu är ol tälim tariγ taritγān** "This is a man who often has his fields sown *(kaṯīr^{an} mā ya'muru bi-z-zirā'a)*." 0 **taritγān**

:: BUV 'AR· 'UL TALIM· 'UZUM· QURIT·ΓA'N· **bu är ol tälim üzüm quritγān** "This is a man who often dries *(kaṯīr^{an} mā yujaffifu)* grapes (or other)." 0 **quritγān**

:: BUV 'AT· 'UL TALIM· TUB·RA'Q· TUZIT·ΓA'N **bu at ol tälim toprāq tozitγān** "This is a horse that often raises dust *(kaṯīr^{an} mā yuhayyiju l-γubār wa-yuṯīruhā)*." **tozitγān**

:: BUV 'UT· 'UL QARIN· BUĄŠUT·ΓA'N **bu ot ol qarin bošutγān** "This is a medicine which relaxes *(yushilu)* the bowels." The same for anything that often weakens something strong by loosening *(yuhīnu quwwa aš-šay' bi-l-ḥall)*. 0 **bošutγān**

:: BUV 'AR· 'UL 'AWINK' TALIM TAWA'R· TAŠIT·ΓA'N **bu är ol äwiṇä tälim tawār tašitγān** "This is a man who often has goods conveyed *(naql)* to his house (or other)." 0 **tašitγān**

:: BUV 'UVT· 'UL 'AŠYJ TAŠIT·ΓA'N **bu ōt ol ešīč tašitγān** "This is a fire that makes the kettle overflow *(mufawwira)*." 0

:: BUV 'AR· 'L 'ATIN QAŠIT·ΓA'N **bu är ol ätin qašitγān** "This is a man who often has his body scratched *(ḥakk)*." 0 **qašitγān**

:: BUV 'AR 'UL MANY TUVT·JIY QAQIT·ΓA'N· **bu är ol mäni tütči qaqitγān** **qaqitγān**

"This is a man who always rouses my anger and annoyance *(abad^{an} yūqi'unī fī l-γaḍab wa-ḍ-ḍajar)*." 0

:: BUV 'AR· 'UL 'ATIN· TALIM QALIT·ΓA'N **bu är ol atin tälim qalitγān** "This is a man who always makes his horse jump *(yuwaṯṯibu)*." 0 **qalitγān**

:: BUV KUN 'UL KUVZ QAMAT·ΓA'N **bu kün ol kōz qamatγān** "This is a sun which is dazzling *(muḥayyira)* to the eye." 0 **qamatγān**

:: 'UΓUL· MANIY 'AWK' QUMIT·ΓA'N 'L **oγul mäni äwkä qomitγān ol** "My son makes me long *(mušawwiq)* for home (or other) always." 0 **qomitγān**

:: BUV 'UT· 'UL BURUN· QANAT·ΓA'N **bu ot ol burun qanatγān** "This is a medicine which always makes the nose bleed *(mura''if)*." **qanatγān**

:: 'UK·DIY 'UL 'ARIK QANIT·ΓA'N **ögdi ol ärig qanitγān** "Praise ever gladdens *(muhizza abad^{an})* a man." 0 **qanitγān**

:: BUV KIŠY 'UL SUVZ BATUR·ΓA'N **bu kiši ol sōz baturγān** "This is a man who is in the habit of keeping a secret *(min 'ādatihi kitmān al-kalām)*, etc." 0 **baturγān**

:: BUV 'AR· 'UL 'AŠ· TATUR·ΓA'N **bu är ol aš taturγān** "This is a man who habitually feeds *(min 'ādatihi iḍāqa aṭ-ṭa'ām)* (guests, or others)." **taturγān**

Verse [cf. 306 **qatar-**]:

'AR·DIY 'AŠIN TATUR·ΓA'N	**ärdi ašin taturγān**	V
YAWLAQ YAΓIΓ QAJURΓA'N	**yawlaq yaγiγ qačurγān**	
'UΓRAQ SUVSIN QAY·TARΓA'N	**oγraq sūsin qaytaryān**	
BAS·TIY 'ULM 'AX·TARUV	**basti ölüm axtaru**	

Eulogizing a man: "He was a feeder *(miṭ'ām)* of guests, a repeller of enemies, one who used to drive back the army of Oγraq (by his firmness), till death brought him down." 0

TUBR·ΓA'N YYR· **topurγān yēr** "Soft bare ground from which the dust rises when it is trod (*layna, baṭna* [defined])." 0 **topurγān**

SUBUZ·ΓA'N [sic] **suburγān** "Sepulchral vault *(nāwūs)*; tombs of the infidels *(maqābir al-kafara)*." Proverb: SUBUZ·ΓA'N DA' 'AV· BUL·M'S TUBR·ΓA'N DA' 'AW BULM'S **suburγānda äv bolmās topuryānda aw bolmās** "There is no house (for the living) in old tombs *(maqābir qadīma)*; (similarly) game does not inhabit bare ground *(baṭina)*" – it only frequents places where there are water and vegetation. 0 **suburγān** P

QABAR·ΓA'N **qaparγān** "A pustule *(baṭra)* that appears on the body, with itching and fever." **qaparγān**

:: BUV 'AR· 'UL 'KUŠ QATURΓ'N **bu är ol üküš qaturγān** "This is a man who is very jovial *(kaṯir aḍ-ḍaḥk wa-s-surūr wa-l-faxr)*." **qaturγān**

:: BUV 'AR· 'UL TA'ŠIΓ YYR· DAN QUBUR·ΓA'N **bu är ol tāšiγ yērdän qopurγān** "This is a man who quarries *(qallā')* rocks from the earth." Also of other things. **qopurγān**

::

[I. 426/517] **258**

BUV 'AR· 'UL 'ĀJIΓ TUḌUR·ΓA'N· **bu är ol āčiγ toḍurγān** "This is a man who fills *(mušabbi')* the hungry always." Its root-form is: TUḌ·ΓURΓA'N **toḍyurγān.** **toḍurγān**

:: BUV 'AR· 'UL SIḌRIM· SIḌIR·ΓA'N **bu är ol siḍrim siḍirγān** "This is a man who is always cutting strips of leather from a hide and peeling off the hair *(yattaxiḍu l-qidd wa-yaqudduhu min al-jild wa-yaqšuru 'anhu š-ša'r)*." The same for anyone who is characterized by peeling *(qašr)* something. 0 **siḍirγān**

:: BUV 'AL·B· 'UL YAΓIYNY QAY̲·TAR·ΓA'N[1] **bu alp ol yaγïni qataryān** "This is a warrior who always drives back the enemy batallion *(yaruddu l-xamīs abadan)*." 0 **qataryān**

:: BUV 'AR· 'UL QUNUQ·NIY QAJUR·ΓA'N **bu är ol qonuqni qačuryān** "This is a man who always drives away *(ṭarrād naffār)* guests (or other)." **qačuryān**

:: BUV 'AR· 'UL KŠIYK'(Y)[2] QJUR·ΓA'N **bu är ol kišïkä qičuryān** "This is a man who, when he sees someone alighting at his place, always becomes ill-mannered and condescending *(yasū'u xuluquhu wa-yubayyinu min nafsihi l-kibr wa-l-faxr dā'iman)*." **qičuryān**

:: BUV 'AR· 'UL 'ARAN BUY·NIN QAḌIRΓ'N **bu är ol ärän boynin qaḍiryān** "This is a man who always bends *(yalwī)* men's necks." 0 **qaḍiryān**

:: BUV 'UVT 'UL 'IŠYJ TAŠU̲R̲·ΓA'N̲· **bu öt ol ešïč tašuryān** "This is a fire that makes the kettle overflow *(mufawwira)*." The same for a torrent that always causes the cistern to overflow and disperse *(afāḍa mā' al-ḥawḍ wa-hazamahu abadan)*. 0 **tašuryān**

QAQUR·ΓA'N [sic] **qaγuryān** A bread that is kneaded with butter and cooked in the oven. 0 **qaγuryān**

:: BUV BILA'ZUK 'UL BILAK QAWUR·ΓA'N **bu bilāzük ol biläk qawuryān** "This is a bracelet that always squeezes *(yaḍγaṭu)* the wrist." 0 **qawuryān**

:: BUV 'UΓUL· 'UL BURU̲NIY TA̲MUR̲·ΓA̲'N **bu oγul ol burni tomuryān** "This is a boy whose nose is always bleeding *(yar'ufu)*." 0 **tomuryān**

SAΓIZ·ΓA'N **saγizγān** "Magpie *('aq'aq)*." 0 **saγizγāṇ**

QU̲DUZ̲·ΓUVN̲· **quduzγun** "Crupper of the saddle *(ṭafar as-sarj)*." 0 **quduzγūn**

:: BUV 'AR· 'UL KIŠY BRLA' TUTJY TURUŠ·ΓA'N **bu är ol kiši birlä tutči turušyān** "This is a man who always opposes *(yuqāwimu)* people." 0 **turušyān**

:: 'ULA'R 'IK̃Y TAWA'R· SATIŠ·ΓA'N 'ALIŠ·ΓA'N LA'R 'UL **olār ekki tawār satišyān ališyānlār ol** "The two of them are always selling and buying *(yatabāya'āni. . .wa-yaštariyāni)* merchandise." Another way of saying this is: SATIŠ·ΓA'N TAWIŠ·ΓA'N **satišyān tawišyān**, from the verbs: SAT̃IY **satti** meaning "he sold *(bā'a)*" and: TAW̲·DIY **tawdi** (**täwdi** ?) meaning "he disposed (of merchandise) *(taṣarrafa)*." 0 **satišyān**

[I. 427/519] **259**

:: 'UL KIŠY BIRLA' BAQIŠ·ΓA'N 'UL· **ol kiši birlä baqišyān ol** "He customarily regards people with glances *(min 'ādatihi abadan yunāẓiru l-insān bi-l-liḥāẓ)*." 0 **baqišyān**

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258 1. Y· added by a later hand.

2. Y (or NY) written below K' (thus: **kišïni**).

:: 'UL 'AR· 'UL YAWLA'Q TUQUŠ·ΓA'N **ol är ol yawlāq toqušγān** "He is a man who is warlike and belligerent *(min ʿādatihi l-ḥarb wahwa miḥrāb wa-misʿar)*." **toqušγān**

SUWUS·ΓA'N **sowušγān** "Tapeworm *(ṣafar)*" – it is a snake in the belly. **sowušγān**

BIJILΓA'N **bičilγān** "Cracks *(šuqāq)*," in the hands or feet, or in the ground. 0 **bičilγān**

KU̲VK̲· TU̲BUL·ΓA'N **kök topulγān** "Mountain swallow *(sumām)*." This is the name of a bird which is said to have steel in its feathers and to bore through *(yaḍribu . . . fa-yanfuḍu)* mountain peaks to the other side. I was told this by someone to whom I am beholden for some favors. 0 :: BUV 'AR· 'UL JARIK· TUBU̲L̲·ΓA̲'N· **bu är ol čärig topulγān** "This is a man who breaks *(hattāk)* the battle line." Its root-meaning is in the expression: TAMUR TUBL·DY **tämür topuldi** "He bore through the iron with force *(ṭaqaba l-ḥadīd bi-šidda wa-ṣalāba)*." 0 **topulγān**

:: BUV 'AR· 'UL KŠIY BRLA' TUTJY QATIL·ΓA'N QARIL·ΓA'N **bu är ol kiši birlä tutči qatilγān qarilγān** "This is a man who meddles in people's affairs *(mixlaṭ mizyal)*." 0 **qatilγān** **qarilγān**

:: BUV 'AR· 'L SINKIRIY QURU̲LΓA̲'N **bu är ol siŋiri qurulγān** "This is a man who always has muscle cramp *(yaʿtarīhi t-tašannuj)*." **qurulγān**

:: BUV 'AR· 'L YAΓIYDIN QUTUL·ΓA'N **bu är ol yaγīdin qutulγān** "This is a man who always escapes *(abad^an yanjū)* from the enemy (or other)." 0 **qutulγān**

:: BUV NA'NK 'UL QABUΓ·DA' QABUL·ΓA'N [sic][1] **bu nāŋ ol qapuγda qawulγān** "This is a thing which always gets squeezed *(yanḍaγiṭu)* in the door (or other)." 0 **qawulγān**

:: BUV QUZIY 'U̲L SAΓ·LIQ BRLA' QUŠUL·ΓA'N **bu qozi ol saγliq birlä qošulγān** "This is a lamb that is always joined *(yuqārinu)* to the ewe." The same for other things. **qošulγān**

:: BUV SUVF 'UL· TAWRA'Q· SUΓULΓA'N **bu sūw ol tawrāq suγulγān** "This is water which always sinks into the ground quickly *(sarīʿ^an mā yaγūru abad^an)*." The same for a spring whose water dries up quickly *(sarīʿa al-γuʾūr)*. 0 **suγulγān**

:: BUV 'AR· 'UL TALIM QAQILΓA'N SUQULΓA'N **bu är ol tälim qaqilγān soqulγān** "This is a man who gets buffetted by men's fists *(ḍalūl bi-ajmāʿ ar-rijāl mulakkad)*."[2] **qaqilγān** **soqulγān**

Q

TU TUR·QA'N· **tuturqān** "Rice *(uruz)*." 0 **tuturqān**

[I. 429/521] **260**

TAŠIR·QA'N KUVZLU̲K **taširqān közlüg** "A boggle-eyed man *(jāḥiẓ)*." 0 **taširqān**

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259 1. B changed from T (?).

2. MS. *mulkadd.*

SIQIR·AQ'N **siqirqān** "A type of rat *(naw' min al-jirḏān)*." **siqirqān**

K

:: BUV 'AR· SUVKA' BTILK'N 'UL **bu är sükä bitilgān ol** "This is a man who is always reenlisting *(yuktabu smuhu)* in the army." 0 **bitilgān**

:: BUVLA'R BUVḎUN 'UL TUTJY TIRL·K'N **bulār bōḏun ol tutči terilgān** "These are people who always meet together or agree in a matter *(abadᵃⁿyajtami'ūna fī amr)*." The same for anything that customarily withdraws and assembles *(fī 'ādatihi l-inziwā' wa-l-ijtimā')*. 0 **terilgān**

:: BUV BUΓRA' 'L YUK KUTURKA'N **bu buγra ol yük kötürgān** "This is a camel stallion that carries *(ḥammāl)* loads (or other)." **kötürgān**

:: BUV BA'K 'UL YA'ZUQ· KAJURKA'N· **bu bēg ol yazuq käčürgān** "This is an emir who forgives *(ṣafūḥ)* offenses." 0 **käčürgān**

:: BV 'R 'L TLM 'IYŠ KAJURKA'N· **bu är ol tälim īš käčürgān** "This is a man who is skilled and decisive in affairs *(ḥuwwul qullab faṣṣāl xuṭṭa)*." Another way of saying this is: 'AWUR·KA'N TAWUR·KA'N **äwürgān täwürgān.**

Verse:

YAΓY 'UVTIN 'UJURKA'N	**yaγi ōtin öčürgān**	V
TUVY·DUN 'ANY KUJURK'N	**tōydun ani köčürgān**	
'IŠLAR 'UZUB KAJURK'N	**išlar üzüp käčürgān**	
TKDY 'UQY 'ULDURUV	**tägdi oqi öldürü**	

Recounting the virtues of the dead man: "He was one who put out the fire of battle-foes,[1] one who drove them from their camp, but a decisive business-man withal *(faṣṣāl xuṭṭa)*; then a deadly arrow of fate struck him down."

:: BUV 'AR· 'UL TALIM 'UQ JAWURK'N **bu är ol tälim oq čäwürgān** "This is a man who tests *(naqqār)* arrows" – this is done by turning them on one's nail. **čäwürgān**

KUSUR·KA'N· **kösürgān** "A type of mole *(naw' min al-xuld)*." 0 **kösürgān**

TUŠUR·KUVN **tüšürgün** "Goat's-thorn *(šajar al-kaṭīrā')*." In one variant [cf. 222 **tüšgün**]. 0 **tüšürgün** D

KUWRK'N **köwürgān** "Wild onion (*'unṣul* [defined])." The Oγuz call it: KUMUR-KA'N· **kömürgān.** 0 **köwürgān** **kömürgān** D

TAMURK'N **tämürgān** "Arrowhead *(naṣl as-sahm)*." Oγuz dialect. **tämürgān** D

:: BUV 'AR· 'L 'IYŠIΓ 'AḎA'QA' TAKUR·K'N **bu är ol īšiγ aḏāqqa tägürgān** "This is a man who always brings an affair to its end *(yuballiγu l-amr āxirahu)*." **tägürgān**

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260 1. MS. *ḥurūf al-aqtāl*, read *ḥurūb al-aqtāl*.

:: BUV 'AT· 'UL KULAR·K'N **bu at ol kölärgān** "This is a horse whose belly always swells and who lies down flat *(yantafixu baṭnuhu*[2] *wa-yanbaṭiḥu)*." 0 **kölärgān**

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:: BUV 'AR· 'UL SUVTUK· SUMUR·KA'N· **bu är ol sütüg sümürgān** "This is a man who gulps down *('abbā')* milk (or other)." 0 **sümürgān**

:: BUV 'AR· 'UL TAKMA' YIYR·DIN TUTJY SURUL·K'N **bu är ol tägmä yērdin tutči sürülgān** "This is a man who is driven out *(mudaffa')* from every place." 0 **sürülgān**

:: BUV NA'NK· 'UL· KARIL·KA'N· **bu nāṇ ol kärilgān** "This is something that is always stretched out *(yamtaddu)*," such as a stretched skin, or clouds stretched over the mountain tops. 0 :: BUV 'AR· 'UL TALIM KARIL·K'N **bu är ol tälim kärilgān** "This is a man who is always yawning and stretching *(ya'tarīhi ṭ-ṭu'abā' wa-t-tamaṭṭī)*." 0 **kärilgān**

:: BUV 'AR· 'UL 'AḌKUV SA'WIN TIRIL·KA'N· **bu är ol äḍgü sāwin tirilgān** "This is a man who will always live with a good reputation *(ya'īšu fī ḥusn ṣīt wa-ṭanā')*." 0 **tirilgān**

:: BUV NA'NK 'UL BIYR· BIYR·K' TARIL·KA'N· [sic] **bu nāṇ ol bir birkä tizilgān** "This is something which is always arranged part to part *(yantaẓimu ba'ḍuhu ba'ḍan)*." 0 **tizilgān**

:: BUV YIB· 'UL KASIL·KA'N· **bu yip ol käsilgān** "This is a string which always snaps *(yanqaṭi'u)*." 0 **käsilgān**

:: BUV TUKUVN 'UL SAŠIL·K'AN **bu tügün ol säšilgān** "This is a knot which always comes loose *(tanḥallu)*." **säšilgān**

:: BUV YB· 'UL TUKUL·K'N **bu yip ol tügülgān** "This is a thread that always gets knotted *(mun'aqid)*." :: BUV 'AR· 'UL TUT·JIY QA'ŠIY KUVZIY TUKUL·K'N **bu är ol tutči qāši kōzi tügülgān** "This is a man who always wrinkles *(munzawī)* his brow (because of his meanness)." 0 **tügülgān**

This suffix (lit. chapter) – both (the section) with *ɣayn* and with *kāf* – has five usages. 0 G

(1) To indicate continuity or habituality of the action. Example: BUV 'ΓUL 'UL BUR·NY YUMUR·ΓA'N· [sic] **bu oɣul ol burni tomurɣān** "This is a boy whose nose is always bleeding *(dā'im*[an] *ya'tarīhi r-ru'āf)*"; 0 :: BUV 'AR· 'UL 'AḌKUV SA'WIN TIRIL·K'N **bu är ol äḍgü sāwin tirilgān** "This is a man who will always enjoy a good reputation *(dā'im*[an] *ya'īšu fī ṣīt ḥasan)*."

(2) To form a transitive adjectival indicating continuity of the action. Example: BUV 'AR· 'UL TUVNIN QURITΓA'N **bu är ol tōnin quritɣān** "This is a man who often dries *(kaṭīr at-tajfīf)* his clothes"; 0 :: BUV 'AR· 'UL SUVWUΓ SUMUR·KA'N· **bu är ol sūwuɣ sümürgān** G

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2. MS. *baṭnahu*.

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"This is a man who gulps down *('abbā')* water (or other)."

The simple nouns in this section have the hard *kāf*; all of the adjectivals have the thin *kāf*.

(3) To form an adjectival with the meaning of the passive participle. Example: BUV 'AR· 'UL QAQIL·ΓA'N SUQUL·ΓA'N **bu är ol qaqilγān soqulγān** "This is a man who is frequently pushed and shoved *(kaṯīr^{an} mā yudfa'u wa-yuḏallu)*"; :: BUV 'AR· 'UL YIYR·DIN YIYR·K' SURUL·KA'N **bu är ol yērdin yērkä sürülgān** "This is a man who is driven *(mudaffa')* from place to place." 0

(4) To form an adjectival of an unwilled action. Example: BUV KIŠY 'UL SUVZUK 'UNIT·ΓA'N· **bu kiši ol sözüg unitγān** "This is a man who always forgets *(dā'im^{an} yansā)* words"; :: BUV TUKUVN 'UL SAŠIL·K'N **bu tügün ol säšilgān** "This is a knot which always comes loose *(tanḥallu dā'im^{an})*."

(5) To form simple nouns, with none of the above meanings. Example: KAWUR·-KA'N· **köwürgān** "Wild onion *('unṣil)*"; TAWUŠ·ΓA'N· **tawišγān** "Rabbit *(arnab)*."

The Oγuz, and all nomadic peoples from Rūm up to Ṣīn, elide the *γayn* or *kāf* which is the sign of the continuity of the action, for the sake of lightness. D

There is no distinction in speech between masculine and feminine adjectivals. Gender is known only from the context.

None of the adjectival forms or of the rules which I have explained is confined to this chapter. Rather, each rule holds for all the verbs in each book, including those with four or more radicals. You will soon become acquainted with them, God willing.

Chapter: *fa'lalāl,*[1] second radical unvowelled, in its various vocalizations

J

SUN·DILA'J· **sondilāč** "Bullfinch *(ṣa'wa)*." Proverb: SUNDILA'J· 'IYŠIY 'RM'S 'UR·T·KUVN· ?TM'K **sondilāč išī ärmäs örtgün täpmäk** "It is not the finch's job to thresh hay." 0 This is coined about a weak man **sondilāč** P

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who wishes to do the job of a strong man but cannot. 0

QAR·ΓILA'J· **qaryilāč** "Swallow *(waṭwāṭ)*." QAR·LIΓAJ **qarliγač** is a variant, by metathesis. **qaryilāč** **qarliγač** D

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262 1. MS. *fa'lalālal.*

Γ

QAR·ΓALIΓ **qarγaliγ** Name of a fortress near Ṭarāz. Its root-form is: QAR·ΓA'LIΓ **qarγaliγ qarγāliγ.** **qarγaliγ** N

Q

TAMΓALQ **tamγaliq** "A small ewer *(ibrīq ṣaγīr)*." 0 TAMΓALIQ **tamγaliq** "A small table, reserved for one man *(mā'ida ṣaγīra yaxuṣṣu bihā r-rajul)*." Its root is: TAMΓA'LIΓ **tamγāliγ** meaning "stamped *(ḏū ṭ-ṭābi')*." The reason is that the king used to stamp with a seal his ewer and his private table, and they would contain enough wine and food for one man. Later every small ewer and every small table were called: TAM·ΓALIQ· **tamγaliq** meaning "a table prepared to be stamped with a seal *(mā'ida mu'adda li-yūḍa'a 'alayhā l-xātam)*" in order to prevent other than the king from eating thereon. It would be correct to say that the *γayn*[1] was changed to *qāf* because of the closeness of their points of articulation. **tamγaliq**

SRMJUQ **sarmačuq** "A type of noodles *(naw' aṭriyya)*." The dough is cut up into small pieces the size of chickpeas; it is fed to sick persons, and the like, in a broth. 0 **sarmačuq**

SAR·MUSAQ **sarmusaq** "Garlic *(ṯūm)*." SAMURSAQ· **samursaq** is a variant, by methathesis. 0 **sarmusaq· samursaq** D

QUR·ΓULUQ **quryuluq** "Lightheadedness *(ṭayš, nazaq)*."[2] **quryuluq**

QIZ·LA'MUQ· **qizlāmuq** "Measles, or a similar eruption *(al-ḥaṣba wa-buṯūr miṯluhā)*." **qizlāmuq**

QAŠ·ΓALAQ **qašγalaq** A type of water bird, smaller than the duck. Verse: **qašγalaq**

TNKDA' BL' KURSA' MINY 'UR·DAK 'AT'R· V
QALW' KRUB· QAŠ·ΓALAQIY SUWQA' BAT'R
tanda bilä körsä mini ördäk ötär
qalwa körüp qašγalaqi suwqa batär

Describing his hunting of birds: "When the duck sees me in those mornings[3] [it quacks; when the **qašγalaq** sees me with] a headless arrow this bird dives into the water."

BAL·KULK NA'NK **bälgülüg nän** "Something evident *(bādī ẓāhir)*." Proverb: BULDA'JIY BUZA'ΓUV 'UKUVZ· 'ARA' BAL·KUVLUK **boldači buzāγu öküz ara bälgülüg** 0 "A calf that is expected to become a bull is evident among the bulls." 0 This is coined about a strong and clever lad from whom every virtue is expected. 0 **bälgülüg** P

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263 1. MS. *qāf.*

2. MS. *az-zaq*, read *an-nazaq*; cf. 13:9.

3. MS. *γudar* ("ponds"), read *γudā* (pl. of *γudwa*, "dawn, morning"); cf. 131:2.

KUZKUNAK **közkünäk** A bird which resembles the sacer falcon and the lizard [sic] and lives on wind *(ṭā'ir yušbihu ṣ-ṣaqr wa-l-'aẓāya wa-yataballaγu bi-r-rīḥ)*. **közkünäk**

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N

"Inlaws *(al-aḥmā' wa-l-aṣhār)*" are called: QAḌIN QAḌ·NA'ΓUN **qaḍin qaḍnāγun, qaḍnāγun** pleonastically.

Another type.

SAN·DUVA'J **sanduvāč** "Nightingale *('andalīb)*." Verse [= 523 **sanduvāč**]: **sanduvāč**

SAN·DA'[1] QAČR SUNDILA'J	**sändä qačar sondilāč**	V
MAN·DA' TINAR QAR·ΓILA'J	**mändä tinar qarγilāč**	
TAT·LIUΓ 'UTAR SAN·DUVA'J	**tatliγ ötär sanduvāč**	
'RKAK TŠLY JARŠVR [sic]	**ärkäk tiši učrušūr**	

Describing the Quarrel of Summer and Winter; Summer says to Winter: "The bullfinch flees from you, the swallow *(xuṭṭāf)* rests in me, the nightingale sweetly sings his songs, male and female couple" – that is to say, in summer.

R

MUNDARUV **mundaru** "A silken bridal canopy *(al-ḥajala min al-ḥarīr)*." 0 **mundaru**

End of Quinquiliteral Chapters

Chapters of Sextiliterals

Chapter: *fa'al'alal*, in its various vocalizations

K

TIZIL·DURUK **tizildürük** "Copper coins placed on the tip of a shoe *(fulūs ru'ūs al-xuff)*." 0 **tizil-dürük**

KUZUL·DURUK· **közüldürük** "Something woven from horse tails and put on the eye if it is bleared or dazed." A variant of: KUZLUK· **közlük.** 0 **közül-dürük (közlük D)**

JANIŠTURK **čäništürük** "A berry *(ḥaml šajar)* similar to the hazelnut, white and red, that ripens at the beginning of summer and is eaten." 0 **čäniš-türük**

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264 1. Two A's over the D added by later hand (indicate nunnation, thus: **sändän**)

KUMUL·DURK **kömüldürük** "The breast-girth on a saddle *(al-labab fī s-sarj)*." **kömüldürük**

Q

SAQAL·DURQ· **saqalduruq** Name for "the thread woven from silk which is attached to caps in order to fasten the cap underneath the chin so it does not fall off." 0 **saqalduruq**

QALLDURUQ· **qalalduruq** A man's name. **qalalduruq** N

Chapter of Septiliterals

ZAR·ΓUN·JMUVD **zarγunčmūd** "A type of basil *(sinjilāṭ)*." It is what is called in Persian *palang mušk*. **zarγunčmūd**

End of the Book of Nouns of Sound Words

In the Name of God the Merciful the Compassionate

Book of Verbs

Chapter of Biliterals

B

:: QUL TANKRIY KA' TAB·DIY **qul tänrikä tapdi** "The slave (worshipper) worshipped *('abada)* God Most High." **tap-**

::

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'UL XA'N·QA' TAB·DIY **ol xānqa tapdi** "He served *(xadama)* the king (or other)."

:: 'UL NA'NK·NIY TAB·DIY **ol nāṇni tapdi** "He found *(wajada)* the thing (which was lost)." TABA'R TAB·MA'Q **tapār tapmāq**. 0

:: 'UL QULIN· TAB·DIY **ol qulin täpdi** "He kicked *(rakala . . . bi-rijl)* the slave." **täp-**
TABA'R· TAB·M'K **täpār tapmāk.**

:: 'AR· SUWDA' JAB·DIY **ar suwda čapdi** "The man swam *(sabaḥa)* in the water." **čap-**

:: 'UL 'AT·NIY JIBIQ· BIR·LA' JAB·DIY **ol atni čipiq birlä čapdi** "He struck the horse lightly *(ḍaraba . . . xafīfan)* with a stick."

:: JUMAQ TAT· BUY·NIN JAB·DIY **čomaq tat boynin čapdi** "The Muslim struck *(ḍaraba)* the neck of the unbeliever." Uighur dialect. 0 D

:: 'AR· 'AWIN· JAB·DIY **är äwin čapdi** "The man plastered his house with fresh mud *(laṭaxa . . . bi-ṭīn ḥurr).*" JABA'R· JAB·M'Q **čapār čapmāq.**

:: YYJY YKNA' SAB·DIY **yīči yignä sapdi** "The tailor threaded *(daxxala . . . s-silk fī)* the needle." **sap-**

:: 'UL QUŠ QANTIN· SAB·DIY **ol quš qanatin sapdi** "He bound *(waṣala)* the bird's wing." The same for anything defective which one mends or binds *(jabara, waṣala).* SABA'R SAB·MA'Q· **sapār sapmāq.** 0

:: 'AR· TUVN QAB·DIY **är tōn qapdi** "The man stole *(xalasa)* the garment (or other)." **qap-**
:: 'UΓLA'NIΓ YIYL· QAB·DIY **oγlāniγ yēl qapdi** "The baby suffered a stroke *(aṣāba . . . sa'fa)* from the jinn." QABA'R QAB·MA'Q **qapār qapmāq.** Also used of a breeze that flutters *(habba bi-)* a garment, or the like.

:: 'AR· YUQA'RUV QUB·DIY **är yoqāru qopdi** "The man rose from his place *(qāma . . . min makānihi).*" :: TUBIY QUB·DIY **tüpi qopdi** "The wind blew up *(habbat).*" :: QUŠ QUB·DIY **quš qopdi** "The bird (or other) rose upward *(nahaḍa).*" QUBA'R QUB·M'Q **qopār qopmāq.** **qop-**

J

:: 'AR· 'AT· BIJ·DIY **är ät bičdi** "The man cut *(qaṭa'a)* the meat (or other)." BIJA'R **bič-**
BJMA'Q **bičār bičmāq.**

:: MAN YBA'R SAJ·TIM **män yipār sačtim** "I scattered *(naṭartu)* musk (or other)." :: **sač-**
'UL 'AWKA' SUVW SAJ·DIY **ol äwkä sūw sačdi** "He sprinkled *(rašša)* water in the house (or other)." SAJA'R SAJ·M'Q **sačār sačmāq.**

:: 'AR· SIJ·DY **är sičdi** "The man defecated *(taγawwaṭa).*" SIJ'R SIJMA'Q **sičār sičmāq.** **sič-**
The same for other [animals]. 0

:: 'AR· QAJ·DIY **är qačdi** "The man (or other) fled *(haraba).*" QJ'R QJM'Q **qačār** **qač-**
qačmāq. 0

:: 'UL MINY QUJ·DIY **ol mini qučdi** "He embraced *('ānaqa)* me." QUJA'R QUJMA'Q· **quč-**
qučār qučmāq. 0

[II. 5/5] **266**

:: 'ĀY· KUVN KAJ·TY **āy kūn kāčti** "The month and the day have passed *(maḍā).*" :: **käč-**
'AR· SUVW KAJ·TY **är sūw kāčti** "The man crossed *('abara)* the water (or other)." :: 'AR·
KAJ·TY **är kāčti** "The man passed *(maḍā)*, i.e. died *(māta).*" KAJ'R· KAJ·M'K **käčär käčmāk.** 0

:: SUV KUJ·TIY **sü köčti** "The troops (or other) set out *(raḥila).*" KUJA'R KUJM'K **köč-**
köčār köčmāk. 0

With regard to hard letters, it is preferable to change the *dāl* of the preterite into *tā'*, for G
the sake of euphony. The hard letters are: the hard *bā'*,[1] the hard *jīm, qāf*, the hard *kāf.* With

the exception of these letters, the correct pronunciation of the preterite is with *dāl* [see 281-2 G].

Verse:

TUNLḀ' BLḀ' KUJḀ'LIM	**tünlä bilä köčälim**	V
YḀMAR: SUWIN KAJ'LḶM	**yamar suwin käčälim**	
TḀRNKUVK· SUWIN '?JA'LM[2]	**tärnük suwin ičälim**	
YUWΓA' YAΓY 'UWLSUVN	**yuwγa yaγi uwulsün**	

"We'll set out *(nartaḥilu)* at night; we'll cross the Yamar water – (it is a river); we'll drink seepage water; so that the enemy, swerving from us, will crumble in our hand."

R

:: 'UL 'AWKA' BAR·DIY **ol äwkä bardi** "He went *(ḏahaba)* to the house (or other)." **bar-**
BARIYR· BAR·MA'Q **barïr barmāq.** 0

:: 'UL YANJUQ 'AΓZIY BUR·DIY **ol yančuq aγzi bürdi** "He drew together *(zawā)* the **bür-**
mouth of the bag." The same for anything that resembles this, such as the waistband of trousers, etc. BURA'R· BURMA'K **bürär bürmäk.**

:: YIBA'R· BUR·DIY **yipār burdi** "The musk fragrance spread *(fāḥat)*." The same for **bur-**
any sweet fragrance that spreads out *(taḏawwa'a)*. :: SUVW: BUR·DIY **sūw burdi** "The steam (or other) rose up *(irtafa'a)*." BURA'R· BURMA'Q **burār burmāq.** 0

:: 'AR· YUQA'RUV TUR·DIY **är yoqāru turdi** "The man (or other) stood up *(qāma)*." **tur-**
:: TUM'N TUR·DIY **tumān turdi** "The mist rose *(hāja)*." TURUR· TUR·MA'Q **turur turmāq.**

TURUR· **turur.** This is an aorist verb, with no preterite or infinitive. It means **(turur)**

"is" *(huwa)*. For example: :: 'UL TA'Š TURUR· **ol tāš turur** "It *is* a stone *(annahu ḥajarun huwa)*." :: 'UL QUŠ TURUR· **ol quš turur** "It *is* a bird." This is a copula *(ṣila)* in speech. It is G
similar to Arabic *yanbaγī* ("it is necessary") in not having a preterite or infinitive. 0

:: 'UL BITIK TUR·DIY **ol bitig türdi** "He rolled up *(ṭawā)* the book (or other)." **tür-**
TURA'R· TUR·MA'K **türär türmäk.** 0

:: 'UL SAR·DIY **ol särdi** "He was patient *(ṣabara)* about something." SARA'R· SAR·- **sär-**
MA'K **särär särmäk.** 0

:: 'UL 'AT· SUR·DIY **ol at sürdi** "He drove *(sāqa)* the horses (or other)." **sür-**

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266 1. MS. *yā'*.

2. Later hand, in margin: 'IJA'LIM.

:: 'AR· 'ITIΓ SUR·DIY **är itiγ sürdi** "The man drove away *(ṭarada)* the dog (or other)." SURA'R SUR·MA'K **sürär sürmäk**. Also when an emir banishes someone *(ajlā)* from the country you say: SUR·DIY **sürdi**. 0

:: XA'N SUVSIN· QUR·DIY **xān sūsin qurdi** "The (emir or) king mustered *(jama'a)* his army." :: X'N JUVA'J· QUR·DIY **xān čuvāč qurdi** "The king unfurled *(ḥalla, našara)* the royal pavillion."[1] QURA'R· QUR·MA'Q· **qurār qurmāq**. **qur-**

:: 'AR· YIYRIK QIR·DIY **är yērig qirdi** "The man scraped *(qašara)* the ground (or other)." QIRA'R· QIR·MA'Q **qirār qirmāq**. 0 **qir-**

:: 'AR· YA' QUR·DIY **ar ya qurdi** "The man strung *(wattara)* the bow." QURA'R· QUR·MA'Q **qurār qurmāq**. 0 **qur-**

:: 'AR· YIB· KAR·DIY **är yip kärdi** "The man stretched *(madda)* the rope (or other)." **kär-**
:: BAK YUVL KAR·DIY **beg yōl kärdi** "The emir[2] stretched *(madda)* the road." This means that he has men strationed in look-outs so that no one can pass without his knowledge. 0 This is done from fear of the enemy.

:: 'IT· KARDIY **it kärdi** "The dog barked *(nabaḥa)*." Qarluq dialect. KARA'R· KAR·- D
MA'K **kärär kärmäk**.

:: 'L MNY KRDIY **ol mäni kördi** "He saw *(ra'ā)* me." KUR'R KURM'K **körär körmäk**. **kör-**
Proverb [=506 **yüz**]: YUVZKA' KUR·MA' 'AR·ḌAM TILA' **yüzkä körmä ärdäm tilä** 0 "Look P
not[3] at the face (and its pale color, but) look for virtue and breeding (in a man)."

:: 'UL 'AWK' KIR·DIY **ol äwkä kirdi** "He entered *(daxala)* the house (or other)." **kir-**
KIRUR KIR·MA'K **kirür kirmäk**.

Z

:: 'AR· TUM·LIΓ·DIN BAZ·DIY **är tumliγdin bäzdi** "The man shivered *(irta'ada)* from **bäz-**
the cold (or other)." BAZA'R· BAZ·MA'K· **bäzär bäzmäk**.

[II. 8/8] **268**

:: 'UL 'AW· BUZ·DIY **ol äw bozdi** "He tore down *(hadama)* the house (or other)." **boz-**
BUZA'R· BUZMA'Q **bozār bozmāq**. 0

:: KAYIK TAZ·DIY **käyik täzdi** "The wild animal (or other) fled *(farra)*." TAZ'R· **täz-**
TAZMA'K **täzär täzmäk**. 0

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267 1. "the royal pavillion" added in margin by later hand.

2. MS. *ar-rajul al-amīr*.

3. MS. *lā yunẓar*, read *lā tanẓur*.

:: BAK 'IYLIN TUZDIY **beg ēlin tüzdi** "The emir organized *(sawwā)* the realm or province." :: 'UL YIYRIK· TUZDIY **ol yērig tüzdi** "He levelled *(sawwā)* the ground (or other)." TUZ'R TUIZMA'K **tüzār tüzmāk.** 0 **tüz-**

:: 'UL YINJUV TIZDIY **ol yinčü tizdi** "He strung *(naẓama)* pearls." Also for stringing together *(naẓama)* words :: 'UL SUVZ TIZDIY **ol sōz tizdi.** TIZA'R TIZMA'K **tizār tizmāk.** 0 **tiz-**

:: YAΓIR·LIΓ 'AT· JIŽDIY **yaγirliγ at čižti** "The galled horse sank down *(inxafaḍa)*"[1] when someone wished to mount it, in order to protect its back. Any galled animal will do this when someone wishes to place a load on it. JIŽA'R JIŽMA'Q **čižār čižmāq.** With *zāy* between the two points of articulation. **čiž-**

:: 'URA'ΓUT YIB· JUŽDIY **urāγut yip čöždi** "The woman stretched *(jaḍabat)* the yarn." The same for anything that can be lengthened by stretching, such as rope or sheep gut. JUŽ'R· JUŽMA'K **čöžār čöžmāk.** With *zāy* between the two points of articulation. 0 **čöž-**

:: 'UL SUVW SUŽDIY [sic] **ol sūw süzdi** "He strained *(ṣaffā)* the water (or other)." SUZA'R· SUZMA'K **süzār süzmāk.** 0 **süz-**

:: YA'Γ SIZ·DIY **yāγ sizdi** "The butter (or other) melted *(ḏāba).*" :: KUVN SUZ·DIY **kün sizdi** "The first rays of the sun appeared *(badā qarn aš-šams).*" :: SUKAL SIZ·DIY **sökäl sizdi** "The sick man became thin *(indaqqa, taḍā'ala).*" SIZA'R· SIZ·MA'Q **sizār sizmāq.** 0 **siz-**

:: 'AR· 'ARIQ QAZDIY **är ariq qazdi** "The man dug out *(ḥafara)* the canal (or other)." :: 'AT· QAZDIY **at qazdi** "The horse was restive and dug *(ḥafara)* at the ground with his forefeet." QAZA'R· QAZ·MA'Q **qazār qazmāq.** **qaz-**

:: 'UL YIYRIK KAZ·DIY **ol yērig käzdi** "He toured the country *(naqqaba l-arḍ wa-ṭāfa fīhā).*" KAZA'R· KAZMA'K **käzār käzmāk.** **käz-**

S

:: 'ANY BUR·T· BAS·DIY **ani bürt basdi** "The nightmare pressed *(jaṭama)* upon him." :: BAK 'IYL BAS·DIY **beg ēl basdi** "The emir subjected and organized *(qahara, sawwā)* the realm or province," **bas-**

as though he "pressed *(jaṭama)*" upon it. :: BAKNIY YAΓY BAS·DIY **begni yaγi basdi** "The enemy (or other) made a night attack *(bayyata)* on the emir." :: 'AR· QIYZIΓ BAS·DIY **är qiziγ basdi** "The man mounted *(tasannama)* the girl." :: 'IT· KAYIK·NIY BAS·DIY **it käyikni basdi** "The dog felled *(axaḍa . . . fa-ṣara'a)* the game." BASA'R· BAS·MA'Q **basār basmāq.** 0

:: 'AR· QULIN BUS·DIY **ar qulin bösdi** "The man beat his slave severely *(ḍaraba . . . mubāliγan fīhi).*" BUSA'R· BUS·MA'K **bösār bösmāk.** 0 **bös-**

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268 1. MS. *'lxfaḍ.*

:: BAK YAΓIYQA' BUS·DIY **beg yaγīqa busdi** "The emir lay in ambush *(daxala fī kamīn)* for the enemy." BUSA'R· BUS·MA'Q **busār busmāq.** 0 **bus-**

:: 'AR· QUS·DIY **är qusdi** "The man (or other) vomited *(qā'a)*." QUSA'R· QUS·MA'Q **qusār qusmāq.** Also :: BUḌUΓ QUS·DIY **boḍuγ qusdi** "The dye faded *(naṣala)*." 0 **qus-**

:: QABUΓ 'NIK 'ḌA'QIN QIS·DIY **qapuγ anig aḍāqin qisdi** "The door squeezed *(ḍaγaṭa)* (the man's) foot." Also for anything that squeezes a thing. QISA'R· QIS·MA'Q **qisār qismāq.** **qis-**

:: 'UL 'ANIK TUVN·LUQIN QIS·DY **ol anig tōnluqin qisdi** "He cut down his clothing allowance *(naqaṣa min ijrā'ihi l-marsūm li-ṭ-ṭawb)*." The same for anything of which the allowance is cut off *(muni'a min marsūmihi)*.

:: 'UL YIΓA'J KAS·DY **ol yiγāč käsdi** "He cut *(qaṭa'a)* the wood (or other)." KASA'R· KS·MA'K **käsār käsmāk.** Proverb: 'UY·ΓUR YΓA'J 'UZUVN· KAS· TAMUR QIS·ΓA' KAS· **uyγur yiγāč uzūn käs tämür qisγa käs** 0 "[Uighur!] when you cut wood cut it long and when you cut iron cut it short" – since iron can be lengthened. They [the Uighur] have a public crier who cries out every day and teaches wise sayings.[1] 0 **käs-** P

:: 'UL 'ANDIN KUS·DIY **ol andin küsdi** "He was offended with him *('ataba 'alayhi wa-a'raḍa 'anhu)*." KUSA'R· KUS·MA'K **küsār küsmāk.** Oγuz dialect. **küs-** D

Š

:: MAN BUV 'IYŠDIN BUŠ·DUM **män bu īšdin bušdum** "I was annoyed *(ḍajirtu)* at this business." BUŠMA'Z MAN BUŠMA'Q **bušmāz män, bušmāq.** Proverb: BUŠMASA'R[2] BUVZ QUŠ TUTA'R· 'YW·MASA'R[2] 'URVNK QUŠ TUTA'R **bušmasa bōz quš tutār, ēwmäsä ürüŋ quš tutār** 0 "One who does not get annoyed will catch the white falcon; one who does not hurry will catch the best falcon."[3] **buš-** P

[II. 11/12] **270**

This is coined to advise someone to act patiently in order to reach his goal. 0

:: 'AŠAJ· BIŠ·DIY **ešič bišdi** "The pot (of soup) was done cooking *(adrakat al-qidr wa-ṭubixat al-maraqa)*." :: Y?MIŠ BIŠ·DIY **yēmiš bišdi** "The fruit ripened *(naḍijat)*." :: 'AR· QMIZ BIŠ·DIY **är qimiz bišdi** "The man stirred the koumiss so that it reached the proper consistency *(ḥarraka . . . li-yudrika)*. BIŠ·MA'Z BIŠMA'Q **bišmāz bišmāq.** **biš-**

:: 'ŠIJ TAŠ·DIY **ešič tašdi** "The pot boiled over *(fārat . . . wa-fāḍat)*." Also :: SUVF TAŠ·DIY **sūw tašdi** "The water (of a river or a vessel) overflowed *(fāḍa)*." TAŠA'R TAŠMA'Q· **tašār tašmāq.** 0 **taš-**

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269 1. MS. *ḥukm* (vowel marks by later hand), read *ḥukam*.

2. R added later; there is a red circle above S.

3. **Bōz** means "gray"; "white falcon" should refer to **ürüŋ quš** as at 166:17. (But cf. 53 **aq** at "gray horse.")

:: 'UL MANK' TUŠDIY **ol maŋa tušdi** "He confronted *(laqiya . . . wa-ra'ā)* me." TUŠA'R· TUŠMA'Q· **tušār tušmāq.** tuš-

:: 'AR· 'AT̄IN· TUŠ·DIY **är attin tüšdi** "The man got off *(nazala)* the horse." :: 'AR· TA'M·DIN TUŠ·DIY **är tāmdin tüšdi** "The man fell *(saqaṭa)* from the wall." Also for falling from a horse, or of anything that falls from a place. TUŠA'R TUŠMA'K **tušār tüšmāk.** tüš-

Verse [=336 **käwil-**]:

TAK·RA' 'ALIB· [sic] 'AK·RALIM	**tägrä awip ägrälim**	V
'ATIN TUŠB· YUK·RA'LIM	**attin tüšüp yügrälim**	
'ARS·LAN LAYUV KUK·RALIM	**arslanlayu kökrälim**	
KUVJY 'ANIN KAWLSUVN	**kūči anin käwilsūn**	

"We'll surround the enemy; we'll get down from our horses and advance on foot; we'll roar like lions; that the enemy's strength become weak thereby." Proverb: 'IYWAK SINKA'K SUVTK' TUŠUVR· **ēwäk siŋāk sütkä tüšür** 0 "The hasty gnat falls in the milk," and dies. This is coined to advise someone to stop acting hastily. 0 P

:: 'AR· 'AT̄IN KIŠAN SAŠ·DIY[1] **är attin kišän säšdi** "The man loosened *(ḥalla)* the shackle from his horse." The same for anything that you loosen from its bond. SAŠ'R SAŠMA'K **säšār säšmāk.** 0 säš-

:: 'UL QUVY·QA' 'AJ·KUV QUŠ·DIY **ol qōyqa äčkü qošdi** "He joined *(qarana)* the goat to the sheep." Also for anything that you join to something else. 0 :: 'UL YIYR· QUŠ·DIY **ol yīr qošdi** "He composed *(naẓama)* the poem." QUŠA'R· QUŠ·MA'Q· **qošār qošmāq.** qoš-

Γ

:: 'UL 'AR·NY BUΓDIY **ol ärni boγdi** boγ-

[II. 13/14] 271

"He strangled *(xanaqa)* the man (or other)." BUΓA'R BUΓM'Q **boγār boγmāq.** 0

:: KUVN TUΓ·DIY **kūn tuγdi** "The sun rose *(ṭala'at).*" :: 'UΓUL TUΓ·DIY **oγul tuγdi** "The child was born *(wulida).*" Proverb: MUVŠ· 'UΓLY MUYA'VU TUΓA'R· **müš oγli muyāvu tuγār** "The kitten miaows like its mother" [lit. "The kitten is born miaowing"]. This is coined about a boy who takes after his father. TUΓA'R TUΓMA'Q **tuγār tuγmāq.** tuγ- P

:: 'UQ[1] BŠAQIN TA'Š TIΓ·DIY **oq bašaqin tāš tiγdi** "The stone blunted *(kallala, aḍhabat ḥidda)* the arrowhead (when it struck it)." TIΓA'R· TIΓ·MA'Q **tiγār tiγmāq.** 0 tiγ-

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270 1. Entire word by later hand in margin.

271 1. 'UQ added in red (original hand).

:: 'UL TURKA'K JIΓ·DIY **ol türgāk čiγdi** "He tied up *(šadda)* the bundle (or other)." JIΓA'R JIΓM'Q **čiγār čiγmāq.** 0 **čiγ-**

:: 'AR· QUVY· SAΓ·DIY **är qōy saγdi** "The man milked *(ḥalaba)* the sheep (or other)." SAΓA'R SAΓM'Q **saγar sāγmāq.** **saγ-**

:: 'UL QUVY· DAN QURUT SAΓ·DIY[2] **ol qōydan qurut suγdi** "He made dried curds *(ittaxaḍa . . . l-aqiṭ)* from the sheep['s milk]." SUΓA'R SUΓ·MA'Q **suγār suγmāq.** Its root is: SUΓUR·DIY[3] **suγurdi** [309]. **suγ-**

:: BUV SUVZ KUNKUL·KA' SIΓ·DIY **bu sōz könülkä siγdi** "These words touched *(naja'a . . . fī)* the heart." **siγ-**

:: 'UVN· QA'B·QA' SIΓDIY **ūn qāpqa siγdi** "The flour fit *(wasa'a)* into the container." The same for anything. SIΓA'R· SIΓM'Q **siγār siγmāq.**

W

:: 'UL 'ATIK SIYŠ·QA' TAWDIY **ol ätig sīšqa täwdi** "He arranged *(naẓama)* the meat on the spit (or other)." TAW'R TWM'K **täwār täwmāk.** **täw-**

:: 'UL MANY SAW·DIY **ol mäni säwdi** "He loved *(aḥabba)* me." SAW'R SAWM'K **säwār säwmāk.** Proverb [=521 **tayγān**]: TAY·ΓA'N YUKUR·KAÑI[4] TIL·KUV SAWM'S· **tayγān yügrükin tilkü säwmās** "The fox loves not the swift-running hound" – since it will catch him. This is coined about one who is outstanding among his fellows, while they envy and despise him. 0 **säw-** P

:: 'IT· KAYIK·NY QUWDIY **it käyikni qowdi** "The dog chased *(ṭarada)* the game." The same for anyone who chases something **qow-**

[II. 14/16] **272**

or runs in its tracks *(ṭarada . . . wa-ya'dū fī aṭar).* QAWA'R· QAW·MA'Q **qowār qowmāq.** 0

:: 'AR· SUVZUK· KAW·DIY **ar sözüg käwdi** "The man stammered *(talajlaja . . . fī kalām).*" Its root-meaning is in the phrase: TAN·JUVNIY KAW·DIY **tančūni käwdi** "He chewed on the morsel (in his mouth) without swallowing *(lāka . . . wa-lam yabtali').*" KAWA'R· KAW-MA'K **käwār käwmāk.** **käw-**

Q

:: 'UL MANKA' BAQ·DIY **ol maŋa baqdi** "He looked *(naẓara)* at me." BAQA'R BAQMA'Q **baqār baqmāq.** 0 **baq-**

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2. A changed from U.
3. U's changed from (or to?) A.
4. *Tašdīd* (~) by later hand.

:: 'UL 'AḌA'QIN· BUQDIY **ol aḍāqin boqdi** "He drew in his foot after it had been stretched out *(ḍamma ilā nafsihi . . . ba'da mā kāna mabsūṭan)*." BUQA'R BUQM'Q **boqār boqmāq.** 0 **boq-**

:: 'UL QA'B·QA' 'UVN· TIQ·DIY **ol qāpqa ūn tiqdi** "He pressed *(šadda)* the flour into the container." The same for anything that is forced into a vessel by kicking or pressing *(udxila . . . bi-šidda rakl wa-ḍaγṭ)*. Hence, "grapes that are densely clustered *(mutarākim al-ḥabbāt)*" are called: TIQ·MA' 'UZUM· **tiqma üzüm.** **tiq-**

:: 'AR· BURUN·DUQ BUT·LUVQA' TAQ·DIY **är burunduq butluqa taqdi** "[The man] tied *(šadda)* the camel's nose-rope to the nose-plug."[1] Oγuz dialect. Also for tying a string to something. TAQA'R TAQM'Q **taqār taqmāq.** **taq-** D

:: 'UL SUVZUK· 'ANIK QULA'QA' JAQ·DIY **ol sözüg anig qulāqqa čaqdi** "He drummed *(ballaγa)* the words into his ear. Oγuz dialect. :: 'UL 'IKY KŠIY 'ARA' JAQ·DIY **ol ekki kiši ara čaqdi** "He incited enmity *(aγrā)* between the two men. :: 'UL JAQ·M'Q JAQDIY **ol čaqmāq čaqdi** "He struck *(qadaḥa)* the firestick." JAQA'R· JAQM'Q **čaqār čaqmāq.** The latter is both a verbal noun and a simple noun. 0 **čaq-** D

:: QUŠ JUQDIY **quš čoqdi** "The bird swooped down *(inqaḍḍa)*." JUQA'R· JUQM'Q **čoqār čoqmāq.** **čoq-**

Verse:

'ARAN· QAMUΓ 'AR·TADIY NA'NK LAR· 'UDV V
TAWA'R· KRUB 'USN [sic] LAYUV 'AS· KA' JUQA'R
ärän qamuγ artadi nänlär udu
tawār körüp üsläyü äskä čoqār

"Men's morals became corrupted when they coveted property; when they saw wealth they swooped down upon it, just as the vulture swoops down when it sees prey." 0

[II 16/17] **273**

:: 'AR· 'AWDIN JIQ·TY **är äwdin čiqti** "The man went out *(xaraja)* of the house (or other)." Proverb [=495 **küč**]: KUVJ· 'AL·DIYN KIR· SA' TURUV TUNK·LUK TAN· JIQA'R· **küč eldin kirsä törü tünlüktän čiqār** "When violence comes in from the courtyard, law and justice go out the window." 0 **čiq-** P

:: MAN· 'ANY 'WK' SUQ·DUM· **män ani äwkä suqdum** "I made him enter *(adxaltu)* the house." Also of anything that you forcefully insert *(adxalta . . . bi-šidda)* into something else, as an ax head into its shaft. Also :: 'AR· TUVZ SUQ·DIY **är töz soqdi** "The man crushed *(daqqa)* the salt (or other)." :: QUŠ· MANK· SUQ·DIY **quš mänı soqdi** "The bird pecked at *(laqaṭa)* the grain." :: 'ANIY YILA'N SUQDIY **ani yilān soqdi** "The snake bit *(ladaγat)* him." Oγuz dialect. SUQA'R· SUQM'Q **soqār soqmāq.** **suq-** **soq-** D

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272 1. MS. *al-wars* (?), perhaps in error for *al-xašāš*; cf. 216 **butlu.**

:: 'UL 'UZUM SIQ·DIY **ol üzüm siqdi** "He pressed *('aṣara)* the grapes (or other)." SIQ·DIY SIQM'Q **siqdi siqmāq.** 0 **siq-**

K

:: 'UL MANIY KURUB· BUK·DIY **ol mäni körüp bükdi** "When he saw me he skulked *(laṭi'a bi-l-arḍ wa-nxafaḍa mutakammin^{an}).*" :: 'UL 'AŠ DIN BUK·DIY **ol ašdin bükdi** "He was filled to nausea *(šabi'a . . . ḥattā sa'ima wa-bašima)* with food." Also :: 'UL TAW'RQA' BUK·DIY **ol tawārqa bükdi** "He was fed up with or had his fill of *(imtala'a 'aynuhu)* property (or other)." BUKA'R BUK·M'K **bükār bükmāk.** 0 **bük-**

:: 'UL SUVWUΓ BUK·DIY **ol sūwuγ bögdi** "He stopped up the water with a dam *(qarā . . . wa-jama'a . . . bi-sikr ittaxaḍa lahu).*" Also :: BAK· SUVSIN BUK·DIY **beg sūsin bögdi** "The emir mustered *(jama'a)* his troops." BUKA'R· BUK·MA'K **bögār bögmāk.** Know that an army, because of its great volume, is always likened to water; thus :: SUVF 'AQTIY **sūw aqti** "The water flowed," and: SUV 'AQ·TIY **sü aqti** "The army flowed." 0 **bög-**

:: 'UΓLA'N SUVW TUK·DIY **oγlān sūw tökdi** "The boy poured *(arāqa)* the water." Proverb: 'UΓLA'N SUVF TUKA'R· 'ULUΓ· YA'NIY SINUVR· **oγlān sūw tökār, uluγ yāni sinūr** 0 "The boy pours the water and the old man (slips on it **tök-** P

and) breaks his shin." This is coined about a wrong which the young commit and of which the old suffer the consequences. 0

:: 'UL 'AWKA' TAK·DIY **ol äwkä tägdi** "He reached *(balaγa)* the house (or other)." TAKYR TAKMA'K **tägir tägmāk.** Proverb: 'IYWAK 'AWKA' TAKMA'S· **ēwāk äwkä tägmās** "The hasty man does not reach home" – since by hurrying he jades his riding animal and is left without a mount. This is coined to advise someone to act slowly. **täg-** P

Verse: V

'AT·ΓALIR· 'UQ·NIY 'AZA'Q·	**atγalir oqni azāq**
TAKMADIY BUV SA'W 'UŠA'Q·	**tägmädi bu sāw ušāq**

"This slander did not reach me, though this temptress wishes to shoot at me an arrow from an unknown source."

[She means to shoot an arrow, stray;
This word, slander, did not reach.]

:: 'AR· TUKUVN TUKDIY **är tügün tügdi** "The man tied *('aqada)* the knot (or other)." TUKA'R TUK·M'K **tügār tügmāk.** Proverb: TILIN· TUK·MIŠ·NIY TYŠIN· YAZMA'S· **tilin tügmišni tīšin yazmās** 0 "What is tied with the tongue cannot be untied with the teeth." This is coined to advise someone to keep his word. 0 **tüg-** P

:: 'AR· TUVN· TIK·DIY **är tōn tikdi** "The man sewed *(xāṭa)* the garment." :: 'ATIΓ YILA'N TIK·TIY **atiγ yilān tikti** "The snake stung *(lasa'at)* the horse (or other)." 0 Also of a scorpion. :: 'AR· YIΓA'J· TIK·DIY **är yiγāč tikdi** "The man planted *(γarasa)* the tree." The same for anything that one sets upright *(naṣaba qā'im^{an}).* TIKA'R TIK·M'K **tikār tikmāk.** Proverb: **tik-**

TIK·M'KIN·J' 'UNM'S· TILA'MAKIN·J' BULMA'S· **tikmägінčä önmäs tilämägінčä bulmäs** "As long as (the tree) is not planted it will not grow, as long as (the goal) is not sought it will not be found." This is coined to advise someone to make an effort. 0 P

:: 'UL BITIK JAK·DIY **ol bitig čäkdi** "He pointed *(naqaṭa)* the book." :: 'UL 'ATIN JAK·DIY **ol atin čäkdi** "He bled *(faṣada* **čäk-**

[II. 19/21] **275**

'irq) the horse." JAK'R JAKM'K **čäkär čäkmäk.** 0

:: 'UL BAK·KA' JUK·DIY **ol begkä čökdi** "He kneeled *(jaṭā)* before the emir (or other)." :: TAWAY JUK·DIY **tewe čökdi** "The camel kneeled *(baraka)*." :: TAMUR SUWDA' JUK·DIY **tämür suwda čökdi** "The iron sank *(rasaba)* in the water (or other)." JUKA'R· JUK·M'K **čökär čökmäk.** **čök-**

:: 'UL TARKA'K· BA'ΓIN JAK·DIY **ol türgäk bāγin čigdi** "He tied *(šadda)* the bond of the package (or other)." JK'R JKM'K **čigär čigmäk.** **čig-**

:: 'UL YAM'Γ SOK·TY **ol yamāγ sökti** "He tore out *(naqaḍa)* the patch (from the garment)." :: 'UL 'AWIN· SUKTIY **ol äwin sökti** "He took down *(naqaḍa)* his tent or his building."[1] :: 'UL BAK·KA' SUK·TIY **ol begkä sökti** "He kneeled *(jaṭā)* before the emir (or other)." Hence :: SUKA' 'ULTUR· **sökä oltur** "Sit kneeling." SUK'R SUKM'K **sökär sökmäk.** **sök-**

:: 'AR· 'URA'ΓUT·NIY SIK·TY **är urāγutni sikti** "The man copulated with *(jāma'a)* the woman." SIK'R SIKM'K **sikär sikmäk.** **sik-**

L

:: 'UL YAR·MA'Q· BUL·DY **ol yarmāq buldi** "He found *(wajada)* the dirhem (or other)." BULVR· BULMA'Q **bulūr bulmāq.** **bul-**

:: 'UL BILIK BILDIY **ol bilig bildi** "He knew *('arafa)* understanding, knowledge, or wisdom." Also for other things. BILIYR· BIL·MA'K **bilīr bilmäk.** **bil-**

The people of Arγu say: BILUVR· **bilūr** with *ḍamma* after the *lām*; others do not agree with them in this. 0 D

:: 'AR· TA'M· TAL·DIY **är tām täldi** "The man bore through *(ṭaqaba)* the wall (or other)." :: 'UL 'UΓ·LA'QIΓ SAΓ·LIQA' TALIDIY **ol oγlāqiγ saγliqqa täldi** "He joined the kid to a milch-ewe to suckle it *(ḍamma . . . li-tarḍa'a)*." This is done when the she-goat has little milk or else dies, and the kid, or lamb, is left uncared for. TALIA'YR·[2] TALIAMA'K **tälär tälmäk.** 0 **täl-**

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275 1. "or his building" added above line (original copyist), *wa-bināhu*, perhaps to be read *wa-banāhu* "And (re-)constructed it."

2. A and *alif* (') crossed out and Y added by later hand (i.e., originally TAL'R, altered to TALIYR· **tälīr.**

:: 'AR· TUBIQ·NIY 'AḌ·RIY BILA' TULDY **är topiqni aḍri bilä taldi** "[The man] struck *(ḍaraba)* the ball with a forked stick." This is a type of game of the Turks. When one of the players wishes to have the first play he strikes in this way, the first play going to the one who is most skillfull at it. **tal-**

[II. 20/23] **276**

Also in the game of tipcat (striking one stick with another to make it fly – *ḍarb al-qāl wa-l-qula*), you say: TAL·DIY **taldi**. TALA'R TLM'Q **talar talmāq**. 0

:: 'AR· YARIN·DA'Q· TILDIY **är yarindāq tildi** "The man cut *(qadda)* a strap (from the hide)." The same for anything that one cleaves lengthwise *(šaqqa ṭūlan)*. TILA'R· TIL·MA'K **tilär tilmäk**. 0 **til-**

:: 'UL 'ANY JAL·DY **ol ani čaldi** "He struck him down *(ṣara'a)*." :: 'UL SUVZUK MANIK QULA'ṈA' JAL·DIY **ol sözüg mänig qulāqqa čaldi** "He shouted the words in my ear *(samma'a)*." Proverb: JAQ·SA' TUṮ·NUVR· JAL·SA' BILNUVR· **čaqsa tutnūr čalsa bilnūr** 0 "When (the firestick) is struck (the fire) takes hold, when (the words) are made heard *(usmi'a)* (the purpose) is known." :: TUVNUΓ· TA'Š· 'UVZA' JAL·DIY **tōnuγ täš üzä čaldi** "(The fuller) beat *(ḍaraba)* the garment on the rock." **čal-** P

Verse:

'IѦTIM TVTB· QUḌIY JALDIY	**itim tūtup qoḍi čaldi**	V
'ANIK TVSIN QIRA' YUL·DY	**anig tüsin qira yuldi**	
BAŠIN 'ALIB· QUḌIY SAL·DIY	**bašin alip qoḍi saldi**	
BUΓUZ 'ALIB· TUKAL BUΓDIY	**boγuz ilip tükäl boγdi**	

Describing a dog: "He [lit. My dog] caught (the wolf) and brought it down *(ṣara'a)*; he plucked out its hair; he [took its head and] cast it behind him, then bit its throat and strangled it." JAQ'R JAQM'Q [sic; cf. 272 **čaq-**] **čalär čalmāq**. 0

:: 'UL MANK' TUVNIN SAL·DIY **ol maŋa tōnin saldi** "He waved *(lama'a)* to me with his garment." :: 'UL MANK' KIŠY DA' 'LTUN SAL·DIY **ol maŋa kišidä altun saldi** "He paid me gold, drawn on a person *(axraja fī 'alā insān ḍahab^an)*." :: SUVW YIΓA'JIΓ SALDY **sūw yiγāčiγ saldi** "The water cast up *(lafaẓa)*[1] the wood (or other)." SALA'R· SALM'Q **salär salmāq**. Also used of a man who signals *(awma'a)* with his hands from a distance. **sal-**

:: 'AR· KIYḌIN· QAL·DIY **är kēḍin qaldi** "The man remained *(baqiya)* behind." :: 'UL 'UYUVN· DA' QAL·DIY **ol oyūnda qaldi** "He was left behind *(turika)*[2] in the contest." The same for anything that remains *(baqiya)* or is left *(turika)*. Proverb [=542 **törü**]: 'IYL QAL·DIY TRUV QAL·MA'S· **ēl qaldi törü qalmās** 0 "The realm has been left behind, but custom cannot be left behind." This is coined to advise someone to act according to custom. **qal-** P

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276 1. MS. *laqaṭa*; altered from *lafaẓa* by later hand.

2. MS. *taraka*.

QAɣLIYR· QALIMA'Q **qalīr qalmāq**.

:: 'UL MANDIN̲· NA'NK· QUL·DY **ol mändin nāṉ̲ qoldi** "He asked *(sa'ala)* me for the thing." QULU̲VR QULM'Q **qolūr qolmāq**. 0 **qol-**

:: 'AR· 'YŠ QILDIY **är īš qildi** "The man acted *('amila)*." :: 'AR· QIYZIΓ QIL·DIY **är qīziγ qildi** "The man copulated with *(jāma'a)* the girl." The word is used by allusion for copulation. For this reason the Oγuz avoid it; instead of saying: QILDIY **qildi** for "He did *('amila š-šay')*," they say: 'IYT̄IY **ētti** which means "He did well *(aṣlaḥa)*." For example :: 'AR· YUKUNJ 'IYT̄IY **är yükünč ētti** "He performed *(aṣlaḥa)* the prayer"; the Turks say: QILDIY **qildi**. QILUVR QIL·MA'Q **qilūr qilmāq**. **qil-** D

:: 'AR· 'AWK' KAL·DIY **är äwkä käldi** "The man came *(atā)* to the house (or other)." KALIYR· KALMA'K **kälīr kälmāk**. Proverb: BIYR· QAR·ΓA' BIR·L' QIŠ KAL·MA'S· **bīr qarγa birlä qiš kälmās** 0 "Winter does not come with one crow." This is coined to advise a person to act slowly until his friends arrive to help him. 0 **käl-** P

:: 'AR· KUL·DIY **är küldi** "The man (or other) laughed *(ḍaḥika)*." KULA'R KULMA'K **külār külmāk**. **kül-**

Verse [=77 **äḏgü**]: V

KULSA' KIŠIY 'AT·MA' 'ANKAR· 'UR·TAR· KULA'
BAQ̄IL 'ANKA̲R̲· 'AḌKU̲VLU̲KU̲N̲· 'AΓ̲·ZIN̲· KULA'
külsä kiši atma aṉ̲ar örtär kül-ä
baqqil aṉ̲ar äḏgülükün aγzin külä

"When you see a person smiling *(yatabassamu)* at you, don't pour hot ashes on his face (i.e., don't put him to shame), but regard him also with a smile *(tabassum)*." The sense is: repay kindness with kindness.

M

:: SUVW TAM·DIY **sūw tamdi** "The water (or other) dripped *(qaṭara)*." TAM'R TAM̄A'Q **tamār tammāq**. **tam-**

:: 'UΓLA'N SUWDA' JUM·DIY **oγlān suwda čomdi** "The boy dived *(γāṣa)* in the water." JUMA'R JUM̄A'Q **čomār čommāq**. **čom-**

:: 'UR·DAK SUWQA' JUM·DIY **ördäk suwqa čömdi** "The duck dived deeply *(γāṣa . . . γawṣ^an mubāliγ^an fīhi)* in the water." JUMA'R JUM̄A'K **čömār čömmāk**. **čöm-**

The infinitive of the latter is with *kāf*, of the former with *qāf*, in order that the difference between the two verbs be recognized. 0

:: 'UL 'ANY QAM·DIY **ol ani qamdi** "He beat him to death *(ḍaraba fa-aṭxana wa-awbaqa)*." QUAMA'R·[1] QUAM̄A'Q[1] **qamār qammāq**. **qam-**

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277 1. First A by a later hand (dark black, thin point).

:: SUVW· QUMDIY **sūw qomdi** **qom-**

[II 23/27] **278**

"The water was wavy *(māja)*." QUM'R· QUM̃A'Q **qomār qommāq.** 0

:: 'UL 'ULK·NY KUM·DIY **ol ölügni kömdi** "He buried *(dafana)* the dead one (or other)." KU̲M'R KU̲M'K **kömār kömmāk.** Also :: KUVZMA'N KUM·DIY **kȫzmān kömdi** "He baked the bread in the hot ashes *(ittaxaḍa l-xubz fī l-malla)*." **köm-**

N

:: QUVY· BAN·DY **qōy bandi** "The sheep were bound *(rubiṭa)*." The same for anything that is tied up *(šudda bi-wiṭāq)*. BA'NIR BANM'Q **bānir banmāq.** The *nūn* is an alternant of *lām* [i.e. **bal-**]. **ban-**

:: KUVK TUN·DIY **kȫk tundi** "The sky was overcast *(γāmat)*." :: QABUΓ TUNDIY **qapuγ tundi** "The door was blocked *(insadda)*." Similarly, when a pass is blocked by snow, one says: 'R·T TUN·DIY **art tundi.** TUNVR· **tunūr** – also, in the aorist :: TUNA'R **tunār** – TUNMA'Q **tunmāq.** The *naṣb* form in such verbs [i.e. the aorist with **ā**] is the manner of the Oγuz and Qifčāq. 0 **tun-** D

:: YAΓMUR TINDY **yaγmur tindi** "The rain stopped *(aqla'a)*." :: 'AR· 'LUΓ TIN·DIY **är uluγ tindi** "The man sighed *(tanaffasa . . . aṣ-ṣu'dā')*." :: 'ARUQ· TIN·DIY **aruq tindi** "The weary one rested *(istarāḥa)*." TINA'R TIN·M'Q **tinār tinmāq.** **tin-**

The Oγuz, when they forbid someone from speaking, say: TIN·MA' **tinma.** This is an inverted expression *(maqlūb)*. It means, "Don't be quiet *(lā taskut)*." The Turks say: TIN· **tin** meaning: "Be quiet *(uskut)*"; when they say: TINMA' **tinma** the meaning is: "Don't be quiet *(lā taskut)*." The Oγuz here are in error. D

:: 'UL 'AR· XYL BILA' SAN·DIY **ol är xayl**[1] **bilä sandi** "That man was reckoned *('udda)* among the class of *xayl* [i.e. horses]." The same for anyone who is reckoned with something. SA'NUR̲ SAN̲MA'Q̲ **sanūr sanmāq.** Proverb [=46 **anuq**]: BA'RIΓ· 'UTRUV TUT̲SA' YUVQ̄A' SAN̲MA'S̲ **bāriγ utru tutsa yōqqa sanmās** 0 "If one offers what is available (to the guest, then hospitality) is not [reckoned] as nought." 0 **san-** P

:: 'UL MANK' 'AT·M'K SUN·DY **ol maŋa ätmāk sundi** "He offered *(nāwala)* me bread (or other)." SUNA'R SUNMA'Q **sunār sunmāq.** **sun-**

:: YIΓA'J· SIN·DIY **yiγāč sindi** "The piece of wood (or other) broke *(inkasara)*." :: SUV SIN·DIY **sü sindi** "The army was routed *(inhazama)*." SINUVR· SIN·M'Q **sinūr sinmāq.** Also: SINA'R· **sinār.** 0 **sin-**

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278 1. Most likely the Arabic word was substituted by a mechanical error for **at** or **yond.**

[II. 24/29] 279

:: 'UΓ·RIY TAWA'R QUN·DIY **oγri tawār qundi** "The thief stole *(salaba)* the property." qun-

Verse: V

KIJK BULUB· YA'ΓINY YIR·KUV 'AMA'S·
'AḌKAR̲·MAḌIB· QUḌ̲·SA' 'ANY 'IYL̲·NIY QUN'R·
kičig bolup yāγini yergü ämäs
ädgärmädip qoḍsa ani ēlni qunār

"One must not scorn one's enemy, though he be small, for if one pays him no heed, and he is left alone, he will steal the realm from you." QUN'R· QUNM'Q **qunār qunmāq.**

:: YΓIA'J KUNDIY **yiγāč köndi** "The piece of wood (or other) was straight *(istaqāma)*." kön-
:: 'UΓRIY KUN·DIY **oγri köndi** "The thief confessed *(aqarra)* (his thievery)." Also of any person who denies having a certain property and who then confesses to it. :: 'AR· YUVL·QA' KUN·DIY **är yōlqa köndi** "The man started out *(šaxaṣa ilā . . . wa-rakiba)* on the journey." :: 'UTUNK KUN·DIY **otuŋ köndi** "The firewood burned *(iḥtaraqa)*." This is an Arγu word – they change *yā'* to *nūn* according to rule [cf. 533 **köy-**]. :: TUSUVN· 'AT· KUN·DIY **tosūn at köndi** "The unruly horse was broken in or 'straightened' *(irtāḍa, istaqāma)*." The same for anything that is straightened. KUN'R· KUNM'K **könār könmāk.** 0 D

:: 'AR· TULUM· MAN·DIY **är tulum mandi** "The man girded on *(labisa)* the weapon." man-
:: 'AR· A̲'UT·MA̲'K[1] SIR·KA'KA' MAN·DIY **är ötmāk sirkākä mandi** "[The man] dipped the bread in vinegar to season it *(ṣabaγa . . . wa-'tadama)*." The same for dipping anything to season it. MANA'R· MAN·M'Q **manār manmāq.** 0

:: QARIY 'AR· MUN·DIY **qari är mundi** "The dotard (or other) ranted *(haḍā)*." MU- mun-
NA'R· MUN·M'Q **munār munmāq.** 0

:: 'AR· 'ĀT· MUN·DIY **är āt mündi** "The man mounted *(rakiba)* the horse (or other)." mün-
MUNA'R· MUN·M'K **münār münmāk.**

Grammatical Rules and Inflections, the Explanation of Adjectivals, G
and the Application of Rules

I assert the following – and aid is with God!

The verbal system is based on the preterite and the imperative. 0

I have asserted that it turns on the preterite since if the first consonant of the word in the preterite

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279 1. First A by a later hand.

[II. 26/31] 280

has *fatḥ* (A) then the aorist and infinitive will follow it in having *naṣb* (A) with their first consonant. The same if it has *raf'* (U) or *xafḍ* (I). 0 Example :: BAR·DIY **bardi** "He went"; the *bā'* takes *fatḥ* (A) in the preterite, and so the aorist is: BARIR· **barir** also with *fatḥ* of the *bā'*; and in [the infinitive]: BAR·MA'Q· **barmāq** the *bā'* again has *fatḥ*, as before. With *raf'* (U) :: TUR·DIY **turdi** "He stood"; the *tā'* takes *raf'* in the preterite, and so it will in the aorist: TURUR· **turur** with *ḍamm* (U) of the *tā'*; and in the infinitive: TUR·MA'Q· **turmāq** with *raf'* of the *tā'*. With *kasr* (I) :: YIN·JUV TIZ·DIY **yinčü tizdi** "He strung the pearls"; the *tā'* takes *kasr*, and so in the aorist: TIZA'R· **tizär** with *kasr* of the *tā'*; and in the infinitive: TIZ·MA'K **tizmāk** also with *kasr* of the *tā'*.

The structure of this language is not like that of Arabic where the preterite differs from the aorist. Thus, in the first-stem form of the verb "to sit" you say *qa'ada*, with the *qāf* taking *naṣb (a)*; then you say *yaq'udu*, with the *qāf* unvowelled, in the aorist; and you say *qu'ūd*^{an}, with the *qāf* taking *ḍamm (u)*, in the infinitive. Similarly of the verb "to rain": *maṭara*,[1] with *fatḥ* of the *mīm* in the preterite; *yamṭuru*, the *mīm* unvowelled; *muṭūr*^{an}, with *ḍamm* of the *mīm*. You have *naṣb* in the preterite, *ḍamm* in the infinitive, and no vowel in the aorist. An example of the derived-stem forms is the verb "to honor": *'akrama*, the *hamza* taking *fatḥ* in the preterite; *yukrimu*, the *yā'* taking *ḍamm* in the aorist; *'ikrām*^{an}, the *hamza* taking *kasr* in the infinitive. Another example: *'istaγfara* ("to ask for pardon") – the *alif* takes *kasr*; *nastaγfiru*; *istiγfār*^{an}.

[I. 27/32] 281

The preterite in all the verbs differs from the aorist and the infinitive. But Turkic is not like that. Rather, it is perfectly regular, in the biliteral, triliteral, quadriliteral and quinquiliteral chapters, and in what exceeds them. There is agreement among the preterite, the aorist, and the infinitive. 0

The second aspect is that doubling occurs only in the preterite, not in the aorist or in the infinitive [see 414 G]. 0

Third, the active participle is based on the preterite in the dialect of Oγuz, Qifčāq, Yemāk, Yaγma, the people of Arγu, and the nomadic people from Suvārīn[1] to Bäčänäk. Example :: BAR·DIY **bardi** "He went"; 0 BAR·DAJIY **bardači** "One who goes"; a *jīm* is inserted between the *dāl*, which is the preterite marker, and the *yā'*. 0 :: TUR·DIY **turdi** "He stood"; TUR·DAJIY **turdači** "One who stands"; a *jim* is inserted between the *dāl* and the *yā'* which are the two preterite markers. All the verbal chapters follow this pattern. D

The imperative. We assert that the active participle is based on the imperative in most of the Turkic dialects, Čigil, etc. [see below, 290ff.]. 0 And the letters of meaning (i.e., suffixes) that occur with verbs for various purposes are affixed only to the imperative, as we shall explain, God willing. D

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280 1. MS. *maṭar*^{un} (vocalization by later hand).

281 1. Originally Suvārayn, *kasra* added below the *rā'* by a later hand.

Know that the preterite is fixed with *dāl* and *yā'* in all verbs, with the sole exception that the *dāl* changes to *tā'* if associated with hard letters, because of the force of the point of articulation [i.e., assimilation]. 0 The hard letters in this language are four: hard *pā'*, *tā'*, hard *čīm*, and hard *kāf*. Example of *pā'* :: TAB·TIY **täpti**

[II. 28/32] 282

"He kicked with his foot." Example of *tā'* :: TUTIY **tutti** "He took." Example of hard *jīm* :: QAJ·TIY **qačti** "He fled." Example of hard *kāf* :: TAWAY JUK·TIY **tewe čökti** "The camel kneeled." Also *qāf* may be counted in this group following hard *kāf*; example :: 'UL MANK' BAQ·TIY **ol maṇa baqti** "He looked at me." The *dāl* becomes *tā'* solely due to the hardness of the points of articulation of these letters, as we have explained. Their root-form is *dāl*, but the pronunciation with *tā'* is more elegant when joined to these letters. This is the rule for all verbs, simple and compound, in each book.

The aorist is fixed with *rā'* in each book, in all verbs. If the last consonant of the stem is *rā'* then there are two *rā's*, repeated, one belonging to the stem, the other being the aorist marker. 0 The *rā'* of the aorist in this language is like the [prefixes] *alif*, *tā'*, *nūn* and *yā'* in Arabic as aorist markers. 0 If there is no *rā'* in the stem of the word, then one *rā'* occurs which is the aorist marker. This rule is best observed in the preterite and the imperative. If *rā'* occurs before the *dāl* of the preterite, then it occurs [there is no difficulty]; and in the imperative the *dāl* and *yā'* which are the two preterite markers drop, leaving *rā'*, unvowelled. This *rā'* then belongs to the stem, and in the aorist one must add to it a different *rā'* as the aorist marker. If, on the other hand, there is no *rā'* in the preterite and the imperative, then the aorist *rā'* is added to it [simply]. 0 Example :: BAR·DIY **bardi** "He went"; there is a *rā'* before the *dāl*;

[II. 30/34] 283

:: BAR· **bar** is the imperative, the *rā'* remains fixed while the preterite markers drop, so in this case the *rā'* belongs to the stem; the aorist then is: 'UL BARIYR· **ol barïr** "He goes"; the aorist *rā'* is added, resulting in two *rā's*, one belonging to the stem, the other being the aorist marker. :: 'UL TUR·DIY **ol turdi** "He stood"; imperative: TUR· **tur** "Stand"; aorist: 'UL YUQA'RUV TURUR· **ol yoqāru turur** "He stands up" — there are now two *rā's* in the word, one belonging to the stem, the other being the aorist marker. The Oγuz drop one of these two *rā's* in most aorist D
verbs, for lightness, and pronounce only one *rā'*, as in the imperative; this is not proper and not according to rule [see below, 300-301]. As for verbs in which there is no *rā'* — such as: KAL·DIY **käldi** "He came," imperative: KAL· **käl**, aorist: KALIR· **kälir**; or: KUL·DIY 'AR· **küldi är** "The man laughed," aorist: KULIR· **külär** — a *rā'* is added in the aorist which is not in the stem.
0 The Oγuz agree with the Turks in this type of verb, in which there is no *rā'*, and do not drop D
this *rā'*. This is a general rule, holding good for triliteral and quadriliteral verbs, and what exceeds them.

Know that the verbal patterns of [the dialects of] the Turks resemble those of the dialects of the Arabs. They are: *fa'lā*[1] for the preterite; *fa'il*[2] for the aorist; and *fa'lāl* for the infinitive. Example :: BAR·DIY **bardi** "He went"; this is like the pattern in *'aqrā* (pl. of *'aqīr* "wounded") and *ḥalqā* (pl. of *ḥalīq* "shaven"). ::

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283 1. *-ā* here is *alif maqṣūra*, written in Arabic with *yā'*.

2. MS. *fa'ala* (vowels by later hand).

[II. 31/36]

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BARIR· **barir** "He goes"; this is like *namir* ("leopard"), *rajil* ("on foot"), *bakir*[1] *fī ḥājatihi* ("rising early to meet his needs"). 0 BAR·MA'Q **barmāq** – this is like *al-qarqāf* ("wine"), *al-xalxāl* ("ankle bracelet"). All the verbal patterns of this language are like this, both simple and compound. 0

The biliteral may be considered triliteral in pronunciation by virtue of *išbā'*. Example :: BAR·DIY **bardi** "He went"; :: BA'R·DIY **bārdi** is permitted. :: TUR·DIY **turdi** "He stood"; :: TUVR·DIY **tūrdi** is permitted. This is allowed, however, only in the preterite, not in the aorist or the infinitive. 0 This is similar to the permitted insertion of *madd* and *līn* letters in simple nouns without being part of the root. Example :: YA̲ΓA̲'J̲· **yiγāč** "Wood"; its root-form is: YI̲ΓA̲'J̲· [sic] **yiγač**. :: TANUVQ· **tanūq** "Witness"; its root-form is: TANUQ· **tanuq**. However, the more correct and more elegant form of both nouns and verbs is what is shorter in pronunciation and firmer in enunciation. 0

The infinitive has one form for all verbs. This is to add to the stem *mīm alif* and *qāf* for words containing a *qāf* or *γayn* or which have *išbā'* in pronunciation; 0 or *kāf* instead of *qāf* for words which contain *kāf* or which have *rikka* or else *imāla* to the three vowels. 0 Example of those with *qāf* :: 'UL YA' QUR·DIY **ol ya qurdi** "He strung the bow"; QURA'R· QUR·MA'Q **qurār qurmāq** – the infinitive has *qāf* because the word has *qāf*. Example of those with *γayn* :: 'UL SUVT· SAΓ·DIY **ol sūt saγdi** "He drew milk"; SAΓA'R SAΓMA'Q **saγār saγmāq** – the infinitive has *qāf* because the word has *γayn*. 0 Example of those with *išbā'*

[II. 32/38]

285

:: 'AR· BAR·DIY **är bardi** "The man went"; BARIR· BAR·MA'Q **barir barmāq**. TUR·DIY **turdi** "He stood"; TURUR· TUR·MA'Q **turur turmāq** – since the word has *išbā'*, the infinitive has *qāf*. 0 Example of those with *kāf* :: KAL·DIY **käldi** "He came"; KALIR· KAL· MA'K· **kälir kälmāk** – the infinitive has *kāf* because the word has *kāf*. The same is true for the thin *kāf* instead of the hard one, thus :: 'UL MANIY 'UK·DIY **ol mäni ögdi** "He praised me"; 'UKA'R· 'UK·MA'K **ögär ögmāk** – even though the main part [of the word] has thin *kāf*, the infinitive still has hard *kāf* as in sound words [i.e. those with hard *kāf* in the root]. 0 Example of those with *rikka* :: 'AR· TALIM· SAR·DIY **är tälim särdi** "The man was very patient"; SARAR· SAR·MA'K **särär särmāk** – since the word has *rikka*, the infinitive has *kāf*. Note that the corresponding word with *išbā'* has its infinitive with *qāf*, thus :: BAK 'ANY SAR·DIY **beg ani sardi** "The emir scolded him"; SARAR· SAR·MA'K [sic] **sarar sarmāq**. 0 :: 'AR· BITIK· TUR·DIY **är bitig türdi** "The man rolled up the book (or other)"; TURUR· TUR·MA'K **türür türmāk**. :: 'UL YAR·MA'Q TIRDIY **ol yarmāq terdi** "He gathered the dirhams"; TIRAR· TIR·MA'K **terär termāk**. :: 'AT· SUR·DIY **at sürdi** "He drove the horses"; SURAR· SUR·MA'K **sürär sürmāk** – the infinitive [in these cases] has *kāf* for the reasons I have indicated. This is a general rule, holding good for all the chapters in each book, both simple and compound, without exception. The scope of *qāf* and *kāf* may be understood from the examples given, so study them! These are the sum of the principles concerning infinitives. 0

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284 1. MS. *bakur*.

containing *qāf*, *ɣayn* or *išbā'*; or *kāf* otherwise, as in the above examples; 0 or else *ɣayn* and *yā'*, constructed to the thing referred to. The stem is what remains fixed in the imperative. :: 'UL BARIΓ BAR·DIY **ol bariɣ bardi** "He went a direct going." 0 :: 'NIKA 'IYŠ· QILΓIY BALKUVLK **anig īš qilɣi balgülüg** "His doing the deed is evident." 0 :: SUKAL· TINIΓIY 'ARTAQ **sökäl tiniɣi artaq** "The breathing of the sick man is bad" – this derives from the phrase: 'AR· 'ULΓ TIN·DIY **är uluɣ tindi** meaning "The man sighed." 0 :: MANIK YURIQIM· NATAK **mänig yoriqim nätäg** "How is my conduct?" :: SANIK YURIQING NATAK **sänig yoriqiŋ nätäg** "How is your conduct?" :: 'ANIK YURIQY NATAK **anig yoriqi nätäg** "How is his conduct?" This type is an infinitive construct. Its root is the word: YURIYDIY **yorīdi** meaning "He travelled." There is no *qāf* in this verb. The *ɣayn* occurs only in [words whose] infinitives are with *qāf*. The rule for this type of verb, from which infinitives may be derived, is best observed in the stem, which is the part of the word remaining in the imperative when the preterite markers *dāl* and *yā'* drop off. 0 The *kāf* occurs in words which cannot take *qāf* in this meaning. :: 'NIK YAR·MA'Q· TIYRI·KI̲Y KU̲VR· **anig yarmāq tērigi kōr** "Look at his gathering dirhams." Proverb [= 19G, 293G]: TA'Z· KALIKY BUR·K·JYKA' **tāz käligi börkčīkä** "The coming of the bald man to the hatter P

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(is inevitable, to buy from him something to cover his baldness)." This is coined about a person who flees from someone he cannot escape. 0 The root of this verb is: KAL·DIY **käldi** "He came"; when it is changed from this meaning the infinitival *kāf* is inserted, as you see. 0 The *qāf* does not occur in place of *ɣayn* if the infinitive is in this meaning and this degree, but only after this degree, in a place where *ɣayn* hardly ever occurs; namely, between the *dāl* and *yā'* which are the preterite markers, producing a sound infinitive construct. 0 The *kāf* occurs in a similar place according to the above explanation. Example :: BAR·DIY **bardi** "He went"; an infinitive is formed from this as follows: 'NIK BAR·DUQY BARMA'DUQY BIYR· **anig barduqi barmāduqi bīr** "His going or not going are equal." 0 :: TURDIY **turdi** "He stood"; an infinitive is formed from this as follows: MANIK TURDUQU̲M· TURMA'DUQU̲M· BIYR· **mänig turduqum turmāduqum bīr** "My standing or not standing are equal." The *ɣayn* cannot occur in this type, since one may not say: TUR·DUQIY [sic] ***turduɣi** in place of: TUR·DUQIY **turduqi** to mean "his standing"; nor may one say: MANIK BARDUQU̲M· BARMA'DUQU̲M· [sic] **mänig barduɣum barmāduɣum** to mean "my going [or not going]." The *ɣayn* does not occur in this type. But the *kāf* does, thus :: 'NIK KALDUKY KALMA'DUKIY BIYR **anig käldüki kälmädüki bīr** "His coming or not coming are one." 0 :: SANIK KUR·DUKNK· KUR·MADUKNK BIYR· **sänig kördüküŋ körmädüküŋ bīr** "Your seeing or not seeing are one." I do not mention this type of infinitive either among the nouns or the verbs [in the course of the book], since whoever grasps these rules may easily derive them himself from the various dialects. This rule holds good for all kinds of verbs, sound, weak, doubled, and so on, both simple

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and compound.

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There is another type of infinitive that occurs in construct with the agent at the time he performs the act, and acts like a noun. The rule is to add after the stem *qāf* and *yā'* for words

The imperative of this chapter consists of two consonants, and for that reason we have named it "biliteral." Thus :: BAR· **bar** "Go." :: KAL· **käl** "Come." This is the root. When the object of the imperative is singular, most of the Turks add to the stem *γayn* and *lām* in words having *qāf* or *išbā'*; *qāf* and *lām* in words ending in *γayn*; 0 or *kāf* and *lām* in words having *kāf* or *imāla* or *rikka*. In this case the imperative goes over from the biliteral to the quadriliteral class, or from triliteral to quinquiliteral, or from quadriliteral to sextiliteral. 0 Example :: BAR·ΓIL **barγil** "Go"; :: TUR·ΓIL· **turγil** "Stand"; these are *išbā'* words, so the suffix is *γayn lām*. Those with final *γayn* :: TA'Γ·QA' 'AΓ·QIL· **tāγqa aγqil** "Climb the mountain"; :: SUVT· SAΓ·QIL **sūt saγqil** "Draw milk"; these end with *γayn*, so the suffix has *qāf*. 0 Those with *kāf* :: 'AWKA'ˌKIRKIL **äwkä kirgil** "Enter the house"; :: YARMA'Q· TIR·KIL· **yarmāq tergil** "Gather dirhams"; the suffix has *kāf* because of what I mentioned above, and has caused the word to go over from biliteral to the quadriliteral class. 0 Triliteral :: YUK· KUTUR **yük kötür** "Lift the load"; TA'M· 'UTUR **tām ötür** "Pierce the wall"; the imperative [forms may be] :: KUTR·-KIL· 'UTR·KIL· **kötürgil, ötürgil**; they have gone over from the triliteral to the quinquiliteral class. Quadriliteral :: 'AT· SUWΓAR **at suwγar** "Water the horse"; :: MNY 'UḌΓUR **mäni oḍγur** "Waken me"; the imperative [forms may be] :: 'UḌΓUR·ΓIL SUWΓAR·ΓIL **oḍγurγil, suwγarγil** — the imperative has gone over from the quadriliteral to the sextiliteral class. This type of imperative is permitted only if the person addressed is singular; if it is dual or plural, the above does not apply.

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The imperative for the dual and plural is according to one pattern, and there is no difference between masculine and feminine. Thus :: BAR· **bar** "Go (singular)"; BARIYNKL'R 'KIY-KUV **barīŋlār ekīgü** "Go (dual)"; the plural is :: BARIYNK·LA'R QAMUΓ **barīŋlār qamuγ.** 0

If the person addressed is honored because of age or rank, the Turks address him with the plural form, thus :: BARINK· **bariŋ** "Go (singular)" — its root-meaning being "Go (plural)." The Oγuz and Qifčāq say: BAR· **bar** "Go (sg.)" and: BARINK **bariŋ** "Go (pl.)"; the plural marker: LA'R· **-lār** drops and is replaced by *zāy* plus nasal *kāf*, for the singular, if it is desired to show honor and favor to the person addressed — this is in their dialect a "plural of the plural," used as an address for the singular; as in the verse: D

'AWLAB MANY QUYMNKIZ	**awlap mäni qoymaŋiz**	V
'AYIQ 'YB· QYMANKIZ	**ayiq ayip qiymaŋiz**	
'AQAR KUZUM 'UŠ TANKIZ	**aqar közüm oš täŋiz**	
TAKRA' YURA' QUŠ 'UJA'R·	**tägrä yörä quš učār**	

"When you hunt me[1] do not leave me behind; do not go back on your promise; sea-water flows from my eye (comparing tears to sea-water because of their saltiness); birds fly round about (the streams of my eye)." 0 This type is permitted only for the second person. It does not occur in the first or third persons imperative, since the nasal *kāf* can only be imagined with a second person imperative. In the words: BAR·DINK **bardiŋ** "You went" and: KALDINK **käldiŋ** "You came," this [letter] expresses a second person verb, not an imperative. Therefore it cannot drop without a trace in the [imperative form]: BARINK **bariŋ** "Go."

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289 1. MS. *ṣaddatnī*, read *ṣidtinī*.

The *dāl* which is the preterite marker always takes *kasr* (I), in the first, second and third persons. Example :: BAR·DIM· **bardim** "I went" – the *dāl* takes *kasr*. :: BAR·DINK **bardiŋ** "You went" –

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the same. :: BAR·DIY **bardi** "He went." The *dāl* takes *kasr* in all cases. *Mīm* is the first person marker in: BAR·DIM **bardim** "I went." Nasal *kāf* is the second person marker in: BAR·DINK **bardiŋ** "You went." *Yā'* is the third person marker in: BAR·DIY **bardi** "He went." For the second person singular of one who is honored, the Turks say: BAR·DINKIZ **bardiŋiz** "You went (singular)"; the *zāy* plus nasal *kāf* is, in its root-meaning, used for the plural, and the Oγuz do use it for the second person plural, thus: BAR·DINKIZ **bardiŋiz** "You went (plural)." The Oγuz here observe the rule; but the Turks have beauty of expression, and retain the distinction between superior and inferior. In all of the above cases the *dāl* has *kasr*, as I have explained. This is the rule for all verbs in each book, in the language of all the Turks. D

The active participle, of this chapter and of all the chapters, has five forms expressing various nuances. 0 There is divergence [among the dialects] solely with regard to the form of the participle which expresses that the action simply proceeds from the agent; but there is agreement with regard to the other deverbal adjectivals (i.e. participles). All classes of the Turks use them in the same way, along with the various meanings which they express.

1) The diverging form. :: BAR·DAJIY **bardači** "One who goes"; TUR·DAJIY **turdači** "One who stands." This participle is based on the preterite. A *jīm* is inserted between the *dāl* and *yā'* which are the two preterite markers, in the dialect of Oγuz, Qifčāq, Yaγma, Oγrāq, Suvārīn and Bäčänäk as far as Rūs. This is according to rule, since *dāl* is a letter that serves as a preterite marker, D

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while *yā'* alludes to the third person, in the word: BAR·DIY **bardi** "He went." Note that this [*yā'*] drops in the second person: BAR·DINK· **bardiŋ** "You went," and also in the first person: BAR·DIM· **bardim** "I went." The *dāl*, however, does not drop but retains its position in all cases where the verb is preterite. In: BAR·DAJY **bardači** [on the other hand] it is known that the *jīm* and *yā'* are agency markers. This is not the same *yā'* [therefore] which marked the third person in the preterite. This being so, it must be based on the "relative" or "descriptive" noun, as in: 'AT·JY **ätči** "Butcher (meat-man)," 'AT·MAK·JY **ätmäkči** "Baker (bread-man)." All groups of the Turks agree in adding *jīm* and *yā'* to nouns in order to form the descriptive nouns of occupation. Example :: TARIΓ **tariγ** "Tillage," ::TARIΓ·JY **tariγči** "Tiller"; :: 'ATUK· **ätük** "Boot," 'ATUK·JY **ätükči** "Bootmaker." 0 As for: BAR·DAJIY **bardači** "One who goes," TUR·DAJIY **turdači** "One who stands," these also are descriptive nouns (adjectivals), but derived from verbs; whereas the former are derived from nouns. It is fitting that their rules be based on a single principle. This rule does not change for words with *qāf* or *kāf* or *išbā'*, etc. 0

In the dialects of Čigil, Kāšγar, Balāsāγun, Arγu, Barsγān and Uighur, as far as Upper Ṣīn, the participle in this meaning is based on the imperative. Instead of the preterite marker *dāl* there occurs *γayn*, in words with *qāf* or *γayn* or *išbā'*, or thin *kāf* elsewhere. D

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In either case the *jīm* and *yā'* are fixed. Example. In the imperative :: BAR· **bar** "Go"; then "One who goes" is: BAR·ΓUVJIY **barγūči** in this dialect. :: TUR· **tur** "Stand," :: TUR·ΓUVJIY **turγūči** "One who stands." Those with *qāf* :: YA' QUR̲·ΓUVJIY **ya qurγūči** "One who strings the bow"; :: TAWA'R QAB̲·ΓU̲VJY **tawār qapγūči** "One who steals goods." 0 Those with *γayn* :: 'AT· SUWΓAR·ΓUVJIY **at suwγarγūči** "One who waters horses"; MANIY 'UD̲·ΓU̲VR̲JIY[1] **mäni oḏγurγūči** "One who wakens me." In the biliteral chapter, this *γayn* becomes *qāf* with words having *γayn*, thus :: TA'Γ·QA' 'AΓ·QUVJIY **tāγqa aγqūči** "One who climbs mountains"; :: QUVY· SAΓ·QUVJY **qōy saγqūči** "One who milks [sheep]." The *γayn* becomes *qāf* because two guttural letters of the same genus are joined, resulting in heaviness[2] of pronunciation, and so one of them changes to *qāf* in order to remove the heaviness. The same holds true in the imperative when the last letter of the word is *γayn* – it [the *γayn* of the imperative suffix] changes to *qāf*, thus :: TA'Γ·QA' 'AΓ·QIL **tāγqa aγqil** "Climb the mountain"; SUVT· SAΓ·QIL **sūt saγqil** "Draw milk." In those with *kāf*, there occurs thin *kāf* in place of the preterite marker *dāl*, thus :: KUL'-KUVJY 'AR· **külgüči är** "A man who laughts"; :: 'AWKA' KIR·KUVJIY **äwkä kirgüči** "One who enters the house." Those with *imāla* :: YAR·MA'Q TIYR̲·KU̲VJIY **yarmāq tērgüči** "One who gathers dirhams"; 'AT·SUR·KUVJY **at sürgüči** "A horse-driver."

The Oγuz, and those I mentioned with them, observe the rule, their speech being based on the first method; with regard to the latter type, however, the Oγuz, etc., sometimes agree with the Turks of the Čigil, etc., so that the divergence disappears. Thus D

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the Oγuz say: YURIΓ·JY **yoriγči** for "The mediator between the bride's and groom's inlaws"; they do not say: YURYDAJY ***yoridači**. And they say: TARIΓ·JY **tariγči** for "Tiller," and not: TARIYDAJIY ***tarīdači**. This holds true for all dialects. 0 Since they base these descriptive nouns on the imperative, and since the imperative ends in an unvowelled consonant, they cannot simply attach the two agency markers *jīm* and *yā'*, and say something like: BARUJY ***baruči** for "One who goes," or: TURUJIY ***turuči** for "One who stands," since the *rā'* has a vowel in such cases and so departs from the structure of the imperative. Therefore they insert *γayn* in words with *qāf* or *išbā'*, or *kāf* otherwise, thus keeping the imperative fixed with an unvowelled final consonant. It is clear then that these adjectivals are based on the imperative in the dialects of these groups. Furthermore, *γayn* and *kāf* are more appropriate to be inserted in adjectivals than other letters would be for this meaning, because they also occur in the infinitive constructs; thus :: 'ANIK TURUΓY NATAK **anig turγi nätäg** "How is his standing?" :: TA'Z· KALIKIY BUR·K'-JIYKA' **täz käligi börkčīkä** "The coming of the bald man is to the hatter." (P)

[In Arabic] the participle may be expressed by the infinitive, as in *rajul*^{un} *nawm*^{un} for *nā'im*^{un} ("a sleeping man"), or *ṣawm*^{un} for *ṣā'im*^{un} ("fasting"); or as in the words of the Exalted: *qul a-ra'aytum in aṣbaḥa mā'ukum γawr*^{an} for *γā'ir*^{an} (Q.67:30 "Say: 'What think you? If in the morning your water should have vanished into the earth . . . ' ").

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292 1. Sic, altered from 'UD̲ΓVJY; and in margin, by later hand: 'UD̲ΓVRΓVJY.

2. MS. *yqul*, read *yaṯqulu*.

This is the adjectival for which there is divergence among the [dialectal] groups, in all chapters.

2) The participle which expresses duration or frequent occurrence of the action. This type is based on the imperative, with agreement among these [dialectal] groups, in all chapters. To the imperative is added *ɣayn alif nūn* in words having *qāf* or *išbā'*, or *kāf* in place of *ɣayn* in those with *kāf* or *imāla*. 0 Example. In the imperative :: BAR· **bar** "Go"; to characterize a person as frequently performing this action, you say: 'UL 'AR· 'UL 'AW·KA' BAR·ΓA'N· **ol är ol äwkä barɣān**

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"He is a man who goes frequently to the house." :: 'UL 'AR 'UL 'IYŠLA'R·QA' TUR·ΓA'N **ol är ol īšlārqa turɣān** "He is a man who often undertakes affairs." Verse:

TURΓA'N 'ULΓ 'IŠ·LAQA'	**turɣān uluɣ išlaqa**	V
TIRKY 'U̱RUB 'AŠ̱·LAQA'	**tergi urup ašlaqa**	
TUMLU̱Γ QADIR QIŠ·LAQA'	**tumluɣ qadir qišlaqa**	
QUḌTY 'ARIK· 'UM·DURUV	**qoḍti ärig umduru**	

Eulogizing a man: "He was one who often undertook great affairs; (a feeder,) one who frequently spread the table [for feasts]; during the bitter cold of winter; he left men wishing (for his goodness and piety)." 0 Those with *kāf* :: KULKA'N 'AR **külgān är** "A laughing man"; the imperative is: KUL· **kül** "Laugh," and these letters are added to the imperative in this meaning.

Now since it is permitted to insert *ɣayn* and *kāf* in this adjectival, which indicates frequency of action, then it is even more suitable in the phrases: BAR·ΓUVJIY KAḺ·KU̱ѰVJIY[1] **barɣūči, kälgūči** which mean [simply] "One who goes, One who comes," because the less frequent is based upon the more frequent; this should be known! This form is like the forms *fa'"āl*[2] or *mif'āl* in Arabic, as in *innahu la-šarrāb bi-anqu'* ("he is a constant drinker of swamp-water"), or *ṭallā' anjud* ("a climber of highlands"), or *miṭ'ām* ("a feeder"), or *miṭ'ān* ("a spear-thrower"). These express frequent performance of the action.

3) The participle which expresses that one is desirous of undertaking an action, prior to his actually performing it. It is not based on the imperative[directly]. After the stem one adds *ɣayn sīn alif qāf* in words having *qāf, ɣayn* or *išbā'*, or *kāf* in place of the medial *ɣayn* and final *qāf* in words with *kāf* or *rikka*. The letter which in the imperative is unvowelled now takes *kasr* (I).

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Example :: BAR· **bar** "Go"; to describe one who desires to go, you say: 'UL 'AWK' BARIΓ·SA'Q 'UL **ol äwkä bariɣsāq ol** "He is desirous of going to the house." :: TUR· MUN·DA' **tur munda**

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294 1. Original U crossed out, another placed directly above K by later hand.

2. MS. *fi"āl.*

"Stay here"; to express this idea you say: 'UL MUN·DA' TURU̲Γ·SA'Q· 'UL **ol munda turuγsāq ol** "He is desirous of staying here." Those with *kāf* :: 'UL BARUV KALIK·SA'K· 'AR·DIY **ol bärü käligsā̲k ärdi** "He was intent on, or desirous of, coming here." :: 'UL 'AW·K' KIRK·SA'K 'UL **ol äwkä kirigsā̲k ol** "He is desirous of entering the house." 0 Those with *imāla* :: 'UL TAWA'R· TIRIK·SA'K 'UL **ol tawar terigsā̲k ol** "He is desirous of gathering money." Memorize the rules!

This [suffix] is also found on nouns to describe a man with this meaning. Thus :: 'UL 'AR· 'UL TAWAR·SA'Q **ol är ol tawarsāq** "He is a man who desires money." :: BUV 'URA'ΓUT· 'UL 'AR·SA'K· **bu urāγut ol ärsā̲k** "This is a woman who desires men." However, the *γayn* or *kāf* do not occur with nouns.

4) The participle which expresses either that one ought to have performed the action which did not appear but is mentioned (? *kāna min ḥaqqihi an yafʿala l-fiʿl al-kāmin al-muxbir ʿanhu*), or that one intends to perform it. This type is based on the imperative. That is, the imperative remains fixed, with its final consonant unvowelled, and to it one adds *γayn lām qāf* in words having *qāf* or *išbāʿ*, or *kāf* in place of the medial *γayn* and the final *qāf* [otherwise]. Example :: BAR· **bar** "Go"; to express that one ought to go, you say: 'UL BAR·ΓULUQ 'AR·DIY **ol barγuluq ärdi** "He should have gone," or else, "He intended to." :: 'UL MUNDA' TUR·ΓULUQ 'AR·DIY **ol munda turγuluq ärdi** "He ought, or intends, to stay here."

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Some of the Oγuz replace the *lām* by *sīn*, thus :: 'UL MUNDA' BARIΓ·SAQ· [sic] 'AR·DIY **ol munda turγsaq ärdi** "He should have stayed here." :: 'UL MUNDIN BARIΓ·SAQ· TAKUL **ol mundin bariγsaq tägül** "He is not going to go from here." D

This type of adjectival makes quinquiliterals from biliterals, sextiliterals [from triliterals], and septiliterals from quadriliterals. All of this will appear in its proper place, God willing.

5) The participle which expresses that one has in mind the performance of the action. This is close to the first type [sic; the preceding type?] in which the agent intends to perform the action. This type is not based on the imperative; rather, the last letter of the word is vowelled with *kasr* (I), while the first letter of the suffix is unvowelled, in all chapters. Example :: BAR· **bar** "Go"; one adds to the stem *γayn lām yāʾ* in words with *qāf* or *išbāʿ*, or *kāf* in place of *γayn* in words with *kāf* or *rikka*; thus :: MAN SANK' BARIΓ·LY MAN· **män sanγa bariγli män** "I have in mind going to you." :: 'UL MUNDA' TURU̲Γ·LIY 'UL **ol munda turuγli ol** "He[1] has in mind staying here." Those with *kāf* :: 'UL MANKA' KALIKLIY TURUR **ol manγa käligli turur** "He intends and has in mind coming to me." [With *imāla*] :: 'UL MANK' TAWA'R· BIRIK·LY 'UL **ol manγa tawār berigli ol** "He is going to give me the goods."

This type of adjectival is based on the infinitive construct, but with *lām* and *yāʾ* added to it so that it becomes an adjectival; since, as we have explained [286], when *γayn* or *kāf* is added to the stem and the unvowelled [final stem-] consonant is vowelled, then it is an infinitive construct, indicating[2]

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296 1. MS. *annī*, read *annahu*.

2. MS. *yubnā*, read *yunbiʾu* with EP.

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the present performance of the action; as :: 'ANIK BARIΓY KUR· **anig bariγi kör** "Look at his going"; :: 'NIK KALIKY KUVR **anig käligi kör** "Look at his coming." Since this is an infinitive, it becomes an adjectival through the addition of *lām yā'*, as I have explained.

There is complete agreement with regard to this type of adjectival among all the classes of Turks.

These are the five types of adjectivals, with their respective meanings, for all verbs.

The passive participle is formed in a single way in all chapters, namely by adding *mīm šīn* to the imperative. Thus :: YA' QUR **ya qur** "String the bow"; passive participle: QUR·MIŠ YA' **qurmiš ya** "A strung bow." :: QAZ·MIŠ 'ARIQ· **qazmiš ariq** "A canal that has been dug out." The stem remains fixed, and these two letters are added to it. This is for transitive verbs. Intransitive verbs may also take *mīm šīn* to form a preterite; thus :: 'AW·KA' BAR·MIŠ **äwkä barmiš** "He went to the house, but I did not observe it"; :: 'UL MANKA' KAL·MIŠ **ol maŋa kälmiš** "He came to me, but I did not know of it." In these examples the *mīm* and *šīn* are in place of the preterite markers *dāl* and *yā'* in: BAR·DIY **bardi** "He went" and: KAL·DIY **käldi** "He came." The difference between these two forms is that *dāl yā'* on preterite verbs indicate[1] that the action occurred in the presence of the speaker. The action was verified by its occurrence in his presence. For example, if someone says: BAR·DIY **bardi** the meaning is, "He went, and I saw him go with my own eyes." *Mīm šīn*, on the other hand, indicate that the action occurred in the absence of the speaker. Thus :: 'UL BAR·MIŠ **ol barmiš** "He went, but I did not see him go"; :: 'UL KAL·MIŠ **ol kälmiš** "He came, but I did not see him." This is a general rule

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holding good for all preterite verbs, whether intransitive or not. There is no difference between words with *qāf* or *išbā'* and those with *kāf* or *rikka*, nor between masculine and feminine, as the examples show. The *mīm šīn* in the phrases: BAR·MIŠ KIŠIY **barmiš kiši** "The man who went," and: KAL·MŠ 'AR· **kälmiš är** "The man who came" make the verb into an adjectival. The *dāl yā'* do not have this function in: BAR·DIY KAL·DIY **bardi, käldi.**

Inflection. Most of the dialectal groups – Yaγma, Tuxsi, Čigil, Arγu, and Uighur as far as Ṣin – agree with regard to the preterite that it is fixed with *dāl* and *yā'*; thus :: BAR·DIY **bardi** "He went." The Oγuz, however, and some of Qifčāq and Suvārīn,[1] differ in that they replace *yā'* by *qāf* in words having *qāf, γayn* or *išbā'*, or *kāf* in place of *qāf* in words having *kāf* or *rikka*. In this dialect, plural and singular have one form with no difference between them. With *qāf* :: YA' QUR·DUQ· **ya qurduq** "He strung the bow"; :: MAN YA' QUR·DUQ **män ya qurduq** "I strung the bow"; :: BIZ· YA' QUR·DUQ **biz ya qurduq** "We strung the bow." With *γayn* :: 'UL SUVT· D

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297 1. MS. *yubnā*, read *tunbi'āni.*

298 1. MS. *suvārayn.*

SAΓ·DIY [sic] **ol süt saγduq** "He drew milk"; :: 'ULA'R TA'Γ·QA' 'AΓDUQ· **olār tāγqa aγduq** "They climbed the mountain"; first person :: BIZ· 'AΓDUQ· **biz aγduq** "We climbed." With *išbā'* ::'UL 'ANIY 'UR·DUQ· **ol ani urduq** "He struck him"; :: MAN MUNDA' TUR·DUQ **män munda turduq** "I stayed here." With *kāf* :: 'UL KAL·DUK· **ol käldük** "He came"; :: BIZ· KAL·DUK **biz käldük** "We came"; :: 'ULA'R· 'AWK' KIR·DUK· **olār äwkä kirdük**

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"They entered the house." With *imāla* :: MAN 'ANKAR TAWA'R BIYR·DUK **män anar tawār bērdük** "I gave him the money"; :: MAN YARMA'Q· TIYR·DUK **män yarmāq tērdük** "I gathered the dirhams." As you see, there is no difference here between plural and singular. Most of the Oγuz use this *qāf* instead of *mīm* in the first person for the form: BAR·DIM **bardim** "I went" [i.e., the Oγuz say **barduq** instead]; the plural and singular have the same form. But they agree with the genuine Turks in the third person; they do not say: BAR·DUQ KAL·DIY [sic] **barduq käldük** to mean "He went, He came."

The imperative is the same in all the dialects.

Negative. :: BAR·MA'DIM **barmādim** "I did not go"; KAL·M'DIM **kälmädim** "I did not come." There is agreement with regard to this among all the dialects in the first person. Negative of the third person: BAR·MA'DUQ **barmāduq** "He did not go, as far as I have heard or suppose"; KAL·M'DUK **kälmädük** "He has not yet come, as far as I know." This type of negation corresponds to what we have just shown with regard to the assertion: BAR·MIŠ **barmiš** meaning "He went, but I did not observe him or witness his going"; KAL·MIŠ **kalmiš** "He came, but I did not see him come." When the negative is constructed with *qāf* in words having *qāf* or *išbā'*, etc., or with *kāf* otherwise, then it has this connotation, in all verbs. If however you wish to assert the negative, then you say: BAR·MA'DIY **barmādi** meaning "He definitely did not go"; KAL·MA'DIY **kälmädi** "He definitely did not come." As for the Oγuz, they denote assertion by saying: BAR·- D
DUQ **barduq** "He went"; KALDUK· **käldük** "He came." The *qāf* or *kāf* is in place of the *yā'* of the third person or the *mīm* of the first person in the negative form of the Turk [dialect; thus]: BAR·MA'DUQ **barmāduq** "He did not go";

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KAL·MA'DUK **kälmädük** "He did not come." It is used as a marker of assertion [in Oγuz dialect]. This is a general rule, holding good for all verbs without exception. 0

The infinitive used for emphasis comes before the verb, the reverse of the rule in Arabic. :: 'UL BAR·MA'Q· BAR·DIY **ol barmāq bardi** "He went a going"[1] – the infinitive is placed before the main verb; :: 'UL KAL·MA'K· KAL·DIY **ol kälmāk käldi** "He came a coming" – the infinitive is placed before the preterite [i.e., before the main verb]. 0

Verbal inflection :: BAR·DIY **bardi** "He went"; BARIYR· **barïr** "He goes"; BAR·MA'Q **barmāq** "Going, to go"; imperative: BAR· **bar** "Go (singular)"; plural: BARIYNK·LA'R· **barïnlär**

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300 1. *ḏahāb*^{an} *ḏahaba*; Kāšγarī reverses the correct Arabic order to point up the Turkic syntax.

"Go (plural)." The addition of *lām alif rā'* in the imperative of the second person plural is a rule of the Turks; they [i.e., the Oγuz – see 289 above] use nasal *kāf* for the second person plural, just as the Turks use it to address an individual who is honored, thus :: BARIYNK· **barīŋ** "Go (plural)." D

The prohibitive (negative imperative) is formed in a single way, namely by adding *mīm alif* to the imperative form in all dialects. Example :: BAR·MA' **barma** "Don't go"; TUR·MA' **turma** "Don't stand"; plural: BAR·MA'NK·LA'R **barmāŋlār** "Don't go (pl.)"; TUR·MA'NK·LA'R· **turmāŋlār** "Don't stand (pl.)." Third person :: 'UL·[2] BAR·MA'SUVN· **ol barmāsūn** "May he not go"; KAL·M'SUVN· **kälmāsün** "May he not come."

The assertive [of the foregoing] :: BAR·SUVN· **barsūn** "May he go"; KAL·SUVN· **kälsün** "May he come." You add *sīn vāv nūn* to the second person imperative to form the third person, in all dialects.

[Aorist.] First person :: BARIYR· MAN **barīr män** "I go." The Oγuz drop one of the *rā's* in the aorist; they keep the *rā'* of the stem and discard the aorist *rā'*. Thus :: MAN BARN **män baran** "I go," MAN TURN **män turan** "I stand." But if there is no *rā'* in the stem, D

then they insert the aorist *rā'*. Thus :: MAN KALIRA'N **män kälirän** "I come" – there is no *rā'* in the word: KAL·DIY **käldi** "He came"; MAN· KULARAN· **män külärän** "I laugh" – there is no *rā'* in the word: KUL·DIY **küldi** "He laughed." Also, they change the *mīm* into *alif* – that is, the one that comes after the verb, in the phrase: MAN BARIYR· MAN· **män barīr män** "I go"; they say: MAN YA' QURAR·AN[1] **män ya quran** "I string the bow," while the Turks say: QURAR·-MAN **qurar män** "I string," with two *rā's*, one belonging to the root and the other the aorist marker, and with: MAN **män** afterwards. This is according to rule; what the Oγuz do is not according to rule, but is for lightness.

Negation :: 'UL BAR·MA'S· **ol barmās** "He does not go"; MAN BARMA'S· MAN· **män barmās män** "I do not go." There is no divergence from this among the dialectal groups. The rule for negation of aorist verbs is to add to the imperative form *mīm alif sīn*, whether in the first or third person. In the plural you add to these verbs the particle: LA'R· **-lār**. Example :: 'ULA'R· BAR·MA'S· LA'R· **olār barmās lār** "They do not go"; BUVLA'R BARMA'S· LA'R· **bulār barmās lār** "These do not go"; BIZ BARMA'S· MIZ **biz barmās miz** "We do not go."

If you wish to say that one will do something in the future, then you add to the imperative form *γayn alif yā'* in words with *qāf* or *išbā'*, or *kāf* otherwise, or else *qāf* in words with *γayn*. Thus :: 'UL YA' QUR·ΓA'Y· **ol ya quryāy** "He will string the bow"; :: 'UL SUVT· SA'Γ·QA'Y· **ol sūt sāγqāy** "He will draw milk"; :: 'UL 'AWKA' BAR·ΓA'Y· **ol äwkä baryāy** "He will go home"; :: 'UL MANK' KAL·KA'Y· **ol maŋa kälgāy**

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2. *Sukūn* (·) altered from U by later hand.

301 1. Second -RA- added by later hand.

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"He will come to me"; :: 'UL YAR·MA'Q· TIYR·KA'Y· **ol yarmāq tērgāy** "He will gather dirhams (or other)." This is the general rule, holding for all verbs in every chapter, to express this meaning. 0

To express that the agent is on the point of performing the action, or has almost done it, you add to the imperative form *γayn alif lām rā'* in words with *qāf* or *išbā'*, or *qāf* in words ending in *γayn*, or *kāf* otherwise. This is the same for all dialects. Example :: MAN BARΓA'LIR· MAN **män barγālir män** "I am on the point of going"; :: MAN TUR·ΓA'LIR· MAN **män turγālir män** "I am about to stand"; 0 :: 'UL YA' QUR·ΓA'LIR· **ol ya quryālir** "He is on the point of stringing the bow and has almost done it"; :: 'UL TA'Γ·QA' 'AΓ·QA'LIR· **ol tāγqa aγqālir** "He is on the point of climbing the mountain and has almost climbed it." With *kāf* :: 'UL· 'AWKA' KIR·-KA'LIR· **ol äwkä kirgālir** "He is about to enter the house, he has nearly entered"; :: 'UL· YAR·-MA'Q· TIYR·KA'LIR· **ol yarmāq tērgālir** "He has almost gathered the dirhams, he is about to do it." This is a general rule, holding good for all verbs.

Nouns of time, place and instrument are formed by adding to the stem *γayn* and *vāv* in words with *qāf* or *išbā'*, or *kāf* in place of *γayn* in words with *kāf* or *imāla* or *rikka*. This occurs in the dialect of Čigil, Yaγma, Tuxsi, Aryu, and Uighur as far as Upper Ṣīn. In the dialects of Oγuz, Qifčāq, Bäčänäk and Bulγār, to form such nouns, one adds to the imperative form D

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sīn and *yā'*.[1] Example. Noun of time [and place] :: BUV YA' QUR·ΓUR 'UΓUR· 'AR·MA'S· **bu ya quryu uγur ärmās** "This is not the time for stringing the bow." :: BUV TUR·ΓUV YIYR· 'AR·MA'S **bu turγu yēr ärmās** "This is not the place to stay." In Oγuz :: BUV YA' QURA'SIY D 'UΓUR· TAKUL **bu ya qurāsi uγur tägül** "This is not the time for stringing the bow." :: BUV TURA'SIY YIYR· TAKUL **bu turāsi yēr tägül** "This is not the place to stay." And :: BUV TA'Γ 'AΓ·QUV 'AR·MA'S· **bu tāγ aγqu (uγur?) ärmās** "This is not the time to climb the mountain" — I have already pointed out [cf. 292, 301] that when the last letter of the word is *γayn* you join to it *qāf* [instead of *γayn*] for such suffixes; the last sentence is an example of this. In Oγuz dialect D :: BUV TA'Γ· 'AΓA'SIY U'UΓR TKUL· **bu tāγ aγāsi uγur tägül** "This is not the time to climb the mountain." Along with this [suffix] you also mention the word for "time" or "place," namely: 'UΓUR· **uγur** "Hour *(sā'a)*," YIYR· **yēr** "Place." 0 Those with *kāf* :: BUV 'AW·KA' KIR·KUV 'UVḌ· 'UL **bu äwkä kirgü ōḍ ol** "This is the time to enter the house." :: 'UL BIZ·KA' KAL·KUV BUL·DIY **ol bizkä kälgü boldi** "The time of his coming to us has arrived." The Oγuz say: 'UL D BIZ·KA' KALASIY BUL·DIY **ol bizkä käläsi boldi** with the same meaning. This type of verbal acts like a noun in that it can be constructed [with personal pronouns]. Thus :: SANIK BAR·-ΓUVNK· QAJA'N· **sänig baryūn qačān** "When is your going?" The Oγuz say for this: SANIK D BARA'SINK· QAJA'N· **sänig barāsin qačān.** 0 :: MANIK BARΓUVM·[2] YAQ·TIY **mänig baryūm yaqti** "My going is near"; :: 'ANIK· BAR·ΓUVSIY **anig baryūsi.** The Oγuz say: MANIK D BARA'SIM· **mänig barāsim** for "My going." The *sīn yā'* are according to their rule for this type of noun. In their dialect there is no distinction [in this form] between words with *qāf* and those with *kāf*, etc.;

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303 1. MS. *sīn* and *vāv* and *yā'*.

2. M· added by later hand.

in the dialect of the others there is a distinction among words with *ɣayn, qāf* or *kāf*. Nouns of instrument of every category act like [simple] nouns though they derive from verbs. 0 Example :: YIYKUV NA'NK̲ **yēgü nāŋ** "Something from which to eat; a plate." :: 'URΓUV **uryu** "Something used to beat with." 0 :: YΓIA'J BIJ·Γ̲UV **yiɣāč bičyu** "An ax with which to cut wood (or other)." :: SUR·ΓUV **soryu** "Cupping glass"; this is derived from the expression: 'AMIG SUR·DIY **ämig sordi** "It sucked at the udder (or other)." This type of noun distinguishes among *ɣayn, qāf* and *kāf* as in the foregoing, in the dialects of these groups,[1] but not in Oɣuz. D
The rule is the same as the preceding. As for Oɣuz, they form nouns of instrument with *sīn* and *yā'* in all verbs; thus :: YIΓA'J̲ BIJA'SIY NA'NK̲ **yiɣāč bičāsi nāŋ** "Something with which to cut wood"; :: YIYKA'SIY [sic] NA'NK̲ **yeyāsi** (?) **nāŋ** "Something [from which] to eat." 0

These principles and rules that I have indicated are not confined to this chapter alone. They apply to triliterals, quadriliterals, quinquiliterals and sextiliterals, as a general rule with no exception at all, in each book and in the manner described. Therefore you must grasp the principles and rules at this point, since in this chapter I have been repetitive and long-winded, and elsewhere I will not be so expansive, but refer [here]. This is the alchemy[2] of the principles of the dialects. I have spent many notebooks on their account. Once you have memorized these principles you may deduce the rest on your own accord; so, as long as you are assiduous in learning them, you will not be troubled by any word that you may hear from a Turk, even if you do not know its root. Understand!

End of the Biliteral Chapters

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304 1. MS. *ṭabaqa*, read *ṭabaqāt*.

2. MS. *kīmā*, read *kīmiyā'*.